THE WORKS OF THAT LATE REVEREND AND LEARNED DIVINE,

Mr. THOMAS WILCOCKS, Minister of GODS Word:

CONTAINING AN EXPOSITION vpon the whole booke of DAVIDS *Psalmes*, SALOMONS *Prouerbs*, the *Canticles*, and part of the 8. Chapter of St. PAVLS Epistle to the ROMANS.



LONDON,
Printed by IOHN HAVILAND.
1624.

THE
WORKS
OF THAT LATE
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DIVINE,
Mr. Thomas Vincent, Minister
of Gods Word:
CONTAINING AN EXPOSITION
upon the whole Book of Psalms.

London,
Printed by Lovn Flavrens.
1674.

A VERIE GODLY AND LEARNED EXPOSITION VPON THE WHOLE BOOKE OF PSALMES.

WHEREIN IS CONTAINED THE DIVISION AND SENSE OF EVERIE PSALME: AS ALSO MANIFOLD, NEceſſarie and ſound Doctrines, gathered out of the ſame, all ſeruing for the great furtherance and inſtruction of euerie Chriſtian Reader.

HERETOFORE PENNED AND WRITTEN, AND SINCE DILIGENTLY AND faithfully reuiued by the Author (who hath added many worthie things thereto) and newly publiſhed at the no ſmall coſt of the Printer, for the glorie of God, and the good of the Church.

2 TIM. 3. verſ. 16, 17.

For the whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improue, to correct and to inſtruct to righteouſneſſe.
That the man of God may be abſolute, being made perfect vnto all good works.

LONDON,
Printed by IOHN HAVILAND.
1624.



TO THE RIGHT HONOVRABLE FRANCIS LORD RVSSELL, EARLE OF *Bedford* and his right Honorable Ladie, LVCIE Counteſſe of *Bedford*.

THe ſeuerall treatiſes (*Right Honorable*) compriſed in this booke, written at ſundry times by that Reuerend Diuine Mr. Thomas Wilcocks deceaſed, and by him dedicated vnto diuers men, came ſingly forth by allowance of authority, and purchaſed to themſelues ſuch reputation and reſpect, that ſince the diſpenſe of thoſe impreſſions, many men haue wiſhed them to be reprinted, as now they are, in one volume for the common good. The Printer hath commended vnto me the dedication of this new edition, and I haue willingly embraced his offer for three binding reaſons. Firſt, for that reuerence which I owe vnto the memory of the Author, whoſe eldeſt daughter God hath in mercy giuen me to wife, ſince his departure. Secondly, for the good opinion which I haue euer had of the bookes themſelues, containing ſhort, plaine, methodicall, judicious, and profitable expoſitions, annotations, and obſeruations vpon foure choice peeces of holy Scripture, the Pſalmes of Dauid, the Prouerbs of Salomon, the booke of the Canticles, and ſome part of the eighth Chapter of S. Pauls Epiſtle to the Romans. And thirdly (if not ſpecially) becauſe this hath put into my hands a faire occaſion (by the dedication of this booke to your Honors) of publiſhing vnto all men, to whom this booke ſhall come, my moſt humble and thankfull acknowledgements of your Honourable fauours, and mercies vouchſafed to me: and mine owne obligations vnto your Honours in all that I am, or all that I can, and more alſo, to doe you ſeruice. For owing to your

The Epiſtle Dedicatory.

Honours (as I doe) more than to all the world beſide, for your Princelike, great, and immerited fauours, done, renewed, and continued vnto me, euen vnto me poore man, who can make no manner of anſwerable returne, I hold my ſelfe bound to leaue ſome publique memoriall of your Honourable beneficence, and of mine owne engagements, leſt the deſire of being thankfull ſhould no where appeare in one of my ſort, ſo much bound to be thankfull to God and vnto you, and well knowne alſo ſo to be bound. To be vnworthy of ſo great fauours I can well confeſſe my ſelfe, and it makes to the praiſe of your goodneſſe; but to be vnmindfull of, or vnthankfull for them, I ought not to beare it, at leaſt not to deſerue to beare it; for I know not what is more vnpleaſing to God, or men, than vnthankfulneſſe. Howbeit, I preſent vnto your Honours this booke, not as a naked memoriall, like Abloloms *pillar, but rather as a Diamond ring, which hath value in it ſelfe, beſide the vſe of a token. For as the Scriptures handled therein are rich Cabinets of many choiſe and pretious Iewells; ſo a neat and golden key to open this Cabinet, or what part thereof you pleaſe, may bee a meanes of enriching your noble mindes with thoſe ornaments, which are with God and good men moſt ſet by, and will ſuruiue all other outward honours with which God hath graced and adorned you. And in my conceit this booke is like to be the more vſefull to you, by how much the more briefe and pertinent. And if withall the very booke it ſelfe, by the very dedication thereof to your Honours, ſhall gaine freer paſſage to others, and readier acceptance with them, I ſhall haue the greater cauſe of liking this attempt, and your Honours of excuſing my boldneſſe in the ſame. For you ſhall vndoubtedly be honoured by all thoſe waies and meanes, by which you ſhall procure honour to God, that hath made you, and made you great. I humbly beſeech you therefore to accept this teſtimony and record of my profeſſed deuotion to you: and for the reſt I ſhall without ceaſing pray vnto that God, whom we ſerue, for your honour and happineſſe in this world, and the world to come, through Ieſus Chriſt, and euer remaine*

Your Honours in all humbleneſſe moſt obliged

and deuoted to your ſeruice,

IOHN BVRGES.

TO THE WORSHIPFVLL, AND HIS VERIE LOVING friends in Christ, ROGER HERLACKINDEN, Esquire, and Master *William Herlackinden*:

T. W. *wisheth in Christ a most plentifull measure of that grace which hath the promise both of this life, and of that that is to come.*



Amongst many occasions that in this last and euill age of the world, doe breake forth, to the great dishonour of Almighty God, and the fearefull hazarding of mens soules, I finde by the little experience that God hath giuen me of my selfe and others, these few following, not onely to be very great and grieuous, but very rife and common also, carelesnesse namely in the seruice of God, both publike and priuate, and shamefull neglect as of the duties of charitie towards other men, so of our owne saluation in the day of Christ and the meanes of it in this life. All which with many other are in my poore iudgement, ingendred, bred and brought forth in vs, either by the ignorance of Gods truth, on the one side, or else by a certaine ouerweening, that wee carrie in our selues, of our selues, and of our owne gifts on the other side, Sathan herein not regarding so much, by what meanes he may preuaile vpon vs, as endeuouring by all, or any meane to performe the worke of our eternall destruction. And though it haue pleased God, in the multitude of his mercies to offer vnto vs many medicines, whereby these mischieuous maladies of our mindes and soules might be remoued, (as for the banishing of the blindnesse and ignorance of our owne hearts, to disclose himselfe, and so much of his blessed will, as he hath thought meet, in the person of his Sonne, by the ministery of the word, speaking sensibly vnto vs now in our owne lips and language,

and

and not as in the daies of ſuperſtition, in a ſtrange and vnknowne tongue: and for the beating downe of pride and preſumption in vs to make vs feele in our ſelues, that we are by nature the children of wrath, and to confeſſe with our mouthes, as the truth is, that the wiſdome of the fleſh is enemy to Gods law, and that the naturall man perceiueth not the things of the ſpirit of God, becauſe they are to be diſcerned ſpiritually) though I ſay all this be true, yet indeed ſhall wee hardly finde one or other amongſt the ſonnes of men, that in a feeling minde knoweth this truth, or with an vnfained mouth will confeſſe it, or with a carefull heart will labour the execution and practiſe of it in himſelfe to Gods glory, his owne comfort, and the good of the people with whom he hath to deale. What you (my deare and good friends) finde in your ſelues, and thoſe that belong vnto you, concerning theſe points, I know not, as whoſe godly familiarity and Chriſtian company, I haue by ſundry occaſions, and thoſe of ſome importance alſo, beene conſtrained now a long while to lacke. This of a truth I can ſay touching you, and I will ſpeake it without flatterie, that though you haue not beene ſo forward in theſe good things as you ſhould, and as others (and amongſt them ſome of your owne name) haue beene before you, that yet there hath beene in you euer ſince I was firſt acquainted with you, an vnfained loue of the word, the pretious ſeed of ſincere religion, and ſpirituall delight in godly conference, in ſome meaſure and holy care for the meanes, whereby thoſe good graces might be foſtered and increaſed in you, and namely for daily and earneſt praier vnto God. What effects and fruits theſe good things haue brought forth in you, you your ſelues in your owne hearts, but the Lord eſpecially knoweth beſt. Perſwade you I cannot, for that properly belongeth to God, to be wrought in your hearts, as by the miniſtery of his word, ſo by the power of his ſpirit. Counſell you I may as your poore yet Chriſtian friend and well willer in the Lord: yea, indeed I aduiſe and beſeech you alſo to examine your owne hearts in your chambers and bee ſtill, and to goe downe into your owne ſoules, and by a deepe and due examination and ſearch, ſee what growth in goodneſſe, and proceeding in all holy vertues, and namely in knowledge, faith, repentance, and humbleneſſe of minde, you finde in your ſelues. If you be not now, as in regard of ſpirituall graces, in better eſtate than you were long agoe, feare your condition (for as in the body, if men feele not a growth in yeeres and ſtrength, they feare a decay, ſo in the ſoule the ſelfe ſame will ſurely enſue) and

labour

labour by all lawfull and holy meanes, the amendment of the same. For which purpose God hath I am sure vouchsafed you aboue many other men, many singular mercies. For that I may say nothing of those common fauours that God hath bestowed vpon you with the rest, namely, the Scriptures in your owne tongue, the publike preaching of the word, and the holy exercises of his Church, as praiers, participation of Sacraments, and such like (which because they be the principall, would be most chiefly regarded, and more religiously vsed, and often frequented) you haue abundance of all worldly blessings, by meanes whereof your mindes being discharged from the distrustfull cares of this life, you may the more freely intend those holy seruices. God hath giuen you also, as healthfull bodies, so found mindes, in regard whereof you may the better follow those daily duties of godly Christians, I meane meditation, reading, conference, praier, preaching, and such other excellent exercises, which sundrie men, by reason of outward griefes, and inward infirmities, cannot either so continually, or so carefully pursue and performe, as you may. Againe, you be vnburdned of those thoughts that doe possesse married folks hearts and heads, and deliuered from those troubles that doe many times follow that calling by meanes of mens sinne (though otherwise as in respect of it selfe, it be holy and honourable) that so you might as the Apostle saith, care for the things of the Lord how you may please the Lord. I had almost forgot one notable spurre to prouoke you and stirre you vp to the performance of these good things, that doth as particularly and directly concerne you as any other, in my poore opinion, namely, not only the generall examples of the sonnes and seruants of God in former time, and at this present set before you, but the practise of a person of your owne name and familie, a deare kinsman of yours, and a most faithfull friend of mine: whose care and conscience that way, as you your selues haue seene and obserued, many times commending the same as a singular grace in him (though some that loued him not in his life, and disliked him in his death, what soeuer goodly glosing words they will giue out to the contrarie, supposed and said the same was a Monkish course of conuersation) so I pray you to endeuour the performance of those good things, that you did not onely loue and like, but praise also in him, yea, I beseech God to giue you the continuall assistance and grace of his holie Spirit for the accomplishment of the same, and all other fruits of faith and holy obedience. Neither doe I onely wish and pray for the

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aduancement of this worke in you and all yours whatſoeuer, but for the furtherance of it, haue written theſe few lines vnto you, and with the ſame ſent you ſome of my poore trauells, written a good while agoe for your nigh kinſman, and my beſt friend while he liued, and now the ſecond time with ſome neceſſarie additions publiſhed, (though I my ſelfe doe not greatly like of it, as in deed to ſay the truth, I haue no great cauſe to like of any thing of mine) by ſome good brethren, for the benefit (as they ſuppoſe) and edification of Gods Saints: which fruits, if it may indeed and effectually follow the ſame, as in others, ſo in you eſpecially, I ſhall againe and againe reioyce in the Lord: who I heartily beſeech to bleſſe you and all yours both in bodie and ſoule, as with all abundance of neceſſarie both outward and inward graces for bodie and ſoule in this life, ſo in the eternall fruition of euerlaſting glory in the life that is to come through Chriſt. At London this 27. of Aprill. 1591.

Yours ready and vnfained alwaies in Chriſt Ieſus
to his vttermoſt, as I hope you are aſſuredly perſwaded,
T. W. *the Lords moſt vnworthy ſeruant.*

THE PRINTER OF THIS WORKE, TO ALL GODLY and Chriſtian Readers, doth wiſh all increaſe of knowledge and ſtrength of faith in Chriſt for euer.



Here are two things eſpecially, which it behoueth all good men to haue regard of in this life: The one is the inlarging of the kingdome of Chriſt, to the vttermoſt of their powers, in a lawfull and holy vocation. And the other is ſimplicity and plainneſſe, in the places that God putteth men into, or in the words or works, that he enableth them to performe therein. At both which things I may ſafely proteſt in an honeſt minde before God and men, that I haue aimed (ſo farre forth as humane infirmity would ſuffer) in the publiſhing of this preſent worke, for the further declaration whereof alſo I haue beene contented to prefix theſe few lines. By Gods good prouidence, the booke it ſelfe came into my hands from amongſt the writings of that religious and worſhipfull Gentleman M. Martin Herlackinden *of Kent, Eſquire, late deceaſed, and for whoſe cauſe only (as I ſuppoſe) the penning of this was performed at the firſt: which hauing once gotten into my poſſeſſion, I could not let lie and periſh amongſt the worms and moaths (as the prouerbe is) vnleſſe I would cloſely and vnder hand haue hindred the edification of the Church; but indeuoured to my vttermoſt the publiſhing of the ſame. Wherein if any man thinke that at the firſt Impreſſion of it, I did it for glory or gaine vnto my ſelfe, or that now I publiſh the ſame in ſuch worldly reſpects, I cannot but tell them that as they doe vncharitably ſurmiſe againſt me, ſo they doe fondly and foully deceiue themſelues: for as for glory, how can I attaine it ſith the labour is wholly anothers, and no part mine owne, except men would thinke me to be ſo conceited, that I would count it credit to be decked with other birds fethers, and to wax rich with the robbery and vniuſt ſpoyles of others. And for gaine there is as little, if not leſſe reaſon: for beſides that I know not what vent I ſhall haue, the ſale being very vncertaine, what likelihood is there that my aduantage can be much, in publiſhing commentaries vpon that booke of which there are ſo many learned expoſitions extant already? And yet leaſt any ſhould imagine that I haue without cauſe, cauſed this to be printed now againe the ſecond time in ſuch ſort as you ſee (wherein what hath beene performed, I would rather wiſh the godly reader ſhould finde by his owne diligent conſidence, than by my ſimple commendation) beſides the*

reaſons

reaſons before alleaged I ſay that both the ſoundneſſe of the matter it ſelfe, and the manner of delinery obſerued therein, which is both plaine and ſhort (the one ſeruing for the more ſimple ſort of people, and other fitting ſuch as either cannot, or will not, allow themſelues leaſure to reade long commentaries) hath drawne me on hereto. Wherein alſo I doe willingly giue all the world to vnderſtand, that I ſpeake not ſo much mine owne minde, (for I confeſſe my ſelfe to bee a man not greatly able to diſcerne of high points) but I vtter that, that men of good countenance in the Church, and of ſound iudgement, as in reſpect of religion, haue delinered, (whatſoeuer other ſome haue ſlanderouſly barked againſt it) and that I hope all that reade it, ſhall well finde and perceiue. There reſteth no more but this, that euery good man labour to refer it to good ends and purpoſes, namely, to the building vp of themſelues and others, in knowledge, in faith, in repentance and obedience of all ſuch good things, as God hath reuealed in his word, praying the godly reader, for his better and more plaine direction in that behalfe, diligently to obſerue theſe few points following: Firſt, that all that is ſpoken, vpon all the Pſalmes or any of them, reſpecteth either the diuiſion of the Pſalme it ſelfe into his members and parts, or the true ſenſe and naturall meaning of the very words, or the doctrines touching faith and manners that are therein contained. Secondly, that whereſoeuer they ſhall finde theſe letters, marks, or directions enſuing, i. viz. q. d. *they would take paines to reſolue and interpret them thus, namely, that* i. *ſignifieth,* that is to ſay, viz. *ſignifieth,* to wit, *and* q.d. *meaneth,* as if he ſhould ſay. *Thirdly, that the framer of this worke in all his notes, at the leaſt (for the moſt part I am ſure of it) had ſpeciall reſpect to that Engliſh text of the Pſalmes and Bible that was imprinted at Geneua, which was as it ſhould ſeeme, the firſt yeere of the reigne of our gracious Queene, which alſo I thought good to aduertiſe the Reader of, that ſo he may haue an eye alwaies in his reading to that text, or others, conformable to the ſame printed vpon good authority, though perhaps it be not wholly put downe here. Laſtly, I am earneſtly to intreat the godly reader, fauourably to interpret, and with loue to correct, whatſoeuer faults haue eſcaped here, which I hope are not many. And thus beſeeching God to giue a bleſſing vnto this worke in the hearts of all thoſe into whoſe hands it ſhall come, I end, this 27. of April. 1591.*

T. M.

Betweene pag. 28. and 29. on the *Romans* theſe words are to be added.

helpe. As though he ſhould ſay, men by meanes of their ſinne pull iudgements and deſtruction vpon themſelues, but if they attaine to health and ſaluation, they can no

Lord Ieſus begin and make an end.

AN EXPOSITION VPON THE WHOLE BOOKE OF *PSALMES.*

The penners of the Pſalmes were diuers men, as Dauid, Moſes, *&c. but all led by one, and the ſelfe-ſame ſpirit, ſo that the Holy Ghoſt may rightly be ſaid to be the Author of this Booke: and that ſhould cauſe vs highly to eſteeme, and reuerently to receiue it, as the reſt of the holy canonicall Scripture.*

SOme PSALMES haue titles and inſcriptions, of which we will ſay ſomewhat when we ſhall come to them: other ſome are without titles or inſcriptions, of which we ſhall not need to ſay any thing. Thoſe that haue Titles, doe either containe the name of the writer of that Pſalme, or the inſtrument whereupon it was ſung, or the end whereunto it was appointed, or the principall matter therein contained. As there were diuers writers, ſo they com-

prehend diuers matters: some are full of instruction, touching both faith and manners, as *Psal.* 1. 37. &c. Other some containe confession of sinnes, and praier for repentance, as *Psal.* 25. 51. &c. Other some are praiers against the enemies of the Church, as *Psalm.* 79. 83. &c. Some containe the histories of the old Testament, as *Psalm.* 78. 105. 106. &c. Some are commendations of Gods Law, as *Psalm.* 19. 119. &c. Some descriptions of Gods wonderfull power, as *Psalm.* 18. 104. Some are particular prayers of particular persons, in particular griefes, either of bodie or soule, as *Psal.* 6. 86. &c. Other some are prayers of a number of godly and faithfull people together, as *Psalm.* 44. 86. &c. To be short, there is such diuersitie of matter, that a man can hardly diuide them aright: yea one and the selfe-same Psalme sometimes shall comprehend the most of these things. And yet me thinketh that whatsoeuer is conteined in this Booke, may as all other Scripture, brightly stand to respect either faith, or obedience, onely faith comprising the grounds of religion, which are here not obscurely deliuered vnto vs: and by obedience vnderstanding our duties, either of piety to God, as praiers and praises, or of charitie towards men, in outward actions, or inward affections.

For the better vnderstanding of this Booke, two things specially would be diligently obserued: First, the sudden change of number, tense, person, &c. which indeed make the places to seeme more hard, than otherwise they are, or would be. Secondly, to discerne what is spoken in the person of the Church, and to referre the same thereto, and what is otherwise spoken, to apply it alwaies to his right end and purpose, lest failing herein, we be found falsifiers of truth, and adders to the word, and so pull woe and vengeance vpon our selues.

Psalme 1.

Diuision. *THis Psalme consisteth of two parts: in the first he setteth out, wherein the felicitie and blessednesse of a godly man consisteth, what his exercises are, and what blessings hee shall receiue from the Lord therefore, from verse 1. to the end of the third. In the second he declareth what iudgements shall ouertake the wicked, and what an vnlikely reward there shall be to the godly and the vngodly, from verse 4. to the end of the Psalme.*

Vers. 1.

though the wicked thinke themselues glorious, and of long continuance, yet they are neither the one nor the other. Vers. 5. *Teacheth that God with his fanne will make a separation betweene the good corne and the chaffe, as* Matth. 3. 12. Vers. 6. *Teacheth this, that God is the only Iudge to allow and disallow, men must not therefore stand vpon themselues or other mens iudgements:* For what are we that condemne another mans seruant? hee standeth or falleth to his owne Master.

Psalme 2.

Diuision. *THis Psalme consisteth of three parts: In the first is declared the greatnesse, multitude, and rage of them that rise vp against Christ, from verse 1. to the end of the 3. In the second is set out the Maiestie and power of God the Father, and his Sonne Christ, for the confounding of such wicked aduersaries, from verse 4. to the end of the 9. In the third is contained a louing admonition of God, who will not the death of sinners, but rather that they should repent, wishing them in time, for feare of after punishment, to turne to his Maiestie, from verse 10. to the end of the Psalme.*

Sense. 1 *Vers.* 1. *Heathen* put for people, not being Iewes, if you vnderstand this Psalme of *Dauids* kingdome; if otherwise, of Christs kingdome (as is referred thereto *Acts* 4. 25.) then vnderstand by *Heathen* and *people*, the enemies of Christ, which were of three sorts. And in this first verse he noteth two kindes of them, some that through rage were carried to outrage and violence, and other some that were not so cruell, and yet murmuringly opposed themselues in words. Some reade the latter part of the first verse thus: *And the nations meditate, or thinke vpon a vaine thing* [*i.* a matter that cannot be brought to passe, but shall 2 lacke his effect: the sense commeth all to one.] *Vers.* 2. *The kings of the earth* [*i.* they that had the highest authoritie] *band themselues* [or after some] *stand vp* [meaning that they consent and conspire together, as it were] *and the Princes* [*i.* the great men, by whose counsell and wisdome Kings gouerne their countries; noting hereby, that neither might nor counsell was wanting in Christs aduersaries] *are assembled*, or, after some, *doe take counsell together against the Lord*, [A strange matter, that men, like Giants, should arme themselues against God] *and against his Christ.* [*i.* his anointed one, meaning either *Dauid* as the figure, or *Christ* himselfe as the Truth] *Vers.* 3. The Prophet putteth downe the vngodlies speeches, *Let vs breake* [*q.d.* Let vs ioyne all our force to assay to breake, not that they can, but that such purposes they haue in their hearts, and words in their mouthes] *their bands* [*i.* God the Fathers Lawes, published by *Dauid* and *Christ*, which hee calleth *bands*, because that by them, as it were by certaine bands, the subiects are wont to be bound and kept in their duties] *and cast their cords:* or as some turne it, thicke (*i. strong cords*) *from vs.* I suppose that the Prophet vnderstandeth by *cords*, the rule and authoritie that God hath giuen to *Dauid* and his Sonne *Christ.* The meaning is: Let vs not obey (say the wicked) their lawes, and 4 let vs labour that they may not rule ouer vs] *Vers.* 4. *He that dwelleth*, others reade, *He that sitteth in Heauen* [a notable description of God, whereby the Prophet meaneth to shew, that they are not able to march with him: and they are *Dauids* words, *q.d.* How will these wicked men, as wicked as they are, fight with him that is so high aboue their reach?] *shall laugh:* or in the present tense, as some reade it, *doth laugh:* [*i.* maketh no account of all their rage and murmuring: and this is spoken of God, as the rest of the words in this verse, and the next that follow, are, according to man, and as his capacitie is able to comprehend: otherwise wee are sure God hath no such humane passions or affections,] *the Lord shall haue them in derision:* or as others reade it, *doth deride them.* [It is a repetition, being the same

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Verſ. 1. *The man* [put for euerie man, ſ. man and woman, ſee 1 *Cor.* 11. 28. for in Chriſt Ieſus there is no difference, *Galat.* 3. 28. and] *Bleſſed* [are they not in this life onely, but in the life to come, for *godlineſſe hath the promiſe of this life preſent, and of the life to come*, 1 *Tim.* 4. 8.] *doth not walke in the counſell* [by *counſell* hee vnderſtandeth the ſubtilties and crafts of the wicked, by which they puſh themſelues forwards, and labour to draw others to the like, ſee *Prou.* 1. 10, 11, *&c.* So that hee meaneth that he is bleſſed that ioyneth not himſelfe in wicked practiſes with the vngodly, nor by himſelfe doth performe the ſame] *nor ſtand in the way of ſinners*, [*way* is put for order and kinde of liuing, for manners and faſhions: he meaneth then that they are bleſſed that frame not themſelues, no not in outward ſhew, like to the vngodly: ſee *Rom.* 12. 2.] *in the ſeat of the ſcorners* [by *ſeat* he noteth fellowſhip and ſocietie with the vngodly, as *Pſal.* 26. 4. ſo that the meaning is, that the godly man doth not conſent with the wicked, neither hath any familiaritie with their vile enterpriſes] *Verſ.* 2. *His delight* [*i.* his whole pleaſure] *is in the Law of the Lord* [*i.* in the performance of thoſe things, which God in his Law commandeth] *meditate day and night* [*i.* continually or verie much, giuing himſelfe not only to the reading of the holy Scriptures, but to meditation therein.] *Verſ.* 3. Is a ſimilitude, by which the Prophet noteth the flouriſhing ſtate of the faithfull, and their fruitfulneſſe alſo, by *Tree* hee meaneth either Palme Tree, as *Pſal.* 92. 12. or ſome other flouriſhing Tree] *by the riuers of waters* [*i.* in moſt moiſt places, meet to make Trees grow and flouriſh] *in due ſeaſon*: [*i.* not vntimely fruit, nor too late, but that which ſhall haue the fulneſſe of growth, and yet not bee withered away] *whoſe leafe ſhall not fade*, [*i.* ſhall not decay in colour, nor fall from the Tree, whereby the Prophet noteth the continuall flouriſhing of the faithfull] *whatſoeuer he ſhall doe*, [*i.* we muſt reſtraine that vniuerſall terme, *whatſoeuer*, to all things that hee ſhall attempt according to godlineſſe, to which indeed both here and elſewhere, ſundrie times the Lord himſelfe hath annexed a promiſe of good ſucceſſe.] *Verſ.* 4. Hee amplifieth by the contrarie, *The wicked are not ſo*, [*i.* like trees planted, &c. as verſ. 3. but whereto are they like?] *they are as the chaffe* [*i.* Light, vnprofitable for any thing, and void of fruit. It is an vſuall thing in Scripture, to compare the wicked to chaffe, as *Pſal.* 35. 5. *Iſaiah* 17. 13. *Matth.* 3. 12.] *which the wind driueth away*. [*q.d.* as chaffe cannot withſtand the violence of the wind, but it toſſeth it to and fro, and driueth it whither pleaſeth it, ſo ſhall the wicked be before Gods iudgements, how great, mightie and ſtrong ſoeuer they ſeeme to be before men.] *Verſ.* 5. *Therefore* [*i.* becauſe they are as chaffe, and reprobate to all good works] *they ſhall not ſtand* [*viz.* with boldneſſe and lifted vp countenances as the godly ſhall] *in the iudgement* [*i.* in that great and laſt day mentioned, *Matth.* 25. 31, 32. *&c.* to the end of the Chapter] *nor ſinners in the aſſembly of the righteous* [*i.* they ſhall not haue place amongſt the godly, but God will ſunder them one from another, as *Matth.* 25. 31, 32. *&c.* as before.] *Verſ.* 6. *The Lord knoweth* [*i.* approueth and alloweth; as not to know, is to diſallow, *Matt.* 7. 23. yea ſo alloweth, that hee bleſſeth, which may appeare by the contrarie in this verſe, where the Prophet vſeth the word, *periſh*] *the way* [*i.* the order and kinde of liuing, as before, verſe the firſt, and afterwards in this verſe] *of the righteous*, [*i.* they that endeuour righteouſneſſe in themſelues, and haue Chriſts righteouſneſſe imputed vnto them] *and the way of the wicked* [reade for *and*, the terme *but*, and ſo the ſenſe ſhall be more plaine] *ſhall periſh*. [*viz.* In time hereafter to come, or elſe doth periſh, putting the beginning of deſtruction in this life, not onely for the beginning of it here, but for the finiſhing of it elſewhere.

Verſ. 1. *Teacheth a godly man, firſt, to beware of the vngodlies perſwaſions: ſecondly, of their order of life; and thirdly, of their ſocietie and company-keeping.* Verſ. 2. *Teacheth him by the contrarie what hee muſt doe: firſt, to take all his delight and pleaſure in Gods word, becauſe we doe hardly profit by thoſe things which we take no pleaſure in: ſecondly, to vſe all the meanes whereby he may be builded vp in knowledge, for ſo generally doe I take theſe words,* Meditate day and night. Verſ. 3. *A promiſe annexed for our better encouragement, which expreſſeth Gods wonderfull goodneſſe, and our dulneſſe and heauineſſe, that haue need of ſuch ſpurres: by which alſo wee may ſee the right vſe of Gods promiſes, namely, to prouoke vs to all well-doings,* 2 Cor. 7. 1. Verſ. 4. *Doth not onely containe iudgements againſt the wicked, but alſo teacheth, yea ſpurreth forward the godly, by beholding their puniſhments, to more heedy walking: and whereas the Holy Ghoſt reſembleth the wicked to chaffe toſſed before the wind: it teacheth vs, that though*

Seuſe. 1 — Doctrine.

in effect, that the former part of the verſe is: by which doubling, the Holy Ghoſt noteth the certaintie and aſſurednеſſe of the thing.] *Verſ.* 5. *Then* [*viz.* when time ſhall require, and at that verie inſtant, which God in his eternall decree hath appointed] *ſhall he* [*i.* God] *ſpeake vnto them* [*viz.* the wicked and vngodly, either by his words, or by his rods, *Iob* 33. 14 *&c.* but chiefly by his rods, as *Iob* 33. 19, 20, 21.] *in his wrath*, [*i.* being angrie with them, meaning that hee will moſt vehemently and ſharply rebuke them] *and vex them* [*i.* plague them ſo, that they ſhall be vexed and grieued] *in his ſore diſpleaſure*: [he meaneth, that being moued with great wrath, he will deſtroy and ouerthrow them] *Verſ.* 6. Amend thus, *Saying* [*viz.* God himſelfe] *but I anointed my king* [by placing him in his kingdome, putting the ſigne of his inauguration or entrance into his kingdome *(viz. anointing)* for the poſſeſſion and enioying thereof: And putting theſe words *(my King)* for him whom the Lord had aduanced thereto, either *Dauid* or *Chriſt*] *and had made him Ruler ouer Sion* [which place was the ſeat of *Dauids* kingdome, as may appeare by ſundrie places, the Prophet vſing a part for the whole land, and the people contained therein, and a figure alſo of Chriſts Church, *Iſaiah* 2. 3.] *the mountaine of my Holineſſe* [*i.* My holy mountaine, for ſo doe the Hebrewes ſundrie times ſpeake, vſing the Subſtantiue for the Adiectiue: now it is called Gods holy mountaine, becauſe that *Dauid* brought thither Gods owne Arke, and there were the holy exerciſes of his religion obſerued, till the Temple was builded: ſee 1 *Chron.* 15, 16, *Chapters.* And this verſe comprehendeth God the Fathers words, ſitting in iudgement, as it were, and condemning the wicked, who laboured the ouerthrow of his kingdome.] *Verſ.* 7. *I will declare* [*i.* I will faithfully ſhew abroad] *the decree* [*viz.* which the Lord hath determined concerning me] *thou art my ſonne*, [*viz.* by adoption, if wee vnderſtand it of *Dauid*: and by nature, if we vnderſtand it of Chriſt.] *this day haue I begotten thee* [if you vnderſtand it of *Dauid*, you muſt referre it to the time of his firſt anointing, and ſo forward. If you vnderſtand it of Chriſt, you muſt referre it to his firſt manifeſtation in the fleſh, not but that he was begotten of the Father from before all beginnings: and this ſeuenth verſe are the words of *Dauid* or *Chriſt*, declaring Gods eternall decree touching their gouernments.] *Verſ.* 8. Are the words of the Father, inuiting *Dauid* or *Chriſt* to aske ſomewhat of him, and containe (as it were) a propheſie of the enlargement of their kingdomes: In *Dauid* ſomewhat more narrowly thus, that the Heathen round about him, and namely thoſe that inhabited the coaſts nigh to the land of *Iudea*, as *Ammonites*, *Moabites*, *&c.* ſhould be brought in ſubiection to him, as may appeare by the Hiſtories in *Samuel*: in Chriſt more largely, to wit, that of all the nations and people vnder heauen, hee ſhould haue diuers ſubiected to his kingdome by the Miniſterie of the Word. *Verſ.* 9. Is declared the power of *Dauid* or *Chriſt*. *Thou ſhalt cruſh*, or after ſome, *thou ſhalt breake them together* [*viz.* not only thoſe enemies mentioned in the beginning of this Pſalme, but all others whatſoeuer, that ſhall riſe vp or rebell againſt thee] *with a ſceptre*, or after ſome, *with a rod of iron*, [whatſoeuer it be, the Holy Ghoſt meaneth vnder theſe termes, to ſet out the inuincible power and force of *Dauid*, or of *Chriſt*, againſt their ſeuerall enemies] *and breake them in peeces*, or after ſome, *ſhalt ſcatter them abroad* [*viz.* being alreadie broken, which I rather allow of] *like a Potters veſſell* [*viz.* which is broken alreadie: noting by this manner of ſpeech, not onely a iudgement to bee executed vpon the wicked, but ſuch a iudgement as the vngodly ſhall be paſt all hope of repaire and recouerie.] *Verſ.* 10. Is a notable exhortation to Rulers, in time to turne to the Lord and his obedience. *Now* [*i.* while it is time, before ſuch iudgements ouertake you, as are mentioned verſe 5. and 9. of this Pſalme] *bee wiſe and learned* [not that they were without wit, and learning, but becauſe they wanted godly wiſdome and heauenly learning, he exhorteth them to looke for that.] *Verſ.* 11. *Serue the Lord* [*q.d.* Giue vnto him his true honour and worſhip, which hitherto you haue kept backe from him] *in feare*: or after others, *with reuerence* [both come almoſt to one end. If we reade *feare*, he meaneth the feare of his children, which are loth to offend him, not ſo much for feare of puniſhment, as for lothſomneſſe on their part, of ſoone to diſpleaſe his Maieſtie: If wee reade *reuerence*, then he noteth with what inward perſwaſions and outward behauiour we ſhould performe this ſeruice to his Maieſtie, *viz.* not ſo lightly and vnreuerently, as commonly

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commonly we doe] *and reioyce* [*viz.* becauſe he hath ſet ſuch a King ouer you] *with trembling.* [*viz.* at his iudgement, which he ſetteth before them, to keepe them the better in
12 awe, and to with-hold them from manifold miſchiefes.] *Verſ.* 12. *Kiſſe the Sonne* [*viz.* not onely in ſigne of homage and ſubiection, but alſo as a ſure pledge of that faithfulneſſe and truſt which you will performe towards him: And by *Sonne*, he vnderſtandeth either *Dauid* or *Chriſt*] *leſt he be angrie* [and then thoſe puniſhments fall vpon you mentioned before verſe 9.] *and yee periſh* [*q.d.* leſt yee alſo ſhould periſh. The Prophet putteth downe two reaſons to induce men to yeeld to Chriſt: firſt, leſt they prouoke him to wrath: ſecondly, leſt they themſelues periſh] and that *in the way* [*i.* before they come to their iourneyes end: meaning thereby the full accompliſhment of their purpoſes and practiſes, which no doubt ſhall be a great griefe] *When his wrath ſhall ſuddenly burne*, others reade, *if his wrath ſhall burne, though neuer ſo little.* If you follow the firſt reading, the ſenſe is thus, *viz.* hee noteth not only the time wherein the vngodly ſhall periſh, but the manner how, and ſuddenly: If you allow the other, then this is the meaning: *q.d.* it is good for you to take heed how you prouoke againſt your ſelues, God and his iudgements: for if his wrath be neuer ſo little kindled, be ye ſure, it will be your deſtruction: this latter I better like of, as more agreeing with the circumſtance of the place] *Bleſſed are all that truſt in him.* [this is a graue ſentence ſhutting vp the whole Pſalme, into which the Prophet ſuddenly entreth, not onely becauſe of the deepe conſideration of Gods iudgements pronounced before againſt the wicked, but alſo thereby to ſhew that the godly are not without hope.

Doct. Verſ. 1. *Teacheth, that the people doe many times oppoſe themſelues againſt God and his ordinance.* Verſ. 2. *and* 3. *Shew, that the Kings and mighty men doe it likewiſe: by which we may learne alſo, that it is not good to hang vpon the multitude for their number, nor vpon the mighty for their great countenance.* Verſ. 4. *Teacheth, that God will fruſtrate the wicked of their hope, and miſchieuous purpoſes.* Verſ. 5. *as alſo* 6. *Declareth, that the vngodly ſhall not eſcape vnpuniſhed.* Verſ. 7. *Teacheth vs, not onely faithfully to declare, but alſo humbly to ſtand vpon the gifts and calling that God hath beſtowed vpon vs.* Verſ. 8. *Declareth Gods liberality, who giueth to his children, rich and plentifull gifts, yea many times inlargeth himſelfe beyond the words of their mouthes, or the hope of their hearts.* Verſ. 9. *Noteth the vtter ruine and deſtruction of the vngodly.* Verſ. 10. *Setteth out Gods mercy in calling men, yea euen the higheſt (that others by their examples, may be brought thereto alſo) to repentance and amendment, and teacheth them likewiſe to account of the time, and not to put off from day to day, which is as a common fault in moſt men, ſo a ſpeciall iniquitie in the mighty of the world.* Verſ. 11. *Teacheth, that God alone muſt be worſhipped, and what manner of ſeruice it is that hee requireth at our hands.* Verſ. 12. *Teacheth obedience to Chriſt, euen as to God the Father: by which we ſee that he is God, and that there is a diſtinction of perſons in the Godhead. It declareth alſo what iudgement ſhall fall vpon the vngodly for their ſinnes, ſo that they ſhall not goe ſcot-free, howſoeuer they bleſſe themſelues in their owne hearts: and what graces ſhall be giuen to the faithfull. Which ſerue as notable incouragements in them, to faith and all well-doing.*

PSALME 3.

Diuiſion. *THis Pſalme hath a large Title, which doth not onely comprehend the Authors name, but the time when, and the occaſion wherefore he did write it, and is the Argument (as a man would ſay) of the whole Pſalme: which may be diuided into three parts. In the firſt,* Dauid *declareth what great dangers he was in, by reaſon of the multitude of his*

aduerſaries

aduerſaries, and this is in the two firſt verſes. In the ſecond are comprehended comforts, which Dauid *gathered vnto him, by conſideration of Gods preſent aid, and of the wonderfull conſolation which he had by experience felt before, from the third verſe to the end of the ſixt. In the third part he maketh his praier vnto God for his deliuerance, foretelling as it were Gods iudgements vpon his enemies, and his fauour to his children: and that is in the two laſt verſes.*

Ver. 1. Is vttered by an interrogation: by which the Prophet noteth the wonderfull number of his aduerſaries, as though he had beene left almoſt alone, and all the people had gone after *Abſolom.*] Verſ. 2. *Many ſay* [*i.* The multitude of the wicked and vngodly thus boaſt or ſpeake] *to my ſoule* [mend it thus, *of my ſoule: i.* of me, my ſelfe, and my whole life: a part put for the whole perſon] *there is no helpe for him in God.* [*i.* the Lord will not deliuer him: for they ſuppoſed when they ſaw him flie from the face of his ſonne *Abſolom* on the one ſide, and *Abſoloms* power on the other ſide, that God had forſaken him, and that he could looke for no helpe of God: ſuch a one was *Schemei*, 2 *Sam.* 16. 7, 8.] Verſ. 3. *But thou Lord art a buckler* [*i.* a ſure defence from the force of mine enemies] *for me*, or after ſome, *about me*, [by which he noteth in what aſſurance he was vnder the ſhadow and ſafegard of the Almighty] *my glory*, [*i.* who (how baſe ſoeuer I am now) canſt and wilt reſtore me to my former glory] *and the lifter vp of my head.* [To lift vp the head, is to make one that was very ſad and throwne downe with griefe, ioyfull and cheerefull, and by exalting of him to giue him matter of mirth: ſee *Geneſis* 40. 13, 20. *Luk.* 21. 28. Hee meaneth then by theſe three ſpeeches, that hee was to him without weapon, *a ſhield or buckler, i.* a ſure defence: and to him contemned, glory and renowne: and to him caſt downe, an Author of ioy and raiſing vp againe.] Verſ. 4. *I did call*, or after ſome, *cry*, which I better like, [*i.* I did earneſtly pray] *and he heard*, or after ſome, *anſwered* [*i.* yeelded and granted me my requeſt] *out of his holy mountaine.* [We heard the ſame before, *Pſalm.* 2. 6. By *holy mountaine*, he meaneth the propitiatorie or mercy-ſeat, which was vpon the Arke placed in Mount Sion, which was ſaid to be *holy*, becauſe God the author of holineſſe appeared there, and by reaſon of the holy exerciſes obſerued in that place: for God had promiſed that he would heare his people out of the mercy-ſeat from betweene the Cherubins, when faithfully they ſhould call vpon him: or elſe he meaneth by Gods *holy mountaine*, Heauen, whereupon the Lord ſitteth, as vpon an exceeding high mountaine.] Verſ. 5. *I laid me downe* [*viz.* vpon my bed or couch: and that word, *I*, is full of force, *q. d.* I whoſe life ſo many enemies ſeeke] *and ſlept* [*viz.* ſoundly and ſweetly, careleſſe (as it were) of mine enemies: The Prophet meaning by ſleepe, wonderfull quieteneſſe, for they that are doubtfull of their ſucceſſes, and oppreſſed with griefes, haue many times ſleepe taken from their eyes] *and roſe vp againe:* [excellently added, for many take their reſt, and yet riſe not: the Prophet noting, that as he ſlept ſoundly, ſo he ſafely awaked, and imployed himſelfe vpon his affaires] *for the Lord ſuſtained me.* [This is the reaſon of all, for without God we can doe nothing, *Ioh.* 15. 5.] Verſ. 6. *I will not feare for ten thouſand* [a certaine number put for an vncertaine, meaning innumerable people] mend the latter end of the verſe thus, *which ſtanding about me, haue pitched their tents againſt me.* [*i.* which compaſſing me about, are ready euen as it were with their weapons drawne, to deſtroy me: *q. d.* though I were neuer in ſo great danger, diſtreſſe, and feare, yet I will not feare, for thou Lord wilt graciouſly deliuer me now, as thou haſt done heretofore.] Verſ. 7. *O Lord ariſe*, [*viz.* like a couragious and ready ſouldier that heareth the ſound of the Trumpet, ſtand vp vpon thy feet, take thy weapons and armes to defend me, and wound mine enemies] *helpe*, or after ſome, *ſaue me my God*, [*viz.* from the ſubtlety and power of my foes] *for thou haſt*, ſome reade, *which haſt ſmitten*

[Both

Senſe:
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[Both the readings come to one ſenſe, *viz.* he praieth God to deliuer him out of this preſent danger, as he before had done out of ſundry the like] *all mine enemies* [*i.* the greateſt number of them. For he meaneth not that God had ſo deſtroyed his foes, as none of them were left] *vpon the cheeke-bone.* [As beaſts that hurt by biting, cannot hurt when their teeth be broken, or their iaw bones burſt in ſunder, ſo the Prophet ſheweth that his enemies in former time, had beene ſo caſt downe, that neither
8 by word nor deed they were able to hurt him.] Verſ. 8. *Saluation belongeth to the Lord,* [True it is, that ſaluation and eternall life belong to God alone, but yet *ſalvation* in this place is vſed for helpe and deliuerance from dangers, which alone indeed belongeth to God, how great or ſmall ſoeuer the meanes be, that he worketh the ſame by.] Mend the latter part thus: *And let thy bleſſing be,* &c. [For it is as it were a wiſh and praier that *Dauid* maketh for the people, as well as for himſelfe; here is change of the perſon, for in the firſt part of the verſe he ſpake in the third, and now in the ſecond: vnderſtanding by *bleſſing,* Gods fauour and goodneſſe, and naming the people, Gods people, notwithſtanding their ſinnes of rebellion and falling away with *Abſolom,* againſt *Danid* his father.]

Doct. Verſ. 1. *Teacheth vs, that the multitude of our enemies ſhould not ſo diſmay vs, as that we ſhould not pray to God: but indeed either in their might and our weakneſſe, we ſhould be ſtirred vp to come vnto him that is the God of our ſtrength.* Verſ. 2. *Neither yet their vile words ſhould worke that effect in vs.* Verſ. 3. *Miniſtreth comfort, becauſe God is as a ſhield in all diſtreſſes, and teacheth that true faith vanquiſheth all diſtreſſes and impoſſibilities whatſoeuer, howſoeuer it be long in tugging and wreſtling againſt the ſame.* Verſ. 4. *Teacheth firſt that in dangers we ſhould pray vnto God: ſecondly, that God graciouſly heareth them that call vpon him in truth: thirdly, that the conſideration of former deliuerance ſhould ſtrengthen our faith, touching deliuerance from the like, either preſent or to come.* Verſ. 5. *Declareth, that if God be on our ſide we need not care who be againſt vs,* Rom. 8. 31. *&c. to the end of the Chapter.* Verſ. 6. *True faith ſurmounteth all difficulties and diſtreſſes of this life whatſoeuer. See the ſame verſ. 3. of this Pſalme.* Verſ. 7. *God alone is to be called vpon in need, becauſe he alone can helpe and ſaue.* Verſ. 8. *Teacheth, not onely to pray for others, as for our ſelues, but alſo euen for our enemies, as* Dauid *doth for the rebellious people.*

PSALME 4.

Diuiſion. THis *Pſalme hath a title or inſcription, (but thereof we will ſpeake when we come to the Senſe) and it may be diuided thus. Firſt* Dauid *maketh his praier to the Lord in mercy to behold him, and graciouſly to grant his requeſt: and this is contained in the firſt verſe. Secondly, he ſpeaketh vnto his enemies, not only declaring that God had exalted him, but alſo wiſhing them in time to repent: from verſe 2. to the end of the fifth. In the third he declareth whereupon he ſtaid himſelfe, and what were the grounds of his aſſurance,* viz. *Gods fauour and wonderfull bleſſings: from verſe 6. vnto the end of the Pſalme.*

Senſe. The title is this: *To him that excelleth* [*viz.* in muſicke and ſong, and skill vpon inſtruments, for which he was preferred before the reſt] *on Neginoth.* [here the Geneua
1 note is good.] Verſ. 1. *When I call, ô God* [*i.* when I pray vnto thee] *of my righteouſneſſe* [*i.* thou that art the witneſſe, iudge, & defender of mine innocencie and vprightneſſe towards *Saul,* or any other] *thou haſt ſet me at liberty* [he comforteth himſelfe by

by former experience, trusting to seele the like fauour now] *when I was in distresse.* [All this speech is metaphoricall, borrowed of them, which by enemies are driuen into a narrow place, out of which they can very hardly escape, *q. d.* when I was brought into wonderfull dangers, thou hast deliuered me, and made me glad.] Verſ. 2. *O yee ſonnes of men,* [hee ſpeaketh here vnto the Nobles and mighty men of Israel, that had conſpired with *Abſolom. q. d.* O yee Princes and great men, for ſo the Hebrewes ſundry times vſe theſe words: ſee Pſal. 58. 1.] *how long will ye turne my glory into ſhame* [*glory* here is put for the kingdome which God had giuen him. *q. d.* how long will yee endeuour to kill me, that yee might ſhamefully ſpoile me of my kingdome?] *louing vanities, and ſeeking lies.* [by *vanities* and *lies,* he meaneth euery deceitfull thing, which falleth not out as they would wiſh, and their vaine councels, and endeuours, which deceiue their hope, *q. d.* how long will yee in vaine endeuour to turne me out of my kingdome, by vaine deuices, and lying imaginations, which ye ſhall neuer obtaine, for the Lord prouideth for me.] Verſ. 3. *The Lord hath choſen, q. d.* I take it not vpon me my ſelfe, but the Lord hath laid it vpon me: hee ſpeaketh here of himſelfe in the third perſon, ſuddenly changing it into the firſt perſon] *when I call* [*i.* when I pray to him, as verſe 1. of this Pſalme.] Verſ. 4. *Tremble,* [*q. d.* though yee feare not me, yet feare God at the leaſt, who hath appointed me King] *and ſinne not,* [*viz.* againſt God and me, going forward in your conſpiracies and practiſes] *examine your owne hearts vpon your beds,* [*q. d.* thinke well vpon the matter, and determine rightly vpon it in the night ſeaſon, what time men are wont, not onely to giue themſelues to ſleepe, but to be free from weighty cauſes] *and be ſtill.* [*i.* leaue not off onely to ſpeake euill of me, but ceaſe from your wicked purpoſes.] Verſ. 5. *Offer the ſacrifices of righteouſneſſe:* [he meaneth ſuch lawfull and holy ſacrifices, as the Law commanded to be offered for ſinne, and he calleth them *the ſacrifices of righteouſneſſe,* becauſe he would haue them rightly and vnfeignedly to celebrate their repentance and change of minde. *q. d.* O yee traitors, confeſſe your ſinnes, and offer ſacrifice to God for the purging thereof, and put your truſt in God alone, and not in your ſelues, that yee ſhall obtaine pardon.] Verſ. 6. *Many ſay,* [*viz.* of the Iſraelites that haue conſpired againſt me, and other mine enemies] *who will ſhew vs any good?* [*i.* who will bring to paſſe, that we may obtaine our deſires, and amongſt the reſt ſee *Dauid* caſt out of his kingdome and ſlaine: *q. d.* we would we might ſee that] *but Lord lift vp the light of thy countenance vpon vs.* [Theſe are *Dauids* words, *q. d.* I haue many enemies, and ſome truſt in one thing, and ſome in another, I wiſh onely thy fauour, and cleaue vnto that alone. Wherefore ſhew vs thy ſelfe, vſing *light of countenance,* for fauour and good will: ſpeaking of God according to men, who by their countenances declare loue and hatred, ſweetly louing, and cheerefully looking vpon them whom they affect, and ſhewing the contrary countenances to others.] Verſ. 7. He meaneth that being aſſured of Gods goodneſſe and fauour, hee ſhall haue more comfort of conſcience, and a better prop to ſtay vpon, than the vngodly ſhall haue in all their abundance and wealth whatſoeuer, which he vnderſtandeth by two kinds, *viz. wheat* and *wine,* by them meaning all the reſt. Verſ. 8. He noteth the aſſured ſafetie that he ſhall be in, being vnder Almighty Gods protection: ſee Pſalm. 3. 5, 6. Mend the latter part of this eighth verſe thus, *when thou Lord alone, ſhalt place me in ſafetie* [noting by theſe words, both the time, when he will lie downe, &c. and the Author, from whom alone that aſſurednesſe commeth.]

Doctrine. Verſ. 1. *We learne, that when men vniuſtly condemne vs, we muſt flie vnto God a righteous Iudge, by earneſt prayer. Secondly, that we muſt haue recourſe to his mercy, and not to our merits, if we had any: for if we looke vnto them, we rob God of his glory, and our ſelues of great good.* Verſ. 2. *Is deſcribed mens nature, who commonly oppoſe themſelues againſt God in his members: we learne further, that euery one of vs may and ought to defend the callings, that God hath ſet vs in, or elſe we might diſhonour him in his works, and ſharpen the enemies of his truth againſt our ſelues.* Verſ. 3. *We learne that whatſoeuer choice man maketh, the Lord likyth none but good: we learne alſo to be well*

well aſſured that our holy prayers ſhall be heard. Verſ. 4. *We are taught to labour by all the meanes we can, to bring men to repentance.* Verſ. 5. *Teacheth vs, that no ſacrifice, nor worſhip is accounted righteous before God, but that which God himſelfe hath commanded, and proceeding from a repentant heart.* Verſ. 6. *We learne to preferr Gods ſauour, before all worldly goods whatſoeuer, and to take heed that we doe not with prophane Eſau, prefer a meſſe of pottage before the birth-right.* Verſ. 7. *We behold what effects an aſſured perſwaſion of Gods loue and goodneſſe worketh: the ſame we may learne* Verſ. 8. *And that God is the onely ſtaffe of our ſtrength and ſtanding: all which laid together, ſhould much ſtrengthen our weake ſpirits and feeble hearts.*

PSALME 5.

Diuiſion. *THis Pſalme hath two parts. In the firſt, the Prophet praieth the Lord to heare his praier, which thing the wicked cannot, or may not hope for: from verſe 1. to the end of the 7. In the ſecond, he beſeecheth the Lord to direct him, that the enemies might take no aduantage of him, whoſe nature he deſcribeth, praying God to ouerthrow them, comforting on the other ſide the godly with excellent promiſes: from verſe 7. to the end of the Pſalme. This Pſalme hath a title, which hath beene expounded in the title of the 4. Pſalme, ſauing that here is another inſtrument named than there.*

Senſe.

1 Verſ. 1. *My words* [*viz.* which I powre forth before thee, in praier] *my meditation*
[*i.* the ſecret praier of my heart, made without words vttered.] Verſ. 2. *The voice of*
2 *my cry.* [*i.* My crying voice, by which he noteth his earneſtneſſe and vehemencie in
3 praier. Verſ. 3. Amend thus: *O Lord thou ſhalt heare my voice in the morning,* [*q. d.* I will cauſe thee to heare me early in the morning, for at that time will I call vpon thee earneſtly] *for in the morning will I direct me vnto thee,* [*viz.* either my ſelfe, or my praiers, or both] *and I will wait.* [*viz.* vpon thee, and thy prouidence, till I haue obtained my requeſt.] Verſ. 4. *Euill* [put for ſinne.] Verſ. 5. *Fooliſh* [put for
4 wicked and vngodly ones. This is vſuall in the Scriptures, ſpecially in the Prouerbs.]
5 *Shall not ſtand, viz.* with good conſciences. ſee Pſalm. 1. 5. for otherwiſe they cannot flie from his preſence, Pſalm. 139. 7. *For thou hateſt all them that worke iniquitie.* [this is ſpoken of God, according to mans capacitie, and not that God hateth any.]
6 Verſ. 6. *The Lord will abhor* [*i.* loath to looke vpon] *the bloudy man.* [*i.* he that by
7 any meanes ſheddeth mans bloud.] Verſ. 7. *I will come* [*viz.* to ſerue thee] *into thy houſe* [*i.* into the court of thy tabernacle: for otherwiſe it was not lawfull for any, except the Prieſts, to approach neere to the Lord] *in the multitude of thy mercy.* [*i.* truſting vpon the riches of thy goodneſſe and mercy, and not vpon any thing in my ſelfe] the latter part of this ſeuenth verſe, amend thus: *I will bow my ſelfe* [*i.* I will worſhip: the outward ſigne of worſhip put for worſhip] *toward the Temple* [*viz.* hauing my eyes fixed vpon the Tabernacle where thou doſt ſhew thy ſelfe, for as yet the Temple was not builded: therefore it muſt needs be put for the Tabernacle] *of thy holineſſe.* [*i.* either where thine holineſſe ſheweth it ſelfe, or elſe he vnderſtandeth
8 thereby *holy* [viz. *Temple:* as you had it vſed before, Pſal. 2. 6. Pſal. 3. 4.] Verſ. 8. *Lead me in thy righteouſneſſe,* or after ſome, *by thy righteouſneſſe,* [*i.* by the way of ſuch righteouſneſſe, as thou teacheſt and alloweſt] *becauſe of mine enemies:* or thus, which

I better allow of, *because of those which watch me.* [*viz.* lest they might haue an occasion by my sliding, to blaspheme thy holinesse, and that goodnesse of Religion which I professe. *Make thy way* [*viz.* which thou hast appointed for me to walke in] *plaine before my face.* [*i.* make me so to walke in thy way, that I neuer turne mine eyes from it: or thus, grant that that way may seeme righe vnto me, which thou alloweſt. *q. d.* take from me all lets and hinderances, lest I stumble and fall.] Vers. 9. *For no constancie is* [*i.* there is nothing that a man may safely trust to] *in their mouth* [*viz.* whom he had spoken of before, vers. 5, 6. putting the word, *mouth*, for words vttered with the mouth, and the instruments and parts thereof: it may also receiue this sense] *no constancie is in their mouth,* [*i.* they say and vnsay, a man cannot tell where to haue them, so variable are they] *within they are very corruption* [*i.* Their heart and whatsoeuer is within them, is full of nothing else, but deceit and craft,] *their throat is an open Sepulchre,* [he saith, that their throat is like vnto an open Sepulchre: for as an open Sepulchre looketh for the carkasse (as a man would say) that it might eat it vp: so mine enemies by their faire speech, shoot at nothing else, but that alluring me vnto them, they may at length destroy me and ouerthrow me.] Vers. 10. *Let them fall from their councels,* [*i.* let them dislike that, which they had counselled and purposed before] *cast them out* [*viz.* either from thy selfe, or from the inheritance of thy children] *for the multitude of their iniquities:* [*viz.* which they commit] *because they haue rebelled against thee.* [he sheweth the reason of his zeale against the wicked.] Vers. 11. *Couer thou them* [*i.* defend them and keepe them safe from the face of their enemies] *that loue thy name.* [*i.* that feare thy maiestie, and vnfeignedly professe thy religion.] Vers. 12. *Blesse* [put for doing all manner of good to one] *the righteous,* [see Psal. 1. 5, 6. put for such as striue to righteousnesse, and are so accounted, though not so indeed of themselues, but by meanes of another, *viz.* Iesus Christ.]

9 10 11 12

Vers. 1. *Teacheth, that Gods children may times vse words in their praiers, many times not. So did* Moses, *and* Anna *the mother of* Samuel. Vers. 2. *Gods children should striue to earnestnesse in prayer, and should pray vnto none but to him alone.* Vers. 3. *Teacheth, that we should breake our sleeps in the morning, to the end we might pray to the Lord.* Vers. 4. *Teacheth, that seeing God cannot away with wickednesse, his children should abhorre it likewise: the same doth* Vers. 5. *In* Verse 6. *are comprehended iudgements against the vngodly, namely, against liers, cruell persons, and deceitfull men.* Vers. 7. *Teacheth, that we may not appeare before God, in the trust of our owne merits, which indeed we haue not, but of his mercies onely: also that with reuerence we should repaire to the places of Gods seruice, and reuerently also there behaue our selues.* Vers. 8. *Teacheth, that vnlesse God guide vs, we shall goe out of the way; the strength of our corrupted nature carrying vs headlong thereto. Also that we should pray for an holy life, and that to this end, that the mouthes of the enemies may be stopped from euill speech.* Vers. 9. *Is a liuely description of the vngodlies qualities: as that they are inconstant, that they imagine mischiefe, that they are giuen to cruelty, and to flattery.* Vers. 10. *Wee learne that it is lawfull to pray against the enemies of the Church, as that their councels and deuices may be scattered, &c.* Vers. 11. *We learne, that the faithfull may reioyce at the ouerthrow of Gods enemies.* Vers. 12. *We learne in what assurednesse they are, whom the Lord defendeth, as who reposing themselues vpon the rocke of his almighty protection, cannot miscarry.*

Doct.

PSALME 6.

PSALME 6.

Diuision. THis Psalme consisteth of three principall parts. *In the first is comprehended the Prophets praiers, with reasons that he alleageth to induce the Lord to take pitty vpon him, from vers.* 1. *to the end of the* 4. *In the second, he setteth out the greatnesse of his griefe, shewing that if God should take him away by death, he should lacke occasion to praise him among men, as he was wont to doe, from vers.* 5. *to the end of the* 7. *In the third, hee doth not onely sharply rebuke his enemies, but also foretelleth their destruction, from vers.* 8. *to the end of the Psalme.*

Sense. This Psalme hath a title, as sundry others haue, but it is the same with the fourth, and therefore looke backe to that, saiuing that he addeth here, *vpon the eighth tune*, which was a tune well knowne among the Iewes, and was sung with a very cleare
1 and high voice, see 1 *Chron.* 15. 21. Vers. 1. *Anger* and *wrath* attributed to God, not that they be in him, but that it so seemeth to men, when he correcteth them: and this verse is shortly vttered, something seeming as it were to want, which is an ordinarie matter, to those that are diseased. Adde therefore this, *neither chastise me in thy wrath*, [*viz.* lest I should be consumed and brought to nothing. See *Ier.* 10 24.]
2 Vers. 2. *I am weake*, [*viz.* with my sickenesse. *q. d.* I am wonderfully weakned through my sickenesse, but restore me my former forces] *my bones are vexed.* [*i.* full of griefe and ache, by the abating of my flesh through sickenesse and by continuall lying.]
3 Vers. 3. *Wilt thou delay* [*viz.* to send helpe and releefe.] Vers. 4. *Returne:* [*q. d.*
4 as it seemed to me, thou hast departed away from me, but now returne at the length] *deliuer my soule.* [*viz.* from present death, as may appeare in the next verse following,
5 vsing also the word *soule*, which is a part of man for the whole.] Vers. 5. *In death* [*i.* among dead bodies] *there is no remembrance of thee:* [because the bodie hath nothing, neither can doe any thing without the soule.] *in the graue who shall praise thee?* [*i.* what dead bodie put into the graue shall praise thee? *q. d.* none shall or can.]
6 Vers. 6. *I faint* rather than *I fainted* [because all the rest is read in the present tense, meaning by *fainting*, not onely a long vse of his mourning, but a wearisomnesse, yea consuming and wearing away with the vse thereof,] *I cause my bed euery night to swim, and water my couch* [vpon which I lie in the day time, for ease and refreshing: for that difference I make betweene *bed* and *couch*,] *with my teares.* [these exceeding speeches, doe nothing else but note the greatnesse of *Dauids* mourning, and the bitternesse and sharpnesse of his disease.] Vers. 7. *Mine eye is dimmed*, [the clearenesse, and good sight it had is taken from it, partly through continuall mourning,
7 and partly through despight, or fretting and wrath rather, which he carried towards his enemies that reioyced at his sickenesse] *and sunke in*, or after some, *waxed old.*
8 [I take it to be but a repetition of that which went before.] Vers. 8. *Depart from mee*, &c. [*q. d.* You may now goe your way: for that which you looked for, *viz.* my death, you shall not haue at this present] *for the Lord hath heard the voice of my*
9 *weeping.* [*i.* graciously granted mee that which with teares I asked of him.] Vers. 9. *Will receiue my praier.* [The Prophet assureth himselfe euen for the time to come,
10 as well as for the time past, or present.] Vers. 10. Is here read as a propheſie, or foretelling of the ruine of his enemies: others reade it as a wish and a praier against his enemies: thus, *let all mine enemies* &c. [There is no hardnesse in it in respect of the sense] *they shall be turned backe* [as those that haue suffered a repulse, not able to looke their foes in their face.]

Vers. 1.

Verſ. 1. *Teacheth vs, to runne vnto the Lord by praier to preuent his iudgements.* Doct.
Verſ. 2. *Teacheth vs to doe that, but yet alwaies hauing recourſe to his mercy onely: it teacheth further, that the more wee are afflicted, the more need we haue to come to God, ſpecially if we be touched in ſoule or conſcience, as* Verſ. 3. *becauſe theſe are moſt dangerous; men finding that in them to be true, which the Holy Ghoſt elſe-where ſaith:* The ſpirit of a man may endure his infirmitie, but a wounded ſpirit who can beare it? *Prou.* 18. 14. Verſ. 8, 9. *Expreſſeth Gods readineſſe in yeelding to the ſupplications of his ſeruants, which ought to be no ſmall incouragement vnto them for the faithfull accompliſhment of that worthy worke.* Verſ. 10. *Containeth iudgements againſt the wicked and vngodly. By which alſo we may learne what a vaine imagination that is that they haue, when they ſuppoſe that God cannot or will not execute wrath and vengeance vpon them.*

PSALME 7.

THis Pſalme *conſiſteth principally of three parts. In the* Diuiſion.
firſt part he praieth for deliuerance from his enemies, ſetting out his innocencie & vpright dealing towards them, from verſ. 1 *to the end of the* 5. *In the ſecond, he praieth againſt his enemies, declaring what good ſhall come to his children, by the ouerthrow of the wicked, from verſ.* 6. *vnto the end of the* 10. *In the third he pronounceth Gods iudgements againſt the vngodly, which being once manifeſted, he promiſeth to yeeld hearty thanks vnto the Lord, from verſ.* 11. *to the end of the Pſalme.*

The title of this Pſalme is, *Shigaion of Dauid,* [that is, a Pſalme of *Dauid* ſung according to the tune of an ordinary ſong, the beginning whereof was *Shigaion*, which is alſo in vſe with vs, to haue latter ſongs ſung according to the tune of other ſongs made before them] *concerning the words* [I take it to be more large than accuſation, and that it is to be ſtretched to deeds practiſed againſt him, for this is vſuall among the Hebrewes, by words to vnderſtand deeds alſo;] *of Chuſh,* [ſome take it for *Saul*, I rather thinke that he meaneth ſome ſtranger of *Æthiopia*, (for *Chuſh* is the Hebrew names for *Æthiopia*) whom *Saul* had gotten to his Court and made great account of: yea ſo much, that he reckoned him, as it were in his owne ſtocke and familie, which he meaneth by theſe words] *the ſonne of Ieumini:* [which man, for hatred againſt *Dauid*, and flattery toward *Saul*, both falſly accuſed him, and villanouſly practiſed all manner of miſchiefe againſt him.] *Verſ.* 1, *O Lord my God in thee I put my truſt,* [*q. d.* I ſeeke no other refuge] *therefore ſaue me from all that perſecute me,* [i. from all mine enemies] *and deliuer me.* [*viz.* from their traines and accuſations.] *Verſ.* 2. *Leſt he* [the Prophet noteth one ſpeciall man amongſt all thoſe that he had touched] *deuoure my ſoule* [*i.* me my ſelfe, ſee *Pſalm.* 3. 2. *Pſalm.* 6. 4] *like a Lion,* [*i.* cruelly and ſubtlely, as *Iob* 39. 1, 2. *Pſalm.* 10. 9. His cruelty alſo being noted by tearing him in peeces, and his ſubtlety, in taking him at ſuch a time, as there is none to ſuccour him.] *Verſ.* 3. *If I haue done this thing,* [*viz.* wherewith he was charged, *i.* the affecting of the kingdome, ſee *Pſalm.* 131. or the taking away of *Sauls* life, from which he was free, as 1 *Sam.* 24. 5. 1 *Sam.* 26. throughout] *or if there be any wickedneſſe* [*viz.* in this behalfe wherewith I am charged, and not otherwiſe, for *Dauid* was a ſinner: ſome reade it thus, *if this iniquitie*, hauing reſpect to that whereof he was accuſed: which is good, and I better allow of] *in mine hands:* [theſe words may haue a double ſenſe, *in mine hands*, that is, in my facts and deeds performed by my hands, or elſe *in my hands*, *i.* in my ſelfe, putting a part of man for the whole.] *Verſ.* 4. *If I haue rewarded vnto him euill* [*euill* put for miſchiefe or a ſhrewd turne] *that had peace with me,* [*i.* that ſeemed friendly vnto me, or wiſhed me,

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me, or did me any good] *yea I haue deliuered him* [*q. d.* I haue beene ſo far from that, that I haue ſet him free from danger] *that vexed me,* [or after ſome, *that did enemie-like purſue me:* which I better allow, meaning *Saul*] *without cauſe* [*i.* no cauſe on my part giuen to him-ward: and not in theſe words reſpecting his ſinnes againſt God.]

5 *Verſ.* 5. *Then let the enemie perſecute my ſoule,* [ſee verſ. 2. of this Pſalme] *tread my life,* &c. [as a moſt vile and contemptible thing,] *and lay mine honour in the duſt.* [*i.* let him ſo put out my glory and honour, that there may be no more remembrance of it, in the poſteritie to come: ſo that *honour* here is vſed for the remembrance of his

6 honour and glory, yea and for himſelfe alſo.] *Verſ.* 6. *Ariſe O Lord in thy wrath,* [*i.* ſhew thy ſelfe angrie againſt this people,] *and lift vp thy ſelfe* [*i.* ſhew thy ſelfe high and mighty] *againſt,* or after ſome, *becauſe of the rage of mine enemies,* [according to the double reading, there is a double ſenſe: If you take the firſt reading, the meaning is this: ſhew thy ſelfe mighty in beating downe the rage and cruell attempts of mine enemies. If you take the latter, then this is the meaning: Let the cruelties and rages of mine enemies, moue thee to defend me by thy might: *q. d.* if thou lay not to thy hand, I ſhall vtterly be deſtroyed: and this latter I doe approue] *and awake for me.* [*i.* not onely be carefull, but take paines on my behalfe, by bringing me to the king-

7 dome that thou haſt promiſed me. *Verſ.* 7. He noteth what good ſhall come by the ouerthrow of his enemies, and the eſtabliſhing of him in the kingdome, [*viz.* that the whole land ſhall ſtand about him with reuerence at his iuſtice, as the people doe Iudges, when they are to pronounce a ſentence] *returne on high.* [he alludeth to the place, wherein Iudges were wont to ſit to giue ſentence, and was higher than where the people ſtood: *q. d.* thou haſt ſeemed to come downe from the bench as it were, and to haue no care of iudgement, but goe vp once againe, and declare thy power.]

8 *Verſ.* 8 *The Lord ſhall iudge,* or after ſome, *iudgeth* [all commeth to one purpoſe: for the Prophets drift is here, to lay downe this as a preamble, that ſeeing the Lord either ſhall or doth iudge, it would pleaſe him amongſt other cauſes to take knowledge of his] *according to my righteouſneſſe* [*viz.* in this cauſe and behalfe, ſee verſ. 3, 4.

9 of this Pſalme.] *that is in me.* [*q. d.* ſo pronounce and giue ſentence.] *Verſ.* 9. Correct thus: *Oh let the malice of the wicked* [*i.* that miſchiefe that the wicked haue deuiſed and intended] *faile,* [and neuer come to any effect or purpoſe] *that thou maiſt eſtabliſh the righteous,* [becauſe the ouerthrow of the one is the ſtrengthning of the other] *euen as thou, ô iuſt God, art the triet of the hearts and reines.* [he putteth theſe two words for thoughts and affections, or luſts: *q. d.* thou alone ſearcheſt and ſeeſt mens hearts and inward thoughts: which ſeeing it belongeth vnto thee alone, I doubt not

10 but thou ſeeſt what difference there is betweene me and my enemies.] *Verſ.* 10. *My*

11 *defence is in God.* [*q. d.* I truſt for helpe from none but from him. *Verſ.* 11. Muſt be amended thus, *God I ſay the iuſt Iudge,* [*q. d.* vpon him alone doe I hang that is iuſt in all his iudgements] *yea the ſtrong God that troubleth them euery day.* [*i.* laieth continually ſome iudgement or other vpon the wicked, to ſee whether by that meanes

12 they will come to amendment.] *Verſ.* 12, and 13. is diuerſly read, and according thereto hath diuers ſenſes: if we take it as it is here, then it hath this meaning] *except he turne,* [*i.* except that wicked perſon, whether it were *Saul,* or any other, it skilleth not much, vnleſſe we take it thus, that vnder one the Prophet mindeth to note many, except I ſay he or they turne: *i.* alter their purpoſe, and repent them of their euill] *he* [*i.* the enemie, or elſe God: if you referre it to the enemie, he meaneth that he hath prepared him all the weapons that poſſibly he could to hurt *Dauid:* if you refer it to God, then he meaneth by theſe weapons, that Gods iudgements are ready to preuent the wicked from doing their miſchiefe, which I rather allow of, becauſe it is ſaid,

13 *Verſ.* 13. *He will ordeine his arrowes for them that perſecute me.*] If we reade it, as one readeth it, then thus it muſt be vnderſtood and read, *if he* [*viz.* the wicked and vngodly] *be not conuerted* [*i.* changed from his purpoſe, and amended] *he may whet his ſword, he may bend his bow and direct it,* [*viz.* as though he did aime to hit] *and getting vnto himſelfe deadly weapons, he may prepare arrowes for the perſecutors.* [*i.* thoſe that with him

14 doe perſecute me.] *Verſ.* 14. *Behold* [*q. d.* notwithſtanding all this] *he ſhall trauell*

well with wickednesse, but yet he shall not be able to bring forth: [*i.* to worke that which he hath deuised] *for he hath conceiued* [*viz.* in his vnderstanding] *mischiefe,* [*viz.* against me] *but he shall bring forth a lie.* [*i.* such a thing as shall deceiue him of his expectation and hope, which he doth more particularly and plainly declare in the next verse.] *Vers.* 15. By which and the 16. he noteth that all the mischiefes that the vngodly deuised against the good, and all the dangers that they thought to take the godly in, shall light vpon themselues, and they themselues be taken therewith.] *Vers.* 17. Hath this meaning, *(q. d. Propheta)* When I shall see Gods iudgements vpon the wicked, and his mercy in deliuering me] *I will praise him according to his righteousnesse* [he meaneth not so much as Gods righteousnesse (*i.* his faithfull keeping and performing of promises) deserueth, but rather noteth the cause that God hath giuen to praise him for: and by *name* in this verse, hee meaneth the excellent power and maiestie of God, which then appeareth, when he ouerthroweth his enemies, and deliuereth his owne.] 15. 16 17

Vers. 1. *Trust and confidence in God, is alwayes necessarie in them that pray to him: for otherwise all our supplications are but lip-labour and lost: also we learne to pray for deliuerance from our persecutors, or else wee might iustly be accounted betrayers of our selues.* Doct. Vers. 2. *Describeth the cruell and subtill nature of the wicked.* Vers. 3. *Sheweth, that many of Gods children may stand vpon their innocencie to men-ward, and say in their measure, which of you can convict mee of sinne? though not before God.* Vers. 4. *Teacheth, that wee should labour to ouercome euill with well-doing.* Vers. 5. *Sheweth the constancie of innocencie.* Vers. 6. *Sheweth, that wee may sometimes pray against some enemies of the Church: it teacheth this also, to make Gods promises (generall or particular) the ground of our prayers.* Vers. 7. *Sheweth what ioyfull communion the faithfull vse together.* Vers. 8. *Teacheth, that when men will not iudge rightly, wee may by prayer referre our causes to him that hath no respect of persons.* Vers. 9. *That wee should pray for the direction and prosperitie of Gods people, or else we can hardly haue any comfortable feeling of the Communion of Saints. Also that nothing, no not the secret thoughts of our hearts can bee hid from God.* Vers. 10. *Teacheth two things: first, that we ought to hang vpon God: secondly, the fauour and loue he beareth towards them that sincerely feare him.* Vers. 11. *Sheweth, that God will not the death of sinners, in that he vseth so many meanes to bring them to amendment.* Vers. 12. and 13. *Declare what mischieuous mindes the wicked carrie toward the godly, and what meanes they will worke to accomplish their naughtinesse; and that should teach vs wisdome and circumspection that we fall not into their nets.* Vers. 14, 15, 16. *Shew, that God shall ouerthrow all their purposes and practises: so that good cause we haue to hang vpon him, and little cause to feare the other, seeing that their deuices passe into smoke.* Vers. 17. *Teacheth vs to thanke God, either for the destruction of the wicked, or the deliuerance of the good. But alas wee hardly set either the one or the other sort of his works to heart, to bring forth that effect in vs.*

Psalme 8.

THis *Psalme hath principally two parts. In the first* Diuision. *the Prophet sheweth that the excellent power and prouidence of Almightie God, may appeare in many his creatures, as namely in the heauens, and the things therein contained, and this is comprehended in the three first verses. But specially it is to be seene in man, whose excellency in respect of his first creation, the Prophet doth wonderfully extoll: from verse 4. to the end of the Psalme. And this is the 2. part thereof.*

Sense. The title of this Psalme hath beene expounded before, all saving this word *Gittith:* which I take to be instruments, the custodie whereof was committed to *Obed Edom* the *Gittit*, and to his family or kindred that came of him, of whom you may reade *2 Sam.*
1 6. 10, 11.] *Vers.* 1. *O Lord how excellent is thy name:* [*name*, put for power and Maiestie, as *Psal.* 7. 17. *q.d.* O Lord, how great doth the whole earth shew thy power to be] *which hast set thy glorie aboue the heauens*, [*q.d.* not onely the earth, but the heauens also declare thy glorie, as *Psal.* 19. 1. Yea, hee meaneth further by these speeches, that though Gods glorie appeare in heauen and earth: yet notwithstanding he is infinite in
2 maiestie and glorie, because his glorie is farre aboue the highest heauens.] *Vers.* 2. *Out of the mouthes of babes and sucklings hast thou ordained strength*, [*i.* thou hast strongly established, *viz.* thy prouidence and power. *q.d.* Besides the earth and the heauens, we haue verie infants Preachers of thy power and goodnesse, and so doth our Sauiour vnderstand it, *Matth.* 12. 16.] *because of thine enemies*, [*i.* thou hast done this, that they thereby might be confounded] *that thou mightest still the enemie* [*i.* stop his mouth in such sort, that he should haue nothing to say,] *and the auenger.* [*i.* he that reuengeth his owne cause, and leaueth not vengeance to the Lord, to whom alone it belongeth. *Rom.* 12. 19. Who by their facts shew that they are perswaded that God careth not for mens matters,
3 or else would they neuer so violently breake into his office.] *Vers.* 3. *When I behold thy heauens* [the *heauens* are called Gods, both because he made them, and also because hee gouerneth there, and they are as it were his dwelling place] *the worke of thy fingers*, [*i.* which thou thy selfe hast most exactly and perfectly made] *the moone and the starres* [he particularly reciteth some of the heauenly creatures] *which thou hast ordained.* [*viz.* to be
4 there, to giue light, and to keepe their ordinarie courses.] *Vers.* 4. *That thou art mindfull of him:* [*viz.* to shew fauour and loue towards him] *or the sonne of man* [*i.* his posteritie: here hee speaketh generally of all, comparing man with the rest of the creatures: see *Eccles.* 1. 3, 4, 5, 6, 7.] *that thou shouldest visit him.* [*i.* haue regard and consideration
5 of him.] *Vers.* 5. *For thou hast made him a little lower than God.* [Here he speaketh of God, in the first place in the second person, and in the second place in the third person, the Apostle *Heb.* 2. 6. expoundeth or translateth it thus; *Thou hast made him a little inferiour to the Angels:* both in this place, and in that of the Hebrewes the meaning is, that the Lord gaue vnto men in this life, a certaine Angelicall and heauenly excellencie] *and crowned him* [*i.* thou hast decked him as it were with a Crowne] *with glorie and worship.* [some referre this to the minde and reasonable soule of a man, by which he doth not onely differ from beasts, but draweth nigh to the heauenly nature: I doe not onely stretch it so farre, but vnderstand thereby also, the dominion and Lordship that the Lord
6 hath giuen to him ouer all his creatures, which followeth.] *Vers.* 6. *In the works* [*i.* ouer the works] *of thine hands*, [*i.* which thou thy selfe hast made] *all things vnder their feet.* [*i.* made them subiect vnto him. This was true in *Adam* by creation: it is verified also in our Sauiour, as may appeare, *Heb.* 2. we lost it by *Adams* fall; but wee haue it
7 in part restored againe vnto vs by Christ in our regeneration.] *Vers.* 7. Hee doth par-
8 ticularize the generall terme *all* in the sixth verse.] *Vers.* 8. *And that which passeth thorow the paths of the sea.* [Hee meaneth the Whale and other great fishes, which make a smooth path after them in the sea, if the sea bee calme; as a ship or boat doth, see *Iob*
9 41. 23.] The 9. verse is expounded verse 1. of this Psalme.

Doct. Vers. 1. *The glory of God in his creatures rightly considered, should for the excellencie of the worke, strike an astonishment into vs on the one side, and inforce vs on the other side to be thankefull vnto him, that maketh his power and prouidence appeare so clearely in them, and that not onely for his glory, but for our good.* Vers. 2. *Gods power and prouidence seene in his creatures, serueth for a double end: as also* vers. 3. *viz. For the comfort of his children, and the terrour and confusion of the wicked.* Vers. 4. *Serueth to humble man, and to beat him downe; For if he be compared with other creatures, there is no such excellencie, and durablenesse in him, as in them; neither yet such, as he himselfe imagineth to be in himselfe.* Vers. 5, 6, 7, 8. *Setteth forth the graces and blessings that God hath bestowed vpon man, not to the end that man thereby should wax proud, and swell*

aboue

abous measure, but inforce him: first, to thankefulnesse to the giuer: secondly, to a right vse of them in himselfe and for others: thirdly, the more and more to humble him, see 1 Cor. 4. 7. *A word or two touching this matter. Let man consider what excellencie he hath lost through* Adams *fall, and bewaile his misery: and let him on the other side well weigh, the grace bestowed vpon him in Christ, and be ioyfull and thankefull for mercy: knowing this, that if the creatures be not now subiected vnto vs, it is by reason of the body and reliques of sinne, which yet remaine in vs: and that therefore, if we would haue a conquest ouer the creatures, we must begin first to get a victory vpon sinne, or else we shall neuer either profit or preuaile that way. If any man will obiect and say, that many creatures are subdued to many people that are without a God in the world, and which notwithstanding remaine in their sin: I answer, that Gods dispensing in mercy with our iniquitie, or other mens, is no impeachment to the truth of this doctrine, nay rather it should the more further vs, not onely in thankefulnesse to him for his goodnesse, but in valiancie and courage to combat against iniquitie, and that vnto bloud, because we haue in mercy without any striuing or blow stricken on our side, halfe a victory, as it were gotten vnto vs: the rest no doubt he will graciously supply, that hath begun this, specially if there be a willing minde: but all this belongeth to the faithfull, who are indeed heires of the world, and to none other.*

PSALME 9.

THis Psalme hath foure parts. In the first hee praiseth the Lord, and sheweth the causes of that his thankesgiuing: from verse 1. *to the end of the* 5. *In the second, he scorneth his enemies, declaring God to be iust in punishing the wicked, and deliuering his owne children: from verse* 6. *to the end of the* 10. *In the third, he exhorteth others to praise the Lord, for his iustice toward the good and bad; making a particular praier, that he might be deliuered from the hands of his enemies: from verse* 11. *to the end of the* 14. *In the* 4. *and last part, he sheweth Gods iudgement vpon the wicked, and his fauour to the faithfull, praying the Lord to rise vp against the vngodly: from verse* 15. *to the end of the Psalme.* Diuision.

The title hath these words, *Muth labben*, which I take to be the beginning of a tune, according to which this Psalme was to be sung. *Verse.* 1. *I will speake of* [*i.* declare abroad, and publish] *all* [*i.* a verie great number, as *Psal.* 3. 7. otherwise we know he was not able to comprehend them, much lesse to speake of them, and least of all to praise him for them.] *Verse.* 2. *In thee:* or *for thee* [*q.d.* for the victorie and other goodnesses that thou hast giuen me, I will sing forth thy praise] *I will sing praise to thy name.* [*i.* I will praise thy power and maiestie: *name* is vsed here, as *Psal.* 8. 1, 9.] *O most high* [God is so called, because he is higher than all things or creatures whatsoeuer. [*Verse.* 3. *Mine enemies are turned backe,* [*i.* are discomfited] *they shall fall and perish at thy presence.* [*q.d.* they shall not be able to stand before thee, much lesse to withstand thee.] *Verse.* 4. *For thou hast* &c. [In the third verse he shewed one reason why he would praise the Lord, *viz.* because his enemies were confounded: now in this verse he sheweth another, *viz.* because God maintained his right and iust cause] *thou art set on the throne* [*viz.* to doe the office of an vpright iudge.] *Verse.* 5. *Thou hast rebuked the heathen* [*heathen*, put for the *Philistines*, or some other enemies of Gods people,] and hee said that God did *rebuke* them, [*i.* with his terrible countenance or word so cast them downe, that they were easily destroyed] *thou hast destroyed the wicked,* [*i.* some one notorious wicked man among *Sense.* 1 2 3 4 5

among them, or other, that was their Captaine and Ring-leader, as *Goliah* was amongst the *Philistines*; for the word *wicked* is of the singular number, though wee cannot so easily discerne it in our tongue,] *thou hast put out* [*i.* destroyed and cast downe to the ground] *their name.* [*i.* their power, authoritie, glorie, and whatsoeuer was excellent in them: and he meaneth this of those people, that came out to warre against Gods peo-
6 ple, who notwithstanding their force, were ouerthrowne and destroyed.] *Vers.* 6. Must be amended thus. *O enemie* [he speaketh to one principall, meaning all the rest] *are destructions come to an end for euer? Hast thou rooted out the cities?* [by these speeches he derideth the enemies, who thought to haue made such a destruction in the land, that they should not haue needed to haue destroyed it againe, and therefore they purposed vtterly to haue defaced and destroyed all the cities: which the Prophet vnderstandeth by this terme *rooting out*, *q.d.* is it come to passe, as you supposed? Nay, the contrarie is fallen out, which hee noteth in the next words of this verse] *their memoriall is perished with them.* [*i.* both themselues are destroyed, and all remembrance of them is
7 vanished away from amongst men.] *Vers.* 7. *But the Lord* [*q.d.* though men faile, yet he remaineth sure] *shall sit*, or after some, which I rather allow, *endureth*, [meaning that he is eternall, and shall neuer decay, as the enemies doe] *he hath prepared his throne for iudgement.* [*q.d.* he is alwayes readie to execute iustice, putting the throne whereupon he
8 sitteth, for iustice & vpright iudgement pronounced therefrom. *Vers.* 8. Mend thus, *that he may iudge* [*i.* that he may performe whatsoeuer he hath iudged] *the world* [*i.* all the people of the world] *in righteousnesse*, [*i.* vprightly] *and the people with equitie.* [this is a re-
10 petition, expounding as it were that which went before.] *Vers.* 10. *And they that know thy name will trust in thee:* [*i.* Such as haue had experience of thy mercie and power] *for thou hast not failed them* [*viz.* of that thou promisedst, and they hoped for] *that*
11 *seeke thee.* [*viz.* vnfainedly, and from a good heart.] *Vers.* 11. *Sing praises to the Lord which dwelleth in Sion.* [These words make mee thinke, that this Psalme was not made presently vpon the slaughter of *Goliah*: because the Arke was not then, nor long time after, brought into *Sion*, but that it was made vpon some other particular victorie, gotten after *Dauid* was King, and after hee had brought the Arke to *Sion*, where God is said to dwell, not that God is tied to any place, but because that there was the most manifest
12 and often testimonies of his residence shewed.] *Vers.* 12. Amend thus. *For hee that requireth slaughter* [*i.* Hee that letteth not murther escape free, but is a reuenger of the same, because hee is a most iust Iudge] *remembreth them.* [*i.* the poore and afflicted,
13 which are spoken of *verse* 9. and follow presently in this verse.] *Vers.* 13. *Haue mercie vpon mee, O Lord*, [*q.d.* These are the words of the poore that God forgetteth not, speaking that in the person of one, that appertained to many, and was no doubt practised by them: and here is the change of number which maketh the place more hard] *thou that liftest mee vp from the gates of death.* [*i.* from most present and assured death.]
14 *Vers.* 14. *That I may shew all thy praises within the gates* [*Gates*, put here for publikely and openly. *Iob* 29.7. For *gate* in the Scripture signifieth a place before the gate of a Citie, into which the people were wont to come, where also the Iudges did sit to ministet Iustice] *of the Daughter of Sion.* [*Daughter* put for the Citie or Towne, as *Ioshua*
15 15.45.] *Vers.* 15. Knit to the former thus, *saying, The heathen, &c.* [As though this should be the matter that he would publish to the praise and glorie of God: and in this verse, by *heathen*, hee vnderstandeth the *Philistines*, or some other people, as *Moabites*, *Ammonites*, & such like, that bordered vpon *Iudea*, vsing two metaphors to expresse their ouerthrow: the first taken from Hunters, who digged pits to take wolues, and other
16 wilde beasts in: the other from Fowlers, who lay nets to take birds.] *Vers.* 16. *The Lord is knowne* [*i.* maketh himselfe knowne, though men many times regard not his iudgements] *the wicked* [see verse 5. or else expound it thus, that vnder one he meaneth all, which hee expresseth in the next verse, the word *wicked* there, being of the plurall
17 number, whereas here it is but the singular.] *Vers.* 17. Is read by some as a wish or a prayer against the wicked, which I better allow of] *The wicked shall turne into hell*, or *graue*, [which I take to be the better, meaning the ouerthrow that their enemies had sus-
18 tained, and their destruction that way, though the other may stand.] *Vers.* 18. He mea-

neth

neth that God will neuer forget them that are afflicted and in miſerie. *Verſ.* 19. *Let not man preuaile* [*viz.* againſt thee and thine, leſt hee wax proud aboue meaſure, hee putteth *man* for multitudes of men, and for all that is of excellencie, power, and ſtrength in him.] *Verſ.* 20. *Put them in feare* [*i.* ſtrike a feare of thy iudgements into them] *that they may know they are but men* [*i.* fraile, weake, and of no ſtrength or continuance.] 19 20

Verſ. 1. *Teacheth that God muſt be praiſed for his benefits, and that, not with a peece of the heart, but with the whole.* Verſ. 4. *God alwaies defendeth his Children and their iuſt cauſes: alſo how corrupt ſoeuer man is in iudgement, yet God is alwaies iuſt and true.* Verſ. 6. *We may ſometimes merrily taunt Gods enemies and ours, it teacheth alſo the vtter ruine of the wicked, which alſo in* Verſ. 5. *was noted.* Verſ. 9. *Is full of comfort for all thoſe, that are in any manner of affliction or trouble: and that not onely as in regard that they ſhall be deliuered, but as in reſpect of the fitneſſe of the time, wherein that ſhall be wrought.* Verſ. 10. *Sheweth what hope the faithfull ſhall haue in God: and on the other ſide, what grace and fauour the Lord beareth to them.* Verſ. 13. *God helpeth his Children in the greateſt diſtreſſes, yea when no way appeareth to fleſh and blond, how to eſcape.* Verſ. 15. *God in his iuſt iudgement ouertaketh the wicked in their owne deuices, as* Pſalme 7. 15. *The ſame is declared alſo* Verſ. 16. Verſ. 17, 18. *Declare Gods iudgements againſt the wicked, and his fauour to his owne Children.* Verſ. 20. *Declareth, that vnleſſe God bridle men, and ſtrike them downe, they will grow to a marueilous height of pride.* Doctrine.

PSALME 10.



His Pſalme hath two parts: In the firſt the Prophet largely ſetteth out the wickednesſe of the vngodly, and their miſchieuous attempts: from verſ. 1. to the end of the eleuenth. In the ſecond hee prayeth earneſtly againſt them, deſiring the Lord both to puniſh them, and to ſuccour his owne ſeruants: from verſ. 12. to the end. Diuiſion.

This Pſalme hath no title. *Verſ.* 1. *Why ſtandeſt thou farre off,* [he ſpeaketh of God according to man, as the reſt alſo in this verſe muſt be ſo vnderſtood: not that God was farre off, for he filleth all places, but that it ſo ſeemed vnto man] *and hideſt thee* [*viz.* from vs; which wee gather, becauſe thou ſheweſt not thy ſelfe fauourable vnto vs,] The latter part of the verſe mend thus, *in due time, euen in afflictions* [*i.* in the times wherein we are very much afflicted.] *Verſ.* 2. *The wicked* [ſee *Pſal.* 9. 16.] *with pride* [*i.* being puffed vp with the pride of his heart] *doth perſecute the poore* [*i.* he that is afflicted, and in miſery, *Pſal.* 9. 18. *let them bee taken in the crafts* [the Prophet changeth number] *that they haue imagined.* [*viz.* againſt other.] *Verſ.* 3. *The couetous bleſſeth himſelfe,* [*i.* not onely wiſheth well to himſelfe, but praiſeth and commendeth himſelfe in his couetouſneſſe and other wickedneſſe, ſee *Deu.* 29. 19.] *he contemneth the Lord* [*i.* the wicked man generally, couetous or otherwiſe.] *Verſ.* 4. *The wicked is ſo proud, that he ſeeketh not for God,* [*i.* hath no regard of him at all, but puffed vp in his pride, truſteth in himſelfe] *he thinketh alwaies there is no God.* [*q. d.* the wicked ones call not vpon God: the reaſon is, becauſe they thinke alwaies this, God regardeth not mens matters, and therefore they will doe whatſoeuer pleaſeth them, ſee *Pſal.* 14. 1.] *Verſ.* 5. *His waies* [*i.* his purpoſe and trade of life] *alwaies* [*i.* what times ſoeuer fall to other men, either of flouriſhing or decaying his eſtate alwaies,] *proſper* [*i.* flouriſh wonderfully in this life] *thy iudgements,* [*i.* thy plagues and puniſhments, that thou laieſt vpon the vngodly] *are high aboue his ſight* [*i.* hee thinketh not vpon them, neither conſidereth thereof deeply, becauſe they are aboue his reach, as he eſteemeth, much leſſe doth he feele them] *therefore deſieth he.* [*i.* he is puffed vp into ſuch pride, that he regardeth not his enemies, though neuer ſo mighty or many.] *Verſ.* 6. *Hee ſaith in his heart* [*i.* he Senſe. 1 2 3 4 5 6

[*i.* he perswadeth himselfe within himselfe, see *Psal.* 14 1.] *I shall neuer be moued* [*i.* I shall neuer fall, from the state and dignity wherein I am, meaning that he should liue very long,
7 and so long as hee liued, neuer be hurt as it were, or sustaine any losse.] *Vers.* 7. *His mouth* [*i.* the words and speeches that proceed from his mouth, are nothing else, but cursing, &c.] *vnder his tongue* [*i.* in his heart which is vnder his tongue, *i.* beneath his tongue, as it is placed in the body] *is mischiefe* [*viz.* against others : *q.d.* in his heart he imagineth how to
8 worke mischiefe to others.] *Vers.* 8. *In the vallies* [*i.* in places where there is no great resort of people] *against the poore* [*viz.* to oppresse or murther him : *q.d.* he prieth and watch-
9 eth diligently to intrap them that are already afflicted.] *Vers.* 9. and 10. He setteth out the secret counsels that the wicked vse to take the godly by. See for the Lions disposition, *Iob* 36. 1, 2. *Draweth him into his net :* it is a metaphor, taken from fowlers, who vse
10 closely to lay their nets and snares, to catch birds.] *Vers.* 10. *He coucheth and boweth,* [*i.* the vngodly spareth no paine to his owne body, that he may worke mischiefe, yea he counterfeiteth and pretendeth humility, but all is hypocrisie :] *heapes of the poore doe fall by his*
11 *might,* [*i.* great numbers and multitudes as it were.] *Vers.* 11. *In his heart,* [see vers. 6. of this Psalme : he noteth in this verse what maketh the wicked so bold to sinne, *viz.* A
12 false perswasion that they haue of God.] *Vers.* 12. *Arise,* [*viz.* to helpe the oppressed, as Psalme 12. 5.] *lift vp thy hand,* [*i.* declare thy power, in striking thine enemies,] *forget not the poore.* [*q.d.* shew that thou art not forgetfull of them : for in deed he is not forgetfull of them, though it so seeme to vs : which thing the wicked perswade themselues thou
13 doest, as verse 11.] *Vers.* 13. *Wherefore doe the wicked contemne God :* [see verse 3. of this Psalme] *he saith in his heart, thou wilt not regard* [*viz.* their sinnes committed against thee
14 and thy seruants.] *Vers.* 14. *Thou beholdest mischiefe and wrong,* [*viz.* which the vngodly haue done to thy children,] *that thou maiest take it into thy hands :* [not onely to iudge betweene right and wrong, but also to punish those wicked persons with thy power :] *the poore committeth himselfe vnto thee,* [*i.* his life and all his causes he commendeth to thee,] *for thou art the helper,* [this is a reason why the afflicted flieth to God,] *of the fatherlesse*
15 [*i.* of those that are void of mans helpe. See *Iob* 29. 12. *Hosea* 14. 3.] *Vers.* 15. *Breake thou his arme* [*i.* all his power and force, and whatsoeuer he hath to execute it by,] *search his wickednesse* [*q.d.* call him to account for his sinnes] *and thou shalt finde none.* [*viz.* To answer thee : he meaneth that if the vngodly be sifted, the guiltinesse of his owne vngodlinesse, will make him to flee Gods presence, and the iudgement of God will so ouerthrow
16 him that he shall no where appeare, neither his place any more be knowne.] *Vers.* 16. He putteth *heathen* for the Iewes and Israelites : not that they were heathen by nature, but be-
17 cause they were corrupted with heathenish manners.] *Vers.* 17. Must bee read not as a thing already performed, but as a prayer for the godly, Thus, *Strengthen their heart,* [*q.d.* confirme them more and more in the truth of thy promises, and dispose their hearts to the imbracing thereof] *bend thine eare* [*i.* diligently hearken and yeeld to the praiers of thy
18 poore people, as *Psalme* 86. 1. *Vers.* 18. *To iudge,* [*i.* to reuenge and set free] *the fatherlesse and poore,* [See verse 14. of this Psalme] *that earthly man,* [*i.* man not onely dwelling in the earth, but also made of earth] *cause to feare no more.* [*i.* Bee no more a cause or terror and feare to thy seruants.]

Doct. Vers. 1. *Teacheth that Gods children are wonderfully assaulted, when they feele not Gods present helpe : and is there any reason we should thinke the contrary, seeing in his presence is the fulnesse of ioy for euermore.* Vers. 2. 3. &c. *till you come to the end of the* 11. Vers. *The Holy Ghost doth so diligently set out the wickeds nature, not that the godly should feare them, for all the mischiefe they can imagine or performe, for they are but men, whose breath is in their nostrils, and we must learne to cease to feare such, for wherein are they to bee esteemed? but to teach the godly the more earnestly therefore to come to God by praier, that they may auoid those dangers, and the more carefully to looke to their steps, that they bee not ouertaken with their wickednesse; for sin is as it were a spirituall leprosie, and will infect very sore, vnlesse we haue a gracious preseruatiue from God himselfe.* Vers. 12. *Teacheth vs to pray vnto God in the middest of the confusions that wicked men bring into the earth, and to desire him to take his owne cause, and the cause of his children into his owne hands, which surely vnlesse he himselfe sustaine and vnderprop, it will in the malice of the wicked, and the weakenesse of his owne children fall to the ground.*

ground. Verſ. 13, 14, 15, 16. *Declare that though the wicked thinke God regardeth not, yet he ſeeth it, and in his good time will puniſh them for their ſinne.* Verſ. 17. *Sheweth that it is comfortable for the children of God to thinke vpon his power, becauſe it is their defence; and terrible to the wicked, becauſe it is their ouerthrow.*

PSALME II.

THis Pſalme hath two parts: in the firſt the Prophet flieth to God by praier, that vnder him he might be defended againſt the violence and miſchieuous practiſes of the vngodly: from verſ. 1. tothe end of the third. In the ſecond part he ſetteth out Gods iuſtice in defending his owne ſeruants, and in puniſhing the wicked and vngodly: from verſ. 4. to the end of this Pſalme. Diuiſion.

The title of this Pſalme is expounded, Pſalme 4. *Verſ. 1. To my ſoule* [*i.* to me, a part put for the whole] *flie* [not *to*, as in the Geneua Text] but *out of your mountaine* [mountaines are ſure places to lodge in, from the force of aduerſaries: but here the enemies tell *Dauid*, and thoſe that were with him, that they ſhall not preuaile to keepe them ſafe, and therefore it were better for them to get them away. It may be, that by *Mountaine*, he meaneth the land of *Iudea*, becauſe it was full of Mountaines, *q. d.* Get you out of *Iudea*: but the other me thinketh is more ſimple, ſee 1 *Samuel* from Chap. 21. to the 27.] *as a bird* [*viz.* which ſeeth the Fowlers ſnare, and therefore fleeth away ſwiftly: *q. d.* you are forewarned of a danger, therefore get you away with all ſpeed.] *Verſ. 2. The wicked bend their bowe* [*i.* prepare and gather together all the force and ſubtilties that they haue or can deuiſe] *at them* [*viz.* at me, and thoſe that are with me] *which are vpright in heart* [*i.* which meane no miſchiefe or hurt to them, or any of them.] *Verſ. 3. For the foundations* [*viz.* of the places wherein *Dauid* and his might truſt] *are caſt downe* [he ſpeaketh of that that ſhall be, as though it were already done, for the certaintie of it in mans iudgement] *What hath the righteous done?* [*q. d.* what haue I and the people with mee committed, that theſe miſchiefes ſhould bee meant againſt vs, and our liues ſo ſought for.] *Verſ. 4. The Lord is in his holy palace* [*i.* Heauen, as may appeare by that which followeth,] *the Lords throne is in Heauen*, [*i.* hee is a heauenly Iudge, to reuenge theſe outrages done vpon the earth againſt me and mine] *his eyes will conſider*, or after ſome, *doe conſider*, [eyes attributed to God, after the manner of men, meaning that he beholdeth, *viz.* all things that the wicked doe, and the godly ſuffer] *his eye-lids will trie* [*i.* his eyes, it is either *Metonymia*, the things containing, for the things contained, or *Synecdoche*, one part for another, or a part of the eie for the whole eie] *the Children of men* [*i.* men of what ſtate and condition ſoeuer they bee: *q. d.* this one thing comforteth mee, that though God be in Heauen, yet from thence he doth without reſpect of perſons behold all things done by men vpon the earth, and namely, how vngodly the wicked are againſt thoſe that truſt in him.] *Verſ. 5. The Lord will* or *doth trie* [*viz.* by afflictions and calamities, that he might make him pure gold vnto himſelfe] *the righteous* [*i.* righteous men, one number for another] *but the wicked doth his ſoule hate.* [*i.* hee can at no hand away with him: and this is ſpoken of God, according to man, not that this affection of hate, is, or euer can be in God, from which he is farre; or as though God had a ſoule as man: but becauſe our affections are parts and peeces of the ſoule, he according to mans comprehenſion, attributeth this vnto God.] *Verſ. 6. He* [*i.* God who hath all power in himſelfe] *ſhall raine ſnares*, [*i.* ſhall ſwiftly ſend multitudes of troubles, where the vngodly ſhall bee caught, and ouerwhelmed as it were with ſnares] *fire and brimſtone*, *Senſe.* 1 2 3 4 5 6

ſtone, &c. [*i.* moſt horrible iudgements] *this is the portion of their cup* [*q. d.* this is that, that they muſt make ſure account to haue, euen as if it were a portion of meat and drinke allowed for a day to liue withall, which was an vſuall cuſtome amongſt the people of the
7 Eaſt, and namely the Iewes.] *Verſ.* 7. *For* [or rather *but*, which I allow of as better, connecting this verſe with the former] *the righteous Lord loueth righteouſneſſe.* [*i.* righteous men, the qualitie being put for the perſon] *his countenance* [*i.* he himſelfe, a part of God (which is ſpoken alſo according to man) put for the whole] *doth behold the iuſt.* [*viz.* with fauour and goodneſſe, for otherwiſe he doth behold alſo the wicked, as verſ. 4. of this *Pſal.* and *Pſal.* 14. 2.]

Doct. Verſ. 1. *Teacheth vs to truſt in God, how great ſoeuer our dangers be: alſo that we ſhall be many times aſſaulted, to put farre from vs this truſt: but yet that we muſt cleaue vnto it, as to the anchor of our ſoules, ſure and ſtedfaſt.* Verſ. 2. *Noteth the crueltie and ſubtiltie of the vngodly, againſt the good people.* Verſ. 3. *Sheweth that the Children of God are many times perſecuted, without any cauſe on their behalfe giuen, which ſhould make them the more patiently to beare their afflictions.* Verſ. 4. *Setteth out Gods wonderfull prouidence and gouernment, who beholdeth all things, and before whoſe eyes all things are naked and plaine.* Verſ. 5 *Teacheth two things; firſt, that God will ſundry times afflict his owne, not becauſe he hateth them, but becauſe he will by that fierie triall ſcoure away their droſſe, and make them pure gold vnto himſelfe. Secondly, that he cannot away with the vngodly.* Verſ. 6. 7. *Shew the iudgements of God againſt the wicked, and his goodneſſe toward the righteous, with the vnlikely reward of the one and the other: which ſhould ſtrike terror into the wicked, and adde comfort and incouragement to the godly for all well doing.*

PSALME 12.

Diuiſion. *THis Pſalme hath two parts: in the firſt, the Prophet praieth the Lord, to ſet to his helping hand, to redreſſe the vnfaithfulneſſe, pride, and other wickedneſſes of the vngodly: from verſ. 1. to the end of the 4. In the ſecond, hee aſſureth himſelfe and the reſt of the faithfull, that God will puniſh the wicked, notwithſtanding their great pride, and defend his owne, euen for his truths ſake: from verſe 5. to the end of this Pſalme.*

Senſe. In the title, *vpon the eighth tune*, ſee Pſalme 6. in the Title, where this is expounded.
1 *Verſ.* 1. *For there is not* [this is a reaſon of his praier] *a godly man* [he meaneth that the number of good people was very ſmall] *from among the children of men* [*i.* from among men themſelues, as *Pſalm.* 11. 4. meaning alſo by this terme *children of men*, thoſe
2 that preſently liued, and not ſpeaking of the time paſt, or to come.] *Verſ.* 2. *They ſpeake deceitfully &c.* [*q. d.* No man may truſt one anothers words] *with their lips* [*i.* with their words and ſpeech, putting ſome of the inſtruments wherewith the words are vttered, for the words themſelues, ſee *Pſalm.* 10. 7.] *and ſpeake with a double heart* [*i.* they ſpeake one thing and thinke another, and this may ſerue to explaine ſomewhat that hath beene ſaid vpon *Pſal.* 10. *verſ.* 7. where the tongue is put for the heart, for the Prophet meaneth they had one heart in their bodie, and another in their mouth.]
3 *Verſ.* 3. Is a praier againſt his enemies, proceeding not from heat or affection of the fleſh, but by the guiding of Gods ſpirit; wherein he beſeecheth the remouing of falſe
4 flatterers, and proud boaſters. *Verſ.* 4. *Which haue ſaid* [yea and are accuſtomed to

ſay]

ſay] *with our tongue* [*i.* with our ſpeech vttered by the tongue] *will we preuaile* [*viz.* againſt *Dauid* and thoſe that take his part. I ſuppoſe he meaneth the cunning flatterers of *Sauls* court] *our lips are our owne:* [*i.* we are not only apt and meet to ſpeake with fineneſſe and eloquence, when we our ſelues liſt, but we will ſpeake indeed] *who is Lord ouer vs?* [*viz.* to hinder vs by his authoritie from vſing our ſpeech as we luſt: ſo wickedly doe theſe men ſpeake againſt God] *Verſ.* 5. *For the oppreſſion of the needie* [*viz.* 5
wherewith they are afflicted on euery ſide] *I will vp ſaith the Lord* [*viz.* to helpe them, *q. d.* although hitherto I haue ſeemed to winke at the vngodly in their ſinnes, yet I will now ariſe, and that preſently, being moued thereto by the calamitie that I ſee the poore to be afflicted withall] *and will ſet at libertie him &c.* [*i.* I will ſet him free from the violence and ſubtiltie of the wicked] *whom the wicked hath ſnared* [*viz.* by his craft and deceit.] *Verſ.* 6. *The words of the Lord* [*i.* the promiſes, the generall 6
(no doubt of it) compriſing the particular: *q. d.* Doubt not of that which hath beene ſaid before *verſ.* 5. for they are Gods words, and his promiſes, and therefore ſhall be performed] *are pure* [*i.* ſimple and plaine without any guile or falſhood] *as the ſiluer,* [an excellent ſimilitude, meaning thus much in effect, as the gold and ſiluer that hath beene moſt tried doth neuer deceiue men, ſo ſhall Gods promiſes neuer deceiue, becauſe the truth and goodneſſe of them hath beene continually tried by others, and graciouſly performed by God himſelfe,] *tried in a fornace of the earth* [he meaneth in a fornace made of the beſt and meereſt earth to trie metals withall] *ſeuen fold* [*i.* ſundry times, a certaine number put for an vncertaine, as *Prou.* 6 3. *Pſal.* 119. 164.] *Verſ.* 7. 7
Is read by ſome as a prayer, thus: *O Lord keepe thou them, keepe euery one of them,* the reſt is as in the Geneua Text, [*q. d.* hauing this promiſe of thine, I make my prayer to thee] *for thou wilt preſerue him* [which I allow better of] *from this generation* [*i.* from the men that liue in this age, ſee verſ. 1. of this Pſalme.] *Verſ.* 8. *The wicked walke on* 8
euery ſide [*viz.* ſeeking occaſion to deſtroy the good and godly people. One readeth the laſt part of this verſe thus:] *as though drunkenneſſe were exalted,* [*i.* they runne vp and downe to doe miſchiefe, as though they were drunke, and drunkennеſſe had made them mad: aptly comparing them, whoſe mindes are carried violently to commit wickednеſſe, to drunken men] *amongſt the ſonnes of men.* [*i.* amongſt men, as verſ. 1. of this Pſalme, and *Pſal.* 11. 4.] or elſe this Text may ſtand thus expounded: *when they* [*i.* the wicked men] *are exalted,* [*i.* preferred and ſet vp aloft] *it is a ſhame for the ſonnes of men.* [*i.* other men are not onely contemned, that haply deſerue greater preferment, but are vilely handled by ſuch men ſo exalted, and ſet vp on high:] ſee *Pro.* 28. 28.

Verſ. 1. *Teacheth vs, in the midſt of all confuſions to haue recourſe to God by prayer, for* Doctrine.
the amendment thereof: for otherwiſe they cannot bee redreſſed; and without his ſtrength, one may eaſily be carried away with them, as with a vehement or violent tempeſt. It teacheth alſo that Gods number is the ſmalleſt: and is a good place againſt them that preſſe multitude as an eſſentiall note, to diſcerne the true Church by. Verſ. 2. *Teacheth vs to auoid deceit and flatterie, and on the other ſide, to ſpeake the truth from our hearts,* Pſal. 15. 2. Verſ. 3. *and* 4. *Teacheth vs not onely to auoid proud boaſting and flattering ſpeeches, but alſo that our tongues are not our owne to vſe as we liſt, but to Gods glory and our neighbours profit.* Verſ. 5. *Expreſſeth Gods readineſſe to helpe his, and how forcible in his ſight the earneſt prayers of his Children are: both which indeed are points of ſingular comfort.* Verſ. 6. *Teacheth vs to make Gods promiſes alwaies the aſſured grounds of our prayers.* Verſ. 7. *Teacheth Gods prouidence and protection ouer his Children, if we reade it as in the* Geneua *Text: or elſe, that we ought to pray for Gods fauour toward them, if we reade it as one (very learned and godly) doth, there being little difference, ſhewing that the former aſſureth vs of fauour and defence from God, and the latter teacheth vs what wee ſhould doe.* Verſ. 8. *ſetteth out both the diligence and the rage that the wicked vſe in performing their miſchiefe, which ſhould teach vs conſcience and care, in accompliſhing good and holy duties.*

PSALME 13.

PSALME 13.

Diuision. *THis Psalme hath two parts: in the first, the Prophet seemeth to complaine as it were, that God was so long absent from him in his so grieuous afflictions, and this is comprehended in the two first verses. In the second, hee maketh his earnest praier to God, assuring himselfe in the truth of Gods goodnesse, that he should ouercome, yea, euen the horrors of death: from verse. 3. to the end of the Psalme.*

Sense. The Title is expounded before. *Verse.* 1. *How long wilt thou forget me O Lord,* [He
1 speaketh as men many times doe, who if they be not succoured when they themselues would, they thinke they are forgotten] *for euer:* [*q. d.* what wilt thou neuer thinke vpon me? So hardly was his faith assaulted to yeeld to distrust in God,] *how long wilt thou hide thy face?* [which thing angrie persons are wont to doe, *q. d.* how long wilt thou shew thy selfe angrie towards me? See *Psalme* 10. 1. *Psalme* 4. 6. or else *face* may
2 be taken for fauour and mercy.] *Verse.* 2. *How long shall I take counsell within my selfe?*
[*i.* how long shall I be tossed and tumbled with diuersitie of counsels and purposes,
3 sometimes in my minde thinking this, sometimes that.] *Verse.* 3. *Heare me,* [*i.* my prayers] *lighten mine eies* [which are waxed dimme with trouble, *Psalme* 6. 7. hee meaneth that he would gladly haue the Lord to driue afflictions from him] *that I sleepe not in death* [*i.* that I doe not certainly die, for it is vsuall in Scripture by *sleepe* to vnderstand death, as 1 *Corinth.* 11. 30. 1 *Thessal.* 4. 14, 15. and by doubling as it were the
4 word, to note the certainty of the thing, *Genes.* 2, 17.] *Verse.* 4. He sheweth a double reason to induce God as it were to yeeld to his petition, *q. d.* lest otherwise mine enemies should not only euery day more than other wax proud, but also haue an occasion to blaspheme thee, as though thou were weake, and not able to helpe.]
5 *Verse.* 5. *But I trust in thy saluation* [*i.* in that deliuerance, which thou shalt worke for
6 me, *Psalme* 3. 8.] *I will sing to the Lord* [*i.* I will declare my selfe thankfull for his benefits and goodnesse.

Doct. Verse. 1. and 2. *Let vs learne that how sharpe soeuer our conflicts be, we doe not vtterly despaire in God, because our miserie cannot be so much, but that his mercy and power will farre exceed, not only ours, but all in the world.* Verse. 3. *Let vs learne, by praier to draw nigh vnto him, desiring him euen for his owne glory to take our defence vpon him.* Verse. 4. *Noteth the nature of the wicked two manner of waies,* viz. *the more they preuaile, the more insolent they are: the other, that they will wonderfully insult ouer those that are afflicted.* Verse. 5. *Teacheth vs to make Gods mercy alone the onely ground of our hope: also that we should be glad for particular deliuerance, and shew our selues thankefull vnto him for benefits receiued: for what is it else that he desireth at our hands, for all his goodnesse?*

PSALME 14.

PSALME 14.



THis Psalme hath three parts: in the first, the Prophet describeth the perverse nature of the vngodly, both towards God and towards men: and this part is contained in vers. 1, 3, 6. In the second he declareth that God sitteth not idle in heauen, as they did imagine, but beholdeth the wicked to punish them, and the good to deliuer them, vers. 2. 4. In the third hee sheweth Gods iudgement vpon the vngodly, and his fauour toward his owne seruants, vers. 5. 7. Diuision.

The title of this Psalme is expounded before, *Psalme 4. Vers. 1. The foole* [*i.* the wicked man, how wise soeuer he be in naturall wit] *hath said in his heart,* [*i.* is of this perswasion in his minde, see for this *1 Mark. 2, 6, 7, 8.*] *there is no God* [*viz.* that careth for mens matters here on earth, see *Psal. 10. 4.*] *they* [*i.* the vngodly, changing the number from the singular to the plurall] *haue corrupted* [*viz.* their owne waies, turning the light of knowledge which they had, into darknesse.] *Vers. 2. That would vnderstand* [*i.* endeuoured to know God aright, and as he is reuealed by his word] *and seeke God.* [*i.* serue him, and take delight and pleasure in his seruice and Religion.] *Vers. 3. All* [*i.* the greatest number here, but in *Paul, Romans 3.* it is put for all generally, considering man in his naturall corruption] *are gone out of the way,* [*viz.* of right and goodnesse, which God had prescribed them to walke in] *they are all corrupt.* [*i.* full of filth and stinch; it is a metaphor taken from stinking meat, which all men are wont to loath.] *Vers. 4. Doe not all, &c. know* [*q. d.* their owne conscience doth sometimes, though they quench it againe, tell them of their crueltie] *as they eat bread,* [*i.* any kinde of food or nourishment: noting thereby not onely their rauening and deuouring, but the pleasure that the vngodly take in it] *they call not vpon the Lord,* [*i.* they neglect all Gods Religion and seruice, calling vpon the Lord, or praier, being a part thereof, and put for the whole, *Gen. 4. 26. 2 Tim. 2. 19.*] *Vers. 5. In the generation of the iust.* [*i.* amongst iust men, fauouring their causes, and graciously deliuering them.] *Vers. 6. The Lord is his trust* [*i.* because he hath his whole trust and confidence in God only, and he vseth *counsell* for all goodnesse in the poore, as holy purposes, and carefull pursuings thereof, faith, hope, &c.] *Vers. 7. Giue saluation* [*i.* deliuerance from all griefes in this life, as *Psal. 13. 5. Psal. 3. 8.* and eternall glory after this life is once ended,] *vnto Israel* [*i.* vnto the faithfull people] *out of Sion* [*i.* out of heauen, the place of Gods presence earthly, put for the heauens, see *Psal. 2. 6. Psal. 9. 11.*] *turneth the captiuitie of his people* [*i.* when the Lord changeth their bondage for freedome] *then Iacob shall reioyce, and Israel shall be glad.* [by these two names of the Patriarch, who was faithfull, attributed vnto the rest of the people, hee vnderstandeth all the faithfull and true Israelites indeed.] Sense: 1 2 3 4 5 6 7

Vers. 1. *Not onely noteth the fountaine of sinne, which is the heart it selfe, but sheweth how farre the deuill and sinne preuaile in mans minde, namely that they make men vtterly to forget God and good men.* Vers. 2, 3. *Declareth that God hath an eie to mens doings vpon the earth, howsoeuer the wicked imagine that God seeth not or heareth the things that are done and said here below.* Vers. 4. *Sheweth that the wicked sinne many times against knowledge, and the light of their owne conscience, which serueth to make their sinne more high and hainous before God and in themselues.* Vers. 5. *Containeth a iudgement against* Doct:

the wicked. Verſ. 6. *Noteth a vile ſinne of the vngodly, deriding and ſcoffing at the inſt.* Verſ. 7. *That we ſhould pray for the whole Church: and reioyce for the beneſits that God beſtoweth vpon it, becauſe their fauours are ours, and the feeling of the communion of Saints requireth, that* we reioyce with them that reioyce.

PSALME 15.

Diuiſion. *THis Pſalme propoundeth ſpecially one matter, and therefore will hardly admit a diuiſion. The thing propounded generally is godly life, verſ. 2. but particularly to auoid ſlandering, lying, inconſtancie, vſurie, briberie, &c. verſ. 3, 4, 5. which done, he ſheweth what bleſſings belong to thoſe that walke after that ſort.*

Senſe. This Pſalmes title is eaſie. *Verſ. 1. Who ſhall dwell in thy Tabernacle* [*i.* in the viſible Church *q.d.* who ſhall be accounted a viſible member thereof] *who ſhall reſt in*
1 *thine holy Mountaine:* [*i.* in Heauen, *Pſalme* 3.4.] *Verſ. 2. He that walketh vprightly*
2 [*i.* it is vſuall in Scripture to haue walking put for conuerſation: it is as much then, *q.d.* he that leadeth an vpright life] *and worketh righteouſneſſe* [*i.* doth the thing that is right] *in his heart.* [as he hath it in his heart, ſo he maketh his mouth and tongue the
3 inſtruments to expreſſe it.] *Verſe 3. he that ſlandereth not* [this is one particular of truth from the heart] *with his tongue,* [that is he that maketh not his tongue the inſtrument to vtter the ſlander he hath within him: whereby we ſee that there is a double ſlander; one inward in the minde, and not expreſſed; the other inward, and beſides that vttered with the mouth] *nor doth euill* [this expoundeth *righteouſneſſe* verſ. 2. meaning that a man muſt doe no manner of iniury whatſoeuer] *to his neighbour;* [I take this word *neighbour* to be vſed here generally, for any, as *Exod.* 20. in the tenth commandement, *Thou ſhalt not couet thy neighbours houſe, &c.* as alſo our Sauiour ſeemeth to meane, *Luke* 10. 29, 30, &c.] *nor receiueth a falſe report, &c.* [we muſt not onely not ſlander our ſelues, but we muſt not admit a ſlander brought vnto vs by
4 other.] *Verſ. 4. In whoſe eies* [*i.* before whom and in whoſe iudgement] *a vile perſon* [*i.* a wicked man] *is contemned,* [*i.* little or nothing ſet by and regarded] *he that ſweareth* [*i.* he that hath with an oath promiſed a thing lawfull] *to his owne hindrance,* [*i.* and yet it falleth out in the end to be hurtfull to him in reſpect of his wealth and ſubſtance] *and changeth not.* [*viz.* that which he hath promiſed, though he loſe neuer ſo
5 much by it.] *Verſ. 5. He that giueth not his money to vſurie* [*i.* hee that without any profit at all to himſelfe, helpeth another man by the vſe of his money] *nor taketh reward* [*viz.* of them which haue an vniuſt cauſe: he ſeemeth to ſpeake ſpecially of Iudges] *againſt the innocent* [*i.* that thereby the innocents cauſe may be ouerthrowne, and iudgement (though wrongfully) pronounced againſt him:] *ſhall neuer be moued.* [*i.* he ſhall be ſtedfaſtly rooted in the Church in this life, and after the courſe of this life ended, be made a citizen for euer of the heauenly *Ieruſalem.*]

Doct. Verſ. 1. and 2. *Teach that godly life and vpright dealing be very excellent fruits of faith, and good pledges of the powers of the ſpirit in vs. It teacheth alſo vnfeinedly to ſpeake the truth, touching all men and matters, as time and occaſion ſhall ſerue, and ſo far forth as we are bound by piety to God, or charitie to men.* Verſ. 3. *Teacheth vs to auoid ſlandering, iniurie, or wrong doing, and acceptation of falſe tales and reports, though haply our mindes and our eares may too much be carried thither and buſied about them.* Verſ. 4. *Teacheth that we ſhould not much regard vngodly men, though they be neuer ſo highly aduanced in this World: and on the other ſide, that we ſhould loue and reuerence the godly, though they bee neuer ſo poore and contemptible, for otherwiſe we ſhall haue the*

truth

haue the truth of God in reſpect of perſons, and iuſtifie the wicked, and condemne the righteous, both which are an abomination before the Lord. It teacheth further, that honeſt promiſes and lawfull oathes, touching things of this life, ſhould bee performed, though the performance thereof ſhould much impaire our wealth. Verſ. 5. *Teacheth that vſurie and briberie muſt be ſhunned of all the godly: and the better to encourage vs to the performance of theſe holy duties, the Lord in mercy ſetteth before vs a promiſe of this life preſent, and of the life to come, which godlineſſe hath alwaies annexed vnto it, as a companion that cannot be ſundred from it, ſee* 1 Tim. 4.8.

PSALME 16.

THis Pſalme conſiſteth of two principall parts. *In the* Diuiſion.
firſt, is contained a praier that the Prophet maketh to God: in which prayer he layeth not forth his workes, but cleaueth onely to God and his goodneſſe: from verſe 1. *to the end of the* 6. *In the ſecond, hee yeeldeth thankes to the Lord, for the abundance of goodneſſe and mercie, which he continually receiued from him, from verſ.* 7. *to the end of the Pſalme.*

The title is *Michtam of Dauid*, and differeth from any Title we haue had yet, I take *Senſe.*
it to be *q. d.* a Pſalme that *Dauid* made to be ſung after a certaine tune named *Michtam*, commonly knowne amongſt the Iewiſh ſongs for the excellency of it; whereupon alſo it ſhould ſeeme to be named as though it were as excellent as gold. *Verſ.* 1. *Preſerue* 1
me O God, [*viz.* from all danger:] *for in thee doe I truſt* [*q. d.* no mortall power haue I affiance in, but thee alone.] *Verſ.* 2. *My ſoule thou haſt ſaid, thou art my Lord* [*i.* I ac- 2
knowledge none for Lord vnto mee, but thee alone,] *my wel-doing extendeth not to thee* [*i.* thou art nothing profited thereby, in reſpect of thy ſelfe, ſee *Iob* 35.6.7,8.] *Verſ.* 3. 3
But to the Saints that are in the earth [*i.* that are liuing amongſt men: whereby we may learne alſo, that it cannot profit them that are departed] *and to the excellent:* [*viz.* in vertue and goodneſſe] *all my delight is in them.* [expound this by *Pſalme* 15. 4. Not meaning yet, that he meant not to delight in God and his Word, but that he tooke great delight in Gods ſeruants here.] *Verſ.* 4. *Offerings of blond* [the Prophet alludeth as 4
I take it to the idolatrous manner of the Gentiles, who made their Children paſſe through the fire to their Idols: which he calleth *offerings of blond*, or bloudy offerings, becauſe mens bloud was ſhed therein] *make mention of their names with my lips,* [ſee *Exod.* 23.13. *Epheſ.* 5.3. noting by this manner of ſpeech, his deteſtation of Idols and Idolatry, vnderſtanding by *lips* his ſpeech and talke.] *Verſ.* 5. *The Lord is the portion* 5
of my inheritance and of my cup, [he had ſaid before, he would haue no fellowſhip with the Idolaters, neither Idols: now he ſheweth to whom he will cleaue, *viz.* to the Lord, who is a portion, euen as it were of inheritance allotted vnto him, and one that filleth him with goodneſſe, for ſo I take the word *cup* to be vſed here, ſee *Pſal.* 23.5.] *thou ſhalt maintaine* [*q. d.* thou alone, for in thee doe I truſt, and not in my ſelfe or any other: for if it were in vs to be vpholden, it could not bee maintained] *my lot* [*i.* the portion which is come to me by lot as it were: he putteth *lot* for the thing that fell to him by lot, as in the next verſe he putteth the word *lines*, for that that fell to him by the meaſuring of the lines or cords. Touching lots, and lines or cords, ſee *Deuter.* 32.9. *Prou.* 16.33.] *Verſ.* 6. *The lines are fallen vnto me in pleaſant places,* [both for pleaſure and 6
profit] *yea I haue a faire heritage* [*i.* fine and excellent, vnderſtanding by theſe ſpeeches, *portion, inheritance, cup, lines, heritage, &c.* all one thing as it were: *viz.* aſſurance of Gods goodneſſe towards him, for things appertaining to this life, and the life to come]

7 come.] *Verſ. 7. I will praiſe the Lord who hath giuen me counſell,* [*i.* inſtructed and taught me what was right, *viz.* by his holy ſpirit] *my reines alſo* [*i.* my inward affections, as *Pſal. 7. 9.* reformed by the mighty working of Gods Spirit] *teach me* [*viz.* to thinke vpon nothing as it were, but goodneſſe] *in the night* [when commonly wee are prone to euill, and which ſeaſon the vngodly vſe as moſt conuenient to commit their
8 miſchiefe in, *Iob 24. 13, 15, 16,* &c.] *Verſ. 8. I haue ſet the Lord alwaies before me.* [*q.d.* I ſeldome or neuer tooke any thing in hand, but I beheld the Lord, that I might doe all things according to his good pleaſure] *he is at my right hand,* [*i.* he is preſent with mee, and that on the better ſide, as it were, to hold me vp that I ſlip not] *I ſhall not ſlide* [*i.*
9 periſh and fall away for euer, becauſe I haue ſo good a prop to leane vpon.] *Verſ. 9.* Doth in many words note, that he was in very good ſtate: ſometimes ſpeaking of the parts of his body, as *heart and tongue:* ſometimes ſpeaking of the whole, vnder the
10 word of *fleſh*] *Verſ. 10. Soule* put for body, as appeareth *Leuit. 21. 2.* in the Hebrew: and *to ſee;* put for to try and feele, a metaphor taken from one of the ſenſes, and applied to the other. This *Dauid* ſpeaketh of himſelfe, in an aſſured hope that he had of the generall reſurrection. And *Acts 2. 25, 26, 27.* alſo *Acts 13. 35.* it is applied to our Sauiour Chriſt, to proue him to be a conquerour of death, to be truly, and indeed riſen againe, becauſe death could not keepe him downe, and to be the Author of that reſurrection that all the godly ſhall haue, in which reſpect alſo he is called, *the firſt fruits of*
11 *them that ſleepe, 1 Cor. 15. 20.*] *Verſ. 11. Thou wilt ſhew me the path of life,* [*i.* the way, whereby in this life I may ſo walke, that in the end I ſhall come to eternall life: it is a metaphor taken from trauellers, who iournying in ſtrange Countries, vnleſſe they haue a guide cannot tell whither they goe] *in thy preſence is the fulneſſe of ioy:* [*i.* with thee, and where thou thy ſelfe art in goodneſſe and mercy] *and at thy right hand,* ſee *Mat. 25 33.*] *there are pleaſures* [he vſeth the plurall number, to note the great plenty and abundance of them] *for euermore.* [*i.* that ſhall neuer periſh.]

Doct. Verſ. 1. *Truſt and hope in God is the ground of our praiers to his Maieſty,* Rom. 10. 14. *and without that indeed there is no acceſſe vnto him, as appeareth,* Heb. 11. 6. Verſ. 2. *A notable place againſt merits and confidence in mans workes, which ſo the Prophet here reiecteth (as in regard of God) as if they were filthy and defiled clouts.* Verſ. 3. *Teacheth that we muſt doe well to the houſhold of faith, and that while they liue with vs: for otherwiſe it will not profit them. Secondly, that the name* Saint *may be giuen to godly people vpon earth, contrary to the popiſh opinion, which would haue it attributed to none, but to them that are dead: many of which as they haue maintained them, we may iuſtly doubt of. It teacheth alſo, that we ſhould delight in the company of Gods Saints.* Verſ. 4. *Teacheth that Idolaters ſhall not eſcape vnpuniſhed: alſo what deteſtation Gods children ſhould haue of Idols and Idolatry.* Verſ. 5. 6. *Declare Gods mercy and goodneſſe to his Children.* Verſ. 7. *Teacheth thankefulneſſe to God, for his inlightning of vs by his Spirit.* Verſ. 8. *Sheweth that we ſhould doe nothing but alwaies as in Gods preſence: and that if the Lord be on our ſide, we needs not care who be againſt vs.* Verſ. 9. *See the ſenſe.* Verſ. 10. *Is a plaine teſtimony of the reſurrection.* Verſ. 11. *Teacheth vs vnfainedly to imbrace the Lord in whom is ſuch fulneſſe and abundance of all good things.*

PSALME 17.

Diuiſion. *THis Pſalme hath two eſpeciall parts. Firſt, the Prophet maketh his earneſt prayer vnto God, beſeeching him graciouſly to heare him, and to deliuer him from the vngodly, from verſe 1. to the end of the eight. Secondly, he deſcribeth the cruelty, pride, and other wickedneſſes of the vngodly, as reaſons*

ſons to moue the Lord to pity his caſe, from verſe 9. to the end of the Pſalme.

The title of this Pſalme is plaine and eaſie. *Verſ.* 1. *Conſider my crie,* [*crie* put for vehement and earneſt prayer] *hearken to my prayer of lips vnfained,* [or as one well readeth, *without deceitfull lips.* Both commeth to one ſenſe as I take it, *viz.* the Prophet meaneth that his prayers were vttered with words (for *lips* are here put for words expreſſed with the lips) void of faining or ſubtilty: *q. d.* my words truly expreſſed my griefe, and were indeed the liuely image of my minde, words and heart conſenting together.] *Verſ.* 2. *Let my ſentence* [*i.* the ſentence and iudgement that thou ſhalt pronounce on my behalfe:] *come forth from thy preſence,* [*i.* from thee: *q. d.* make it now manifeſt] *and let thine eies behold equity.* [*i.* declare now by thy iudgements, that thou regardeſt equity, which I, yea which many wicked men haue doubted of, becauſe thou haſt beene ſo long before thou haſt come to puniſh the vngodly.] *Verſ.* 3. *Thou haſt proued and viſited* [*i.* examined and ſifted] *mine heart* [*i.* my inward thoughts which are in the heart] *in the night:* [in which God is wont to ſtir vp, and to put men in minde of his will, after that they are called from other affaires, ſee *Iob* 4.3,14. *Iob* 33.15,16.] *thou haſt tried me,* [*viz.* by many tribulations, and is a metaphor taken from trials of mettals by fire] *and foundeſt nothing* [*viz.* euill in me, or ſpoken by me; to wit againſt *Saul*, or ſome other his enemies, in which reſpect he called his cauſe a righteous cauſe, verſe 1. of this Pſalme. The latter part of this verſe correct thus: *that which I thinke doth not goe beyond my mouth:* or as it is in Hebrew, *I thought,* adde here, *and my thought;* for Verbes in the Hebrew tongue doe many times comprehend their verball Nownes] *paſſed not my mouth* [*q. d.* there was no difference betweene my mouth and my heart: I did without deceit vtter with my mouth, what I had in my minde.] *Verſ.* 4. *Concerning the workes of men* [*i.* which men are wont to doe: adde here for the more plaine ſenſe, this is that I haue to ſay] *by the words of thy lips* [*i.* by the words, or through the words that thou haſt vttered and made manifeſt] *I kept mee* [*i.* through goodneſſe and ſtrength from thee I did abſtaine] *from the paths* [*i.* from the behauiours conditions and manners of doings] *of the cruell man* [*i.* that hee vſeth.] *Verſ.* 5. *Stay,* [ſome reade *ſtaying*, but I rather like of the firſt; the Prophet making a prayer for himſelfe, conſidering his owne weakneſſe, rather than noting the manner how] *my ſteps* [*i.* my thoughts, words and deedes] *in thy paths,* [*i.* in thoſe waies and manners which thou haſt preſcribed by thy word] *that my feet* [he goeth on in his Metaphor, vnderſtanding by *feet*, his conuerſation inward and outward] *ſlide not,* [*i.* goe not aſtray, or ſlip awry from the rule of righteouſneſſe that thou haſt preſcribed.] *Verſ.* 6. *I haue called* [*i.* praied vnto] *incline thine eare:* [*eare* aſcribed to God, as other parts and members of a mans body are; not that hee hath ſuch, but becauſe our weake capacitie vnder ſuch ſpeeches, might haue ſome little light of knowledge touching his incomprehenſible Maieſtie.] *Verſ.* 7. He proceedeth in his praier, vſing the word *mercies* in the plurall number, to note the largeneſſe and abundance thereof, ſee *Pſal.* 16. 11. and he calleth them *marnellous*, becauſe they ſo ſeeme, as indeed they are alſo vnto men] *thou art the Sauiour* [*i.* deliuerer from dangers, 1 *Tim.* 4. 10. hee meaneth that God doth vſe to ſaue them that put their truſt in him, ſo ſaue them I ſay] *from ſuch as reſiſt thy right hand* [*i.* from ſuch as ſet themſelues, though in vaine, againſt thy Maieſtie and power: a very learned man readeth this verſe otherwiſe, but I like this ſenſe as well as his.] *Verſ.* 8. *keepe me as the apple of mine eye* [*i.* moſt dearely and tenderly, as men are wont to doe the apples of their eye, who cannot abide that any thing ſhould touch it,] *hide me vnder the ſhadow of thy wings:* [another ſimilitude to the ſame purpoſe, *q. d.* deliuer me with ſuch diligence from preſent perill, as the Hens are wont to doe their young ones vnder their wings, when the Kite houereth ouer them, or lyeth in wait for them. The Scripture in ſundry places attributeth wings to God, that thereby it might declare Gods great care to ſaue and defend the Godly: ſuch a ſimilitude Chriſt vſeth *Matth.* 23. 37.] *Verſ.* 9. *For my ſoule* [*i.* for my life, *viz.* that they might take it away from me.] *Verſ.* 10. *They are incloſed in their owne fat.* [*i.* they are monſtrouſly fat, by reaſon they liue in all pleaſures

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and delights, *q. d.* they abound in all delights, and therefore they ſpare not to ſpeake proudly, which hee addeth in this verſe, deſcribing in this, and ſo on in the reſt, the
11 manners of the vngodly.] *Verſ.* 11. *They* [*i.* the vngodly and wicked enemies] *haue compaſſed vs* [*i.* me *Dauid*, and the people that are with me] *in our ſteps:* [*i.* in our iournies, as we were iourny ing, *q. d.* In all our iournying they haue moſt diligently obſerued me and mine, and many times haue in the meane while beſet vs about] *they haue ſet their eyes* [*i.* they are earneſtly and diligently bent, as one that fixeth his eyes vpon one to marke him, or to know him againe] *to bring downe* [*viz.* me and mine] *to the ground.* [*i.* to deſtroy and ouerthrow vs, as Townes and Caſtles razed and made euen with the
12 ground.] *Verſ.* 12. Hee noteth firſt their crueltie vnder theſe words [*greedy of prey,*] next vnder theſe words [*lurking in ſecret places*] their ſubtiltie and craft: ſee *Pſal.* 10. 9.]
13 *Verſ.* 13. *Vp Lord* [*q. d.* thou haſt deferred a long while, vp now, and take weapon into thy hand, as a notable defender] *diſappoint him* [*viz.* of the crueltie hee purpoſeth: and he ſpeaketh of one as the principall, meaning notwithſtanding others ioyned with him in that miſchiefe] *caſt him downe* [*viz.* to the ground: ſee verſ. 11. in theſe words, to bring downe to the ground] *deliuer my ſoule* [*i.* my life, as before verſ. 9. of this Pſalme]
14 *with thy ſword* [*i.* with thy might and power: ſee *Iob* 40. 14. *Verſ.* 14. *From men* [*viz.* deliuer my ſoule, as verſ. 13.] *by thine hands* [*i.* by thy power and might, vſing *hand* here, as he vſeth the word *ſword* before] *from men* [adde theſe words, *I meane*, for the more plaine ſenſe] *of the world* [*i.* worldly men, all whoſe delight is in things of this life] *who haue their portion in this life:* [*viz.* and not in the other, which ſhall be reuealed to Gods ſonnes] *whoſe bellies* [*i.* whoſe deſires and apperites] *thou filleſt with thy hidden treaſures:* [*i.* giueſt them great abundance of outward benefits and bleſſings: which are called Gods hidden treaſures, not becauſe they are not ſeene, but becauſe they are not ſo well perceiued and vſed of the vngodly, as were meet] *their children haue enough* [this ſerueth to amplifie the abundance of outward bleſſings that the wicked haue, hauing not onely more than enough for themſelues, but to leaue mountaines of money, as it were, to their poſteritie, whether ſonnes, daughters, nephewes, or any other kindred;
15 for ſo I take the word *children* to be vſed in this place.] *Verſ.* 15. *But I will behold thy face in righteouſneſſe.* [*i.* hauing a good and righteous cauſe on my ſide: *Pſal.* 4. 1. and *Gods face* is here taken for a more plaine and manifeſt knowledge of Gods mercie, than hee had felt before, in the time of his affliction] *I ſhall be ſatisfied with thine Image.* [*i.* with ſo much of thy goodneſſe and grace, as it ſhall pleaſe thee in my deliuerance to make knowne vnto me.]

Doct. Verſ. 1. *and* 2. *Teach earneſtneſſe in praier: which as it is neceſſarie for our ſelues, and accepted before God as a holy dutie; ſo may it appeare, in that he vrgeth the Lord with ſo forcible words.* Verſ. 3. *That we ſhould keepe our ſelues from wicked thoughts, and wicked words expreſſing theſe thoughts.* Verſ. 4. *Gods word is a notable meane to keepe vs from wickedneſſe.* Verſ. 5. *We ſhall fall, vnleſſe the Lord vphold vs: not only becauſe we are weake in our ſelues, but alſo becauſe he is the God of our ſtrength.* Verſ. 5. and 6. *He that praieth to God, muſt be well aſſured of the truth of his promiſes.* Verſ. 7, 8, 9. *If God helpe vs not, the enemies rage will ouercome vs.* Verſ. 10. *Abundance of wealth and pleaſure maketh the vngodly proud againſt God and his people.* Verſ. 11. *Setteth out the miſchieuous minde of the vngodly.* Verſ. 12. *expreſſeth their crueltie and craft.* Verſ. 13. *Teacheth vs in the time of our afflictions to haue recourſe to God by praier.* Verſ. 14. *Sheweth, that outward bleſſings are as well beſtowed vpon the wicked as the good, and that therefore there is no certaine iudgement to be giuen of Gods fauour by theſe outward things: which point ſee proued at large in the* 9. *Chapter of the booke of the Preacher.* Verſ. 15. *Howſoeuer wicked men ſet their minde on worldly wealth, that our delight and pleaſure ſhould be only in the Lord and his fauour: for as for outward things, they are vncertaine, we being eaſily rent from them, or they taken from vs; but the Lord and his loue towards his children laſt for euermore.*

Psalme 18.

THis Psalme handleth diuers matters, but principally 3. *In the first part the Prophet promiseth thankesgiuing for benefits receiued, and describeth Gods wrath and power: from vers. 1. to the end of the 15. In the second part he reciteth sundry particular graces bestowed vpon him, and excellent matters that the Lord inabled him to performe: from vers. 16. to the end of the 45. In the third part he yeeldeth praise and thankes vnto the Lord, promising neuer to forget those benefits, and to publish them continually amongst the people: from vers. 46. to the end of the Psalme.* Diuision.

The title is easie: these words, *which spake*, put for, *which sung*, *In the day*, [*i.* at that time] *from the hand* [*i.* from the violent power and raging might, and so it is vsed immediatly following] *of all his enemies.* [he meaneth of the mightie, and of the greatest number of them; for *Dauid* was neuer without enemies: this title summarily comprehendeth the occasion of the making of this Psalme; for the more full vnderstanding whereof, both for occasion and matter, see 2 *Sam.* 22. throughout the whole chapter] Sense.

Vers. 1. *I will loue thee dearely* [*i.* with all my soule] *O Lord my strength.* [*viz.* my only defender in all aduersities.] 1

Vers. 2. *My rocke* [this speech calling God a rocke, is a metaphor taken from seeking refuge, for men are wont for feare of their enemies to goe to the rocks or mountaines, *Matt.* 24. 16.] *my fortresse.* [another metaphor, meaning that in and by God he might be kept safely, yea more safely from his enemies, than in or by the strongest hold in the world] *my shield,* [another metaphor, because he did as a shield ouershadow and defend him] *the horne of my saluation.* [*saluation* here is put for deliuerance, and *horne* put for strength or strong meanes. Another metaphor: for euen as horned beasts doe defend themselues with their hornes, so *Dauid* vsed Gods helpe and defence, as it were a horne.] 2

Vers. 3. *The Lord which is worthy to be praised.* [*viz.* of me and all others, and that for his wonderfull goodnesse bestowed vpon vs.] 3

Vers 4. *The sorrowes of death,* [*i.* most grieuous and deadly sorrowes, which are therefore called the sorrowes of death, because they brought him almost to deaths doore] *the flouds of wickednesse made me afraid.* [*i.* great multitudes either of wicked deuices, or of wicked men; for so I take *wickednesse* to be vsed here.] 4

Vers. 5. *The sorrowes of the graue* [*i.* such extreme sorrowes as in a manner kill men and bring them to the graue] *the snares of death* [*i.* deadly snares, in which if I had beene taken, I had died for it] *ouertooke me.* [*i.* almost seazed vpon me, being in a most extreme danger, or almost being catched therein, *q. d.* there was but a little betweene me and death.] 5

Vers. 6. *He heard my voice out of his Temple,* [*i.* either out of heauen, or else from betweene the Cherubins, for the temple materiall was not builded in *Dauids* time, but in his sonne *Salomons*: see 1 *Sam.* 1. 9.] *and my crie did enter before him.* [*viz.* which I made, or powred forth.] 6

Vers. 7. *Then* [*i.* After that the Lord had heard my praiers] *the earth trembled and quaked,* [*i.* there was a great earthquake: which that hee might the better expresse, he vseth two words, signifying almost one thing, *q. d.* God shewed by wonders and signes, that my prayer came vp to him] *the foundations also of the mountaines,* [*q. d.* this earthquake was not only vpon the vpper parts of the earth, but euen the roots as it were of the mountaines, which lie deepe within the ground, were shaken also; by which he meaneth nothing else but a most vehement earthquake] *because* 7

he

he was angrie. [*viz.* againſt my enemies, and that for the iniury they offered mee.]
8 *Verſ.* 8. Is vttered by the way of a ſimilitude: *q. d.* God was ſo greatly angry, that
it ſeemed that ſmoke, &c. ſee ſuch a manner of ſpeech attributed to *Leuiathan, Iob*
9 41. 11, 12. *Verſ.* 9. *He bowed the heauens* [*i.* he made them ſeeme ſo low as though
they had touched mens heads: which is then done when the clouds are thicke and
darke] *and came downe,* [this alſo is ſpoken after the manner of men. Now God is
ſaid to *come downe,* when by euident tokens he ſheweth his wrath in confounding
the wicked, as *Gen.* 9. 7.] *and darkeneſſe was vnder his feet.* [*i.* darke cloudes, which are
called *darkneſſe,* becauſe they ſeeme to bring darkneſſe with them. He meaneth no-
thing elſe by theſe manner of ſpeeches, but that God by a very great tempeſt decla-
10 red himſelfe to be preſent to defend his ſeruant, and to ſtrike his enemies.] *Verſ.* 10.
He rode vpon Cherub. [the ſingular for the plurall, Cherubines, of which you may
reade, *Gen.* 3. 24. they are certaine Angells, which readily execute Gods will: by
which and by his riding vpon them, the Prophet noteth nothing elſe, but Gods
ſwiftneſſe in comming to ſuccour him: which alſo he noteth by *wings of the wind.*]
11 *Verſ.* 11. *He made darkeneſſe his ſecret place,* [*Darkneſſe* put for thicke clouds as be-
fore verſ. 9.] *and his pauilion round about him* (vnderſtand *was*) *euen darkneſſe of wa-
ters* [*i.* clouds full of raine or water, which are called darkeneſſe of waters, becauſe
they haue a certaine darkiſh colour as the waters alſo haue] *and clouds of the aire.* [*i.*
more bright and ſhining clouds, *q. d.* God putteth both the one kinde of cloudes and
12 the other betweene himſelfe and the wicked, as a teſtimony of his wrath.] *Verſ.* 12.
At the brightneſſe of his preſence [*q. d.* when God beginneth to ſhew his maieſtie]
his cloudes paſſed [*i.* were as a man would ſay, made more light, or elſe did cleaue as it
were in ſunder, and they are called *his cloudes,* becauſe they are gouerned and directed
at his appointment, ſee *Iob* 37. 15.] *Haileſtones and coales of fire* [*viz.* came from the
13 Lord after that the clouds were broken: for *coales of fire:* ſee verſ. 8.] *Verſ.* 13. *The
Lord alſo thundred in the heauen,* [*i.* in the firmament, or in that region of the aire,
where the thunder is, as Philoſophers deeme] *and the higheſt gaue his voice* [*i.* thun-
dred, ſee *Pſal.* 29. 3. &c. ſo that it is nothing but a repetition of that which went be-
fore] *haileſtones and coales of fire.* [vnderſtand he gaue: *q. d.* he ſent forth alſo, or gaue
14 haileſtones, &c.] *Verſ.* 14. *Then* [*i.* after all this] *he ſent out his arrowes* [*i.* after ſome
his lightning, but I rather take it for all the afflictions that God laid vpon the vngodly, ſee
Pſal. 38. 2.] *and ſcattered them.* [*i.* deſtroyed them: for then an armie is wont to periſh,
15 when the order thereof decaieth.] *Verſ.* 15. *And the channels of waters were ſeene*
[*i.* the depths where the waters runne, or as you would ſay, the bottome of the ſea] *and
the foundations of the world* [he alludeth to the miracle ſhewed at the red ſea, for then
were the ſprings of the waters (which hee calleth the foundations of the earth,
by reaſon of their wonderfull depth) diſcouered: ſo that a man might as it were
ſee from whence ſo many flouds had their beginning] *at thy rebuking,* [*i.* when
thou ſeemeſt to rebuke them, turning their courſes contrary to thoſe which they
had before] *at the blaſting of the breath of thy noſthrills.* [*i.* this is ſpoken accor-
ding to man: *q. d.* there was no need that thou ſhouldeſt command them, when
thou diddeſt but breath vpon them, it was enough to make the drie land appeare.]
16 *Verſ.* 16. *He hath ſent downe* [*viz.* his power, or his Angels, for God did vſe to deli-
uer his children by Angels] *from aboue* [*viz.* from Heauen] *and taken mee,* [*i.* deliuered
me, *viz.* out of many dangers] *hee hath drawne me* [*q. d.* euen by violence, maugre the
heads and hearts of mine enemies] *out of many waters.* [*i.* not onely out of many, but ve-
17 ry great dangers: See *Pſal.* 69. 1. 2. *Pſal.* 124. 4.] *Verſ.* 17. *Hee hath deliuered mee
from my ſtrong enemie.* [he meaneth enemies, one number being put for another, or elſe
18 by one he vnderſtandeth all, that one being the Ring-leader of the reſt.] *Verſ.* 18. *They
preuented mee* [*viz.* by their ſubtiltie, and had almoſt taken me in the ſnare they laid
for mee] *in the day of my calamitie:* [*i.* when I was in calamitie and affliction]
but the Lord was my ſtay. [*i.* not onely one whom I did leane vpon and truſt to,
19 but my helper deliuering me from them.] *Verſ.* 19. *He brought mee forth into a large
place* [he meaneth by this, his libertie and deliuerance; for his calamities were as a pri-

ſon

son or narrow roome vnto him] *because he fauoured me.* [*i.* preuented me with his holy fauour, and that without any merit or desert of mine at all.] *Vers.* 20. *Righteousnesse,* 20
[put for righteous cause, as before *Psal.* 4. 1.] *and pureness of my hands.* [*i.* integritie and soundnesse of my deeds, *hands* put for deeds and workes, by which the workes and deeds are performed. Note that *Dauid* in this verse seeketh our his good cause against them that slandered him (not speaking of his whole life) giuing them to vnderstand, that he attempted nothing but right and well, and that according to Gods commandements.] *Vers.* 21. *Because I kept the waies of the Lord,* [*i.* Lawes and commandements, 21
as vers. 22. of this Psalme: and by *keeping* he meaneth a carefull mind, and a certaine abilitie also that God had giuen him to perform the same] *and did not wickedly.* [hee meaneth not of some simple fall, for wee reade of diuers, before hee came to the Kingdome, and after; but of reuolting and falling away, that doth quite and cleane alienate and turne away from God.] *Vers.* 22. *All his lawes were before me,* [*i.* in my sight, *viz.* that I 22
might not commit any thing against them] *and I did not cast away his commandements.* [*viz.* as though I would not obey them, but rather vnfainedly imbrace them.] *Vers.* 23. 23
I was vpright also with him, [*i.* I walked vprightly before God, touching this matter of the kingdome] *and haue kept me* (see vers. 21.) *from my wickednesse.* [*i.* from any wickednesse he might doe, which he calleth his *wickednesse*, because naturally hee had it in him, though it burst not forth.] *Vers.* 24. see vers. 20. *in his sight,* [*q. d.* as he himselfe, *viz.* 24
God seeth it sufficiently.] *Vers.* 25. *with the godly* [*i.* with them that vnfainedly loue 25
and professe godlinesse] *thou wilt shew thy selfe godly.* [*i.* mercifull and gracious: for the word termed here *godly*, is taken from a word that signifieth mercifull and liberall: *q. d.* thou wilt deale graciously with the good people, declaring thy selfe such a one towards them, as thou hast beene towards me.] *Vers.* 26. *With the froward thou wilt shew thy* 26
selfe froward. [*i.* their obstinacie is the cause, that thou as it were, forgetting thy wonderfull clemencie, doest deale hardly with them, and thunder out iudgements against them: or else it may be vnderstood, as men iudge and suppose, God notwithstanding dealing alwaies iustly, though hee ouerwhelme with condemnation: See *Prou.* 3. 34.] *Vers.* 27. *Thou wilt saue* [*i.* deliuer] *the poore people,* [*i.* the afflicted ones] *and wilt cast* 27
downe [*i.* ouerthrow and bring to nought] *the proud lookes* [*i.* the proud people, for mans pride bewraieth it selfe in the eies and countenance, and therefore hee put *eies* for men, one part for the whole.] *Vers.* 28. *Thou wilt light* [*i.* bring to a better state, and make 28
to shine forth] *my candle,* [*i.* my prosperitie, which seemed to bee, as it were, a candle put out] *the Lord will lighten my darknesse.* [*i.* bring my aduersitie into prosperitie: for the Scriptures vse to vnderstand by *darknesse*, aduersitie, and by *light*, prosperitie.] *Vers.* 29. *By thee* [*i.* by thy power or strength from thee] *I haue leaped ouer a wall.* [*viz.* 29
of a Citie, the *Geneua* note is good.] *Vers.* 30. *The way of God is vncorrupt,* [*i.* either 30
the manner that he vseth towards his children, whom he neuer ceaseth to aide: or Gods *way* else is put for workes, *q. d.* they are so sound that nothing can bee blamed in them: whatsoeuer God doth, he doth faithfully, and iustly performeth whatsoeuer hee promiseth] *the word of the Lord* [*i.* his promise] *is tried in the fire.* [*i.* is most perfect and pure: *q. d.* as metall tried by fire hath no drosse; so hath Gods word no falshood or corruption in it: see *Psal.* 12. 6.] *he is a shield* [*i.* he sauoth and keepeth them as a shield doth souldiers.] *Vers.* 31. *For who is &c.* [*q. d.* none, and by consequent seeing none can deliuer but he alone, none must be trusted in, but hee alone, such *epiphonemata* or acclamations are vsuall to them that haue tried Gods helpe and aide.] *Vers.* 32. *God girdeth my* 31 32
strength, [*i.* maketh me strong and able, so that I haue strength in my loynes, and round about me, euen as it were a girdle] *and maketh my way vpright.* [*i.* maketh the order of my life vnblameable, reaching me an vpright and a holy kinde of life: or else he maketh euery thing that I take in hand, to prosper: this latter I rather allow, as most agreeable to this place.] *Vers.* 33. *Hee maketh my foot like Hinds feet,* [*i.* not onely swift, if I haue 33
occasion by flight to prouide for my selfe, or to pursue my enemies flying before mee, but steady also, if I come into any dangerous places] *and setteth mee vpon mine high places.* [*i.* places of sure defence, appointed for me to defend me from the violence and rage of my enemies.] *Vers.* 34. *He teacheth my hands to fight,* [*i.* If I haue to doe with 34
him

mine enemies, in the field, hee teacheth mee singular skill in warre, to defend my selfe, and to hurt my foe] *so that a bow of brasse* [*q.d.* yea he giueth me so great strength, that a bow of brasse or steele] *is broken with mine armes.* [*i.* with the power and strength that he giueth me, or else, with mine armes indeed, because there is much power and strength
35 in the armes.] *Vers.* 35. *Thou hast also giuen me the shield of thy saluation,* [*i.* A help for my deliuerance, *shield* being put for helpe and defence, because men helpe and defend themselues with shields, and *saluation* for deliuerance, as oftentimes before wee haue had these words so vsed: his meaning is, that God did defend him against dangers with his aid and helpe, as it were with a shield, that cannot be pierced, and set him free also by the same aid out of dangers and troubles] *thy right hand* [*i.* thy might and power] *hath staied me.* [*viz.* from sliding or falling: it is a metaphoricall speech taken from the manner of men, who reach them that are sliding their right hand, *i.* the best meanes they haue to stay them from it] *thy loning kindnesse hath caused me to en-*
36 *crease.* [*viz.* in honours, credit, wealth, and all manner of goodnesse. *Vers.* 36. *Thou hast inlarged my steps* [*i.* thou hast brought to passe that whethersoeuer I goe, I I goe into a large and ample place, that is, freely and without feare, yea, I haue a plaine and ready way. This is often in the Psalmes, by straitnesse to signifie affliction and danger, and by inlarging, to signifie libertie and freedome: he meaneth then, that God had set him at libertie, made straight the way before him, and drawne him out of extreme danger and despaire] *vnder me* [*i.* either for me, or else as I goe: hee meaneth that hee did now tread, as it were, vpon a sure ground] *and mine heeles haue not stood.* [*i.* my
37 feet: a part of the feet being put for the feet.] *Vers.* 37. *I haue pursued mine enemies* [*viz.* in the battell] *and I haue not turned againe.* [*viz.* from pursuing them in the
38 field.] *Vers.* 38. *I haue wounded them* [*i.* mine enemies, as vers. 37.] *that they were not able to rise,* [*viz.* because their wounds were so deadly] *they are fallen vnder my feet.* [*i.* they are brought in subiection vnto me, as vers. 44. This phrase also is so vsed, *Psal.* 8. 6.]
39 *Vers.* 39. *Thou hast girded me with strength.* [see vers. 32. and it is reason why hee so mightily preuailed against his enemies] *to battell,* [*i.* against I was to fight, or euen in the very time of the battell: whatsoeuer it be, his meaning is, that he was apted and fitted by God to that purpose] *them that rose against me* [*viz.* to annoy and hurt me, and were in deed rebels] *thou hast subdued vnder me.* [*i.* made tributaries or captiues
40 vnto me.] *Vers.* 40. *Thou hast giuen me the necks.* [*i.* as some of the Iewes expound it, thou hast caused my enemies to turne their backs vpon me, because the necke is behinde: but I take it more simply thus: thou hast giuen the life of mine enemies into my power, so that there needeth nothing but to chop off their heads, or cut their throts, as it were, if I will: and that which followeth in this verse, further eth in my iudgement
41 this sense.] *Vers.* 41. *They* [*i.* the wicked ones my enemies] *cried* [*i.* seemed to pray earnestly, but not of a true affection] *but there was none to saue* [*i.* to deliuer, *viz.* them out of their feare and paine] *euen vnto the Lord.* [*viz.* did they crie & call, but he *answered them*
42 *not.* [*i.* he regarded not their dissembling praiers.] *Vers.* 42. *Then I* [*i.* after that the Lord had reiected them and their praiers: see vers. 7. of this Psalme [*did beat them as small as the dust before the wind,* [*i.* I did wonderfully ouerthrow them in respect of their number, which I thinke the word *small* importeth: & those of them that remained were as light as the dust, which we know to be very small & light] *I did tread them flat* [*i.* I did quite & cleane subdue them] *as the clay in the streets.* [*i.* & made no more account of them, than
43 men doe of durt vnder their feet.] *Vers.* 43. *Thou hast deliuered me from the contentions of the people,* [he meaneth either *Saul*, or the rest of the *Israelites* that tooke part with him against *Dauid*: or else that God appeased the seditions and rebellions of his people, that lifted vp themselues against him, vnder *Absolom*, and other rebels, and this I rather encline too] *thou hast made me the head* [*i.* the ruler & gouernour, for so *head* is many times vsed in Scripture] *of the heathen* [as the *Ammonites*, *Moabites*, &c. which dwelt round about him: he meaneth, that by Gods aid he had brought vnder those people that before had discomfited *Israel*, and made them now tributaries to him] *whom I haue not knowne.* [*i.* whom I haue not allowed of, or else, with whom I haue had no familiaritie, or acquaintance, because the law forbad it with some people, as with the *Amalekites Exod.* 17. 14. and others in sundry places of the law.] *Vers.* 44. *As soone as they heare* [*viz.* of
44 me,

me, and the fame of my name.] and the latter part mend thus: *ſtrangers ſhall lyingly yeeld themſelues to me.*[*i.* they ſhall in hypocriſie pretend a ſubiection, and not of a ſound and willing minde.] *Verſ.* 45. *Strangers ſhall ſhrinke away* [*viz.* from their companions and friends] *and feare* [*i.* ſhall be ſtriken with feare] *in their prinie chambers.* [*i.* in the places of their greateſt eaſe and aſſurance.] *Verſ.* 46. *Let the Lord liue* [not as though God could at any time die, or be the better for the Prophets wiſh vnto him, but he meaneth by this prayer and wiſh, that he would haue God alwaies to ſhew his power, that thereby there might be a plaine difference put in the eies of men, between him and the dead Idols of the *Gentiles*,] *and bleſſed* [*i.* praiſed] *be my ſtrength,* [ſee verſ. 2. of this Pſalme] *and the God of my ſaluation* [*i.* deliuerance from diſtreſſes in this life, and the giuer of eternall life: ſee *Pſalm.* 3. 8.] *be exalted* [*i.* lifted vp on high and praiſed [*viz.* amongſt men.] *Verſ.* 47. *It is God that giueth me power to auenge me*] *viz.* on his and mine enemies, and this *Dauid* ſpeaketh as a Magiſtrate,] *Verſ.* 48. *Euen thou haſt ſet me vp* [*viz.* in a high and ſure place, ſafe and ſound] *from them that roſe againſt me.* [ſee verſ. 39. of this Pſalme] *thou haſt deliuered me from the cruell man.* [he meaneth ſome one who was as it were ſtandard bearer to the reſt, but yet ſo that vnder him, he meaneth all thoſe that tooke part with him.] *Verſ.* 49. *I will praiſe thee O Lord among the nations.* [*i.* openly and before them] and as it were in the middeſt of them, ſo muſt it be vnderſtood if it be referred to *Dauid.* It may appeare alſo, by *Rom.* 15. 9. that it is a Propheſie of Chriſts Kingdome, and of the calling of the *Gentiles*: and ſo hath this ſenſe: *I,* [that is, Chriſt, but yet in the perſon of my faithfull people, but chiefly Miniſters, whom I haue ordained for the calling of the *Gentiles*,] *will praiſe thee among the Gentiles.* [ſo that if you refer it to *Dauid*, it is a promiſe; if to Chriſt, and the calling of the *Gentiles*, it is a propheſie] *among the nations, or Gentiles* [ſo the Iewes vſed to call all the people of the world, beſides themſelues.] *Verſ.* 50. *Great deliuerances giueth he* [*i.* God] *vnto his King,* [he ſpeaketh of himſelfe in the third perſon, calling himſelfe *Gods King*, becauſe he was by the Lord anointed to, and through his power eſtabliſhed in the Kingdome] *and ſheweth mercy to his anointed* [he putteth the ſigne of his inauguration into the office of the King, for the King: for Kings, Prieſts, and Prophets were anointed by the Law, whereby alſo the Prophet ſheweth that he thruſt not himſelfe into that high and great office] *for euer.* [If you referre this to *Dauid* and his poſteritie, *euer* is here taken for a long time: but if you referre it to Chriſt, and thoſe that appertaine to him, it is put for all eternity.]

45 46 47 48 49 50

Verſ. 1. *Teacheth, that it is no ſlender loue, that we owe to the Lord, ſpecially ſith from him we haue receiued all that we haue.* Verſ. 2. *Teacheth vs to hang vpon him alone, as who is all ſufficient and full of power and goodneſſe to reliene and ſuccour.* Verſ. 3. *Prayer is one good meane to ſet vs free from the force of our enemies.* Verſ. 4. *and* 5. *Declare the manifold and grieuous extremities that Gods children many times are brought to, and yet againe mercifully, yea miraculouſly deliuered out of the ſame, which ſhould yeeld no ſmall comfort.* Verſ. 6. *Teacheth vs in our diſtreſſes to call vpon God only: and ſheweth alſo how graciouſly the Lord accepteth the ſupplications of his ſeruant. In that deſcription of Gods wrath, which is comprehended from* verſ. 7. *to the end of the* 15. *there is comprehended matter of comfort to the godly, that they are vnder his protection that hath all creatures at his commandement for their good; and matter of terrour to the wicked, becauſe they ſet themſelues againſt him that doth whatſoeuer pleaſeth him in Heauen, and in earth.* Verſ. 16, 17. *Shew Gods goodneſſe towards his ſeruants, in deliuering them from manifold dangers.* Verſ. 18. *Setteth out the malice of the wicked, who ſpie their times* (viz. *the day of aduerſity*) *wherein they may doe moſt miſchiefe againſt the Saints and ſeruants of God.* Verſ. 19. *Gods fauour the onely cauſe of all goodneſſe to vs ward.* Verſ. 20. *Sheweth the aſſurance of the harmeleſſe.* Verſ. 21, 22, 23, 24. *Teacheth, that we ought alwaies to haue the Law of God before our eyes, and care and conſcience to performe the ſame.* Verſ. 25, 26. *Expreſſe Gods goodnes towards his children, and his iudgement towards his enemies.* Verſ. 27. *God is nigh vnto his owne, though their miſeries be neuer ſo many. It ſheweth alſo Gods iudgements againſt the wicked, & namely the proud perſons: & teacheth alſo to carry lowlineſſe and curteſie, euen in our countenances.* Verſ. 28. *Teacheth vs to haue an aſſured perſwaſion of Gods goodneſſe towards vs, as without which indeed, our caſe is miſerable* Doct.

miſerable as in reſpect of our ſelues and others in the world, and our praiers muſt needs bee vnacceptable before God. Verſ. 29. *Declareth, that our ſufficiencie to doe any thing is of God.* Verſ. 30, 31. *Is a notable commendation of Gods excellent Maieſtie, and of the truth and certainty of his holy word.* Verſ. 32, 33, 34, 35, 36. *Teach that God is all in all for vs, either to enable vs to the performance of good things, or to preuent and put from vs euill and hurtfull things: the ſame matter is declared* Verſ. 37, 38, 39, 40. Verſ. 41, 42. *The Lord heareth not the wicked mens praiers, although they ſhould call vpon him neuer ſo long and often.* Verſ. 43, 44, 45. *Teach that God exalteth whom it pleaſeth him, and enlargeth the bounds of Kingdomes.* Verſ. 46, 47. *Teacheth thanksgiuing for mercies receiued.* Verſ. 48. *God alone is he that deliuereth his out of all diſtreſſes.* Verſ. 49. *Wee ſhould neuer ceaſe praiſing of God, yea, and that before many, for his infinite benefits.* Verſ. 50. *God is gracious to the godly and their godly poſteritie, to many generations; which ſhould yeeld vs hope not onely for the time preſent wherein wee liue, but for the daies that are to come.*

PSALME 19.

Diuiſion. *THis Pſalme hath three principall parts. In the firſt, the Prophet ſheweth that Gods excellent Maieſtie ſheweth forth it ſelfe in the Heauens generally, and particularly in the Sunne: from verſ. 1. to the end of the 6. verſe. In the ſecond, he commendeth the Law of God, and the knowledge that may thereby be attained, farre beyond the conſideration of the creatures: from verſ. 7. to the end of the 11. In the third, hee earneſtly praieth to bee deliuered from his ſinnes, and to bee kept backe from performing any thing that might diſpleaſe Almightie God: from verſ. 12. to the end of the Pſalme.*

Senſe. The title of this Pſalme is expounded before, ſee *Pſal. 4. Verſ. 1. The heauens*
1 [*i.* not onely the heauens themſelues, and the moſt excellent workmanſhip thereof, but all the things therein contained, as Sunne, Moone, Stars, &c.] *declare the glory of God,* [*i.* plainly ſet out, euen as it were by ſpeech] *and the firmament* [*i.* the skie, and all that which in our iudgement ouer-ſpreadeth vs, whereof alſo in the Hebrew tongue, it hath the name] *the worke of his hands.* [*i.* that hee hath made them, and not ſo onely, but the excellencie thereof alſo meet for ſo excellent a workman, to whom *hands* are attributed
2 for mans weakneſſe ſake.] *Verſ. 2. Day vnto day* [*i.* one day that goeth before, declareth the ſame to the day following, and that not ſo much for the daies ſake, as that man by a continuall reuolution and ſucceſſe of the daies, might bee inſtructed of the power and prouidence of Almightie God: and by *day* he meaneth in this place, the day artificiall, which after ſome is counted from the Sunne riſing to the Sunne ſetting, or after otherſome, conſiſteth of twelue houres] *vttereth* [*i.* after their manner, ſpeaketh] *the ſame,* [*i.* Gods glory and power] *and night vnto night* [hee ſpeaketh of the artificiall night: which words alſo proue, that the word *day* muſt bee vnderſtood of the day artificiall]
3 *teacheth knowledge.* [*viz.* touching Gods power and goodneſſe.] *Verſ. 3. There is no ſpeech nor language* [*viz.* in them, meaning as men vſe to ſpeake, and yet notwithſtanding we vnderſtand them as it were ſpeaking vnto vs: ſee *Rom. 1. 20. Pſal. 8. 1, 3.*] Mend the latter part of this verſe thus, *and yet without theſe* [*i.* ſpeech or language] *where is not their voice vnderſtood?* [hee meaneth, that though they haue not mans voice, yet doe they ſufficiently ſhew forth Gods praiſe: by what meanes hee noteth in the next verſe.]

Verſ. 4

Verſ. 4. *Their line* [*i.* the ſtretching out of the heauens as a line] *is gone forth through all the earth,* [*i.* hath extended from one end of the world to another] *and their words* [he ſpeaketh as though they did ſpeake] *vnto the ends of the world:* [*i.* vnto the furtheſt part thereof: *q. d.* there is no part of the world nor people, but it is ouer-couered with this excellent workmanſhip: which ſerueth very well for the Prophets purpoſe, to amplifie Gods goodneſſe and power] *in them* [*i.* in the heauens, or regions of the aire] *hath he* [*i.* God] *ſet a tabernacle for the Sunne.* [*i.* appointed as it were a dwelling place.] *Verſ.* 5. *Which* [*viz.* Sunne] *commeth forth* [*viz.* at the firſt ariſing or appearing thereof aboue our Horizon] *as a bridegroome out of his chamber.* [This is one ſimilitude, ſeruing to expreſſe the glory and excellency of the Sunne: he reſembleth the hiding of the Sunne out of our ſight, to a ſecret chamber prepared for the Bridegroome till it pleaſe him to make himſelfe knowne; and the appearing of the Sunne, to the Bridegroome comming out of his chamber in his glorie and excellencie] *and reioyceth like a mightie man to run his race.* [This is another ſimilitude, to expreſſe the ſwiftneſſe of the Sunne, which alſo is noted in the beginning of verſe 6. *q. d.* when the Sunne is once vp, he goeth his race, with a readie, chearefull, and ioyfull minde, euen as a mightie ſtrong man, runneth with a chearefull, noble, and couragious minde, to the gole or marke ſet before him in the race, reſembling the Sunne to a mightie ſtrong man, and the ſwift paſſage therof round about the earth, to the ſpeedy haſte of one that runneth in a race, noting alſo by the word reioycing, the readineſſe and willingneſſe, that this dumb creature hath as it were, to performe the courſe ſet it of God.] *Verſ.* 6. *His going out* [*i.* the riſing of the Sunne] *from the end of the heauens,* [*i.* from the Eaſt, where the Sunne riſeth] *and his compaſſe is vnto the ends of the ſame.* [by the ends of the heauens, he vnderſtandeth the foure quarters of the world, and all their parts: *q. d.* the race of the Sunne, which he doth ſo ſwiftly performe, is from the Eaſt vnto the Weſt, in which courſe notwithſtanding he viſiteth the South and the North] *and none,* or elſe, *nothing* [he meaneth men, or any thing elſe whatſoeuer: for there is nothing to which the heate of the Sunne commeth not, I meane that quickning heat which all things feele, not onely the roots of trees, plants, &c. but all things elſe, that be hidden as it were in the bowels of the earth, as gold, all manner of metall, ſtones, &c.] *Verſ.* 7. *The Law of the Lord is perfect,* [*viz.* nothing may be added to it without marring of it, *Pro.* 30. 6.] *converting* [*i.* turning from euill to good] *the ſoule:* [*i.* the whole man inward and outward: but yet he ſpeaketh of the inward, becauſe that reformation and amendment muſt firſt be begun there] *the teſtimony* [*i.* the law, vſing another terme tending to the ſame end, and it is called *teſtimony*, becauſe it witneſſeth to vs, what God would haue vs to doe] *is ſure,* [*i.* true, and can neuer faile] *and giueth wiſdome vnto the ſimple.* [*i.* it maketh them that haue little or no skill at all in knowledge, many times to exceed their teachers: ſee *Pſalm.* 119. 99. and by *wiſedome,* he meaneth not worldly wiſdome, condemned *Rom.* 8. 6. but the wiſdome of the ſpirit commended there.] *Verſ.* 8. *The ſtatutes of the Lord* [*i.* the law: another terme put for the law, declaring that God hath decreed and appointed the ſame for vs to walke in] *are right,* [*i.* void of any iniuſtice or corrupt dealing] *the commandement* [one number for another, *viz.* the ſingular for the plurall: another terme put for the law, becauſe God thereby commandeth vs the doing, or leauing vndone of this or that] *is pure* [*i.* free from any corruption whatſoeuer] *vnto the eyes.* [*viz.* of our minds.] *Verſ.* 9. *The feare of the Lord* [*i.* the reuerence, religion and ſeruice of God after ſome: but I take it to be vſed here for the law, which is called *the feare of the Lord,* becauſe it teacheth rules and reaſons, how and wherefore he ſhould be feared] *is cleane,* [*viz.* without any ſpot or ſhew of euill] *and endureth for euer:* [*i.* is not ſubiect to alteration and change as mens lawes and ordinances are: the perpetuitie whereof, teacheth vs ſteadfaſtly to continue in the ſame all the daies of our life] *the iudgements* [*i.* the law ſtill, which is called *iudgements,* becauſe it containeth and pronounceth iudgements againſt the breakers thereof: and here is a part of the law put for the whole: it may alſo be called *iudgements,* becauſe that thereby he ſheweth what he iudgeth meet to be done] *are truth,* [and therefore cannot be accuſed of ſubtiltie or falſhood: and it is more forcible in that he ſaith, they *are truth,* than if he ſhould ſay, they are true: becauſe that ſpeech no-

teth, that nothing beſides or without them, is truth, but meere lying.] *Verſ.* 10. Sheweth the precioufneſſe of the law. If we would deſire ſtore or profit, we muſt preferre it before the fineſt gold that hath beene ofneſt tried: if preſent vſe and pleaſure, before hony and the hony combe.] *Verſ.* 11. *Moreouer by them is thy ſeruant made circumſpect*, [*viz.* in his walking, being taught what to doe, and what to flie from: and here *Dauid* ſpeaketh of himſelfe in the third perſon; yet ſo, that it doth appertaine to all Gods children] *and in keeping of them there is great reward*, [*viz.* through Gods mercy, for ſo doth the word *reward*, import, and not of our merit, as the Papiſts imagine.] *Verſ.* 12. *Who can vnderſtand his faults?* [*i.* know them, as it were particularly, either for the multitude of them, or becauſe ignorantly we commit many things which we take to be no ſinnes] *cleanſe me from ſecret faults.* [*i.* ſinnes not onely hidden from other men, but from my ſelfe by reaſon of my ignorance, and yet all knowne to thee. *Verſ.* 13. *Keepe thy ſeruant from preſumptuous ſinnes*, [*i.* from ſinnes of knowledge] *let them not reigne ouer me.* [*q. d.* although I fall through frailtie of my fleſh, yet let no ſinne haue dominion in me.] *Verſ.* 14. *Let the words of my mouth* [*i.* the words I ſhall vtter with my mouth] *and the meditation of mine heart*, [*i.* the things I ſhall meditate in my heart: he wiſheth that his thoughts and words might be ſuch, as might be regarded before God, and anſwerable to his profeſſion: and he ſpeaketh nothing of deeds and workes, becauſe this neceſſarily followeth, that when the meditations and thoughts of the heart together with the words, be good, then deeds alſo will be good] *O Lord my ſtrength and my redeemer.* [*viz.* through Chriſt and none other, ſpeaking here not onely of deliuerance from dangers, but from ſinne, and that which ſinne bringeth with it alſo, *viz.* eternall death and deſtruction.

Doct. *Out of the ſix firſt verſes we may learne, firſt, to behold and know the maieſtie, power and goodneſſe of God in his creatures: which though in the wicked it ſerueth to no other vſe, but to make them inexcuſable before him, yet may the faithfull ſee his power, prouidence, wiſedome, goodneſſe, and whatſoeuer elſe is excellent in him. Secondly, that as they in their kinde, expreſſe and preach theſe excellent things, ſo, yea much more, ſhould men, that God hath created after ſo feareſull and wonderfull a ſort, and that not euery man in himſelfe, but alſo to be Gods inſtrument to publiſh, and what we can, to worke the ſame in others. Out of the 7, 8, 9, 10, 11. We learne generally by the excellent commendations of Gods law, reuerently to eſteeme it, and vnfainedly embrace it, it being here and elſewhere commended vnto vs, the more to ſharpen our vnfained loue and deſire thereof. Out of verſe 7. Where it is called* perfect, *we haue an anſwer to the Papiſts, that accuſe it of ſome want, by bringing in vpon it their vnwritten verities and traditions: and in theſe words* conuerting the ſoule, *we learne that ordinarily it is impoſſible, that any ſhould repent, and haue faith, without the hearing of Gods word, as* Rom. 10. 7. *and in theſe words,* is ſure, *there is a doctrine of comfort to the faithfull, becauſe God will neuer faile them, and of terror to the wicked, becauſe Gods iudgements ſhall aſſuredly ouertake them. And in theſe words,* giueth wiſdome vnto the ſimple, *we haue not onely a notable effect of the law ſet forth, but an argument to conuince the Papiſts in this, that they accuſe the word of darkneſſe, as though none could profit by it, but the learned ſort.* Verſ. 8. *True ioy is to be ſet from Gods word: as alſo true light of knowledge & vnderſtanding: for from whom elſe can we haue either the one or the other? All that commeth from man is like man, that is, full of vanitie and darkeneſſe, and as eaſily reiected as alledged.* Verſ. 9. *Noteth the perpetuitie of Gods word, and the exact perfection that is in the whole and in euery part thereof.* Verſ. 10. *Teacheth in what great eſtimation we ought to haue the word, and with what a holy hunger and thirſt we ſhould deſire the word.* Verſ. 11. *Teacheth two things: firſt, that we can neuer be truly wiſe, but by learning Gods word; and this is the reaſon why ſo many wiſe men of the world be ſtarke fooles, before him, namely, becauſe they know not the will of God reuealed in his word: ſee* Deut. 4. 6. *Secondly, that for our better encouragement to the doing thereof, the Lord ſetteth great rewards before vs, and indeed graciouſly in good time giueth vs the ſame, that ſo when we ſee our labour periſheth not, we may run with more cheareſulneſſe the race that is ſet before vs.* Verſ. 12. *Teacheth that our ſinnes are innumerable, which ſhould be powerfull in vs, to humble vs. Secondly, that we muſt pray for*

pardon

pardon of them generally, and particularly, of these, which we haue committed either of ignorance or of knowledge, and yet remember them not. Vers. 13. *Teacheth vs to pray against the power and rule of sin in vs.* Vers. 14. *That we should haue care and conscience ouer our words and thoughts, that they might be approued before God. Many men watch ouer their deeds, because they would haue estimation in the world: but few are found that regard and obserue their thoughts, especially, that so they may approue themselues to God.*

PSALME 20.

THis Psalme hath specially two parts. In the first there is a praier for the king, for whose welfare the people promise ioyfulnesse and thankfulnesse: from vers. 1. to the end of the 5. In the second, they doe assure themselues of Gods fauour, and of their enemies ouerthrow, protesting for themselues that God shall be their aid, and praying againe for their king: from verse 6. to the end of the Psalme. Diuision.

The title is expounded before, *Psal.* 4. *Vers.* 1. *The Lord heare thee* [*i.* the praier that thou makest, granting thy requests] *the name of the God of Iacob defend thee.* [*of Iacob* may be here taken, either for the person of the Patriarch, who worshipped God with great religion, which God also was present with him in all his afflictions: or else it may be put for the whole people of *Israel*, who came of *Iacob*: both the waies are vsuall in the old and new testament.] *Vers.* 2. *Send thee helpe from the sanctuary,* [*i.* from a place in the Arke so called: in which God gaue visible tokens of his fauour and defence] *and strengthen thee out of Sion.* [this was the place wherein the Arke, which was a visible token of Gods aid and defence, was reserued; hee putteth the place and the Arke therein contained, for the assured fauour and aid of God. Some vnderstand by *sanctuary*, heauen, and by *Sion* the visible place of God in his Church: whatsoeuer it is, the Prophet meaneth nothing, but aid and assistance to be giuen from God.] *Vers.* 3. *Let him remember,* [or as one well readeth, *let him smell*, meaning by that metaphor, a gracious acceptation of his sacrifices, as *Gen.* 8. 21. *viz.* with fauour graciously accepting] *all thine offrings* [he meaneth by *offrings*, the exercises of religion, ioyned with them, as confession of sinnes, praier, &c.] *and turne* [*viz.* by fire as it were sent from heauen] *thy burnt offrings into ashes.* [declaring thereby that he alloweth thy seruices as he did *Aaron Leuit.* 9. 24. and to *Eliah*, 1 *King.* 18. 38.] *Vers.* 4. *Grant thee according to thy heart* [*i.* as thy heart wisheth and desireth] *all thy purpose.* [*i.* whatsoeuer thou purposest: he meaneth and describeth here a king, that asketh nothing, but by the direction of Gods spirit, and what God himselfe hath prescribed.] *Vers.* 5. A learned man readeth this verse as it were a continuance of the peoples praier: and this is a reason to moue God graciously to yeeld to their praiers. *That we may reioyce in thy saluation,* [*i.* in that thou sauest, and deliuerest from dangers, *viz.* our king: and so haue we had *saluation* sundry times vsed before] *and set vp the banner* [like vnto those that triumph after a victory is gotten: he putteth the signe of ioy, for ioyfulnesse it selfe] *in the name of our God.* [this word *name*, is taken here, as verse 1. of this Psalme] *when the Lord shall performe all thy petitions.* [*i.* doe that, that thou hast praied for: and this is a good place to proue, that by *offrings* verse 3. must be vnderstood praiers also] *Vers.* 6. *Now know I* [a sudden change of number, speaking in the person of one, thereby to note the vnity and consent of the people to this praier, as though they had beene all one, and vttered it all with one mouth] *the Lord will helpe his anointed* [that is, his king, whom hee hath established: see *Psalme* 2. 2. *Psal.* 18. 50.] *and will heare him* [see verse 1. of this Psalme] *from his sanctuary.* [one readeth it thus, *from the heauens of his holinesse*: meaning, from heauen where his holinesse dwelleth; which I well like of] *by the mightie*

Sense.

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6

helpe

helpe of his right hand. [*i.* power and ſtrength: this is ſpoken of God according to man, becauſe man commonly hath moſt ſtrength in his right hand; and it is called *mightie helpe*, becauſe it is ſuch, as none is able to withſtand.] *Verſ.* 7. Is a compariſon betweene the faithfull, and the vnbeleeuers: theſe truſt in outward meanes of all ſorts, for that is vnderſtood by *chariots and horſes*, and ſo rob God of his glory, the other cleaue onely to Gods vertue, power and grace: (for ſo is the word *name* taken, as *verſ.* 1. and 5. of this Pſalme) and giue him the whole glory. *Verſ.* 8. *They are brought downe and fallen:* [*viz.* notwithſtanding all the truſt that they had in the outward meanes: *q. d.* they that ſaid they would doe all things by mans meanes and ſtrength, and therefore are lifted vp in pride and lofineſſe, are notwithſtanding all theſe imaginations of their owne,] *brought downe and fallen*, [*i.* lie flat by the fall they haue receiued, by ſetting themſelues againſt God] *but we are riſen and ſtand vpright.* [*q. d.* notwithſtanding the great miſeries and afflictions wherein we were, we are become ſtrong and mightie, riſing vp from vnder the burthen of them.] *Verſ.* 9. *Saue Lord* [*viz.* vs and our King, purſuing vs continually with thy fauour: in ſuch ſhort kinde of ſpeeches, there is great grace in the Hebrew tongue] *let the King heare vs.* [This is diuerſly read, and according to the ſeuerall readings, hath ſeuerall ſenſes. A learned man readeth, *the King himſelfe will heare vs*,] applying it to Chriſt, and the aſſuredneſſe that the faithfull men haue, that he will heare their praiers: otherſome take it to bee a quicke paſſing from the ſecond perſon to the third: *q. d.* O King, whoſe office Kings in the earth haue in part communicated to them, hearken vnto vs ſo often as we ſhall ſeeke thine aid: mee thinketh that the *Geneua* Text and Note is as plaine as any of theſe.

7 8 9

Doct. Verſ. 1. and 2. *Teach people to pray for their Magiſtrates: a dutie not much knowne, but in truth no leſſe important at the leaſtwiſe in faith and feeling. It teacheth alſo that the day of affliction is a notable time to pray in: alſo that no aid is to be had but from God alone.* Verſ. 3. *Teacheth that Kings ſhould be giuen to religious exerciſes, eſpecially and in them aboue other things to goe before the reſt.* Verſ. 4. and 5. *The proſperitie of the King, is the nouriſhing of the people, and on the other ſide, the welfare of the people is the Kings glory.* Verſ. 6. *Teacheth thoſe that pray, to haue both before and after their prayer, an aſſurance of obtaining.* Verſ. 7. *Sheweth, that Gods children muſt not at any time truſt in any thing ſaue in God alone, whatſoeuer the wicked doe, whoſe ſtrength and purpoſes God ouerthroweth.* Verſ. 8. *Declareth Gods iudgements againſt the vngodly, and his fauour to his children.* Verſ. 9. *Teacheth vs to vſe earneſt prayer in affliction: for that doth hee meane by theſe termes*, in the day that we doe call [*viz. vpon thee.*]

Psalme 21.

Diuiſion. *THis Pſalme hath two principall parts. In the firſt, the Prophet ſheweth what great benefits and bleſſings the Lord hath beſtowed vpon him, before hee came to the Kingdome, and in that time alſo, after that he was eſtabliſhed therein: from verſ.* 1. *to the end of the* 7. *In the ſecond part he prophecieth of Gods great and wonderfull power againſt his enemies, and of their vtter ouerthrow and confuſion, from verſ.* 8. *to the end of the Pſalme.*

Senſe. The title is expounded before *Pſal.* 4. *Verſ.* 1. *The King ſhall reioice in thy ſtrength,* [*viz.* which thou ſhalt beſtow vpon him, to ſtand againſt, and to ouercome all his enemies] *yea, how greatly ſhall he reioice* [*q. d.* it cannot be expreſſed] *in thy ſaluation.* [*i.* in that

[*i.* in that deliuerance that thou ſhalt beſtow vpon him and his people, giuing them victory ouer their enemies: and in this verſe *Dauid* ſpeaketh of himſelfe in the third perſon.] *Verſ.* 2. *Thou haſt giuen him his hearts deſire* [*i.* whatſoeuer his heart could wiſh, ſee *Pſalme* 20. 4.] *and haſt not denied him* [*i.* haſt yeelded and granted vnto him: for by not denying, the Hebrewes vnderſtand, euen as it were performing] *the requeſt of his lips.* [*i.* whatſoeuer he praied righely vnto thee for, vſing in that praier *his lips*, and other inſtruments naturall, whereby the voice is framed.] *Verſ.* 3. *Thou didſt preuent with liberall bleſſings*, [*i.* with abundance and fulneſſe of all good things, ſome particulars whereof, he reckoneth in the words and verſes following] *and diddeſt ſet a crowne of pure gold vpon his head* [*i.* diddeſt appoint him to be a King good and glorious: vſing ſetting of the crowne vpon his head, which is but a ſigne (as anointing was) of his entrance into the kingdome, for the full poſſeſſion and enioying thereof.] *Verſ.* 4. *He asked life* [*viz.* in this ſhort life,] *and thou gaueſt him a long life* [*i.* more long than he deſired] *for euer and euer.* [*i.* yea not onely life in this life, but eternall alſo.] *Verſ.* 5. *His glory* [*i.* the glory that thou haſt giuen him and laid vpon him] *is great* [*i.* is very much enlarged] *in thy ſalnation* [*i.* through or by the deliuerances and victories, that thou haſt beſtowed vpon him] *dignity and honour thou haſt laid vpon him.* [euen of thine owne good will, and in deſpight of his foes, that would haue hindered him therefrom.] *Verſ.* 6. *Thou haſt ſet him* [*i.* appointed him] *as bleſſings* [*viz.* vnto thy people, and he vſeth the plurall number, by which he noteth the wonderfull abundance of Gods graces beſtowed vpon the people by him] *for euer:* [*i.* for a long ſeaſon, as wee haue had it ſundry times before.] *thou haſt made him glad with the ioy of thy countenance* [*i.* through the grace and fauour, that (as it were with a pleaſant countenance) thou haſt ſhewed him.] *Verſ.* 7. *Becauſe the king truſteth*, [the Prophet ſheweth here, the meanes whereby the king ſhall be eſtabliſhed, *viz.* by hope and truſt in God] *he ſhall not ſlide* [*viz.* from the proſperous ſucceſſe of his affaires and ſtate.] *Verſ.* 8. *Thy hand* [here *Dauid* ſpeaketh to God: meaning by *hand*, power, and alſo by *right hand* in this verſe he meaneth the ſame thing] *ſhall finde out all thy enemies.* [*i.* ouertake and lay hold vpon, though thine enemies would thinke to hide themſelues from it.] *Verſ.* 9. *Thou ſhalt make them like a fierie ouen* [he meaneth, that God will through his wrath make them to burne ſtill as a fierie ouen doth, and ſo in the end conſume and ouerthrow them, as an ouen continually heat, muſt needs be ſpoiled: by which manner of ſpeech, he noteth two things; firſt that there ſhall be no intermiſſion of plagues and puniſhments; ſecondly, that theſe puniſhments ſhall not tend to their bettering, but to their confuſion; yea to the confuſion of their poſteritie, as he noteth in the next verſe] *the fire ſhall deuoure them* [*viz.* ſent from heauen, as vpon *Sodom* and *Gomorrha*: or elſe by *fire*, vnderſtand moſt vehement afflictions, which is vſuall alſo in the Scriptures.] *Verſ.* 10. *Their fruit ſhalt thou deſtroy* [*i.* their children and poſteritie] *from the children of men.* [*i.* from amongſt men and their poſteritie, ſo that when other men & their ſeed ſhall flouriſh, theſe wicked ones and their poſteritie ſhall decay.] *Verſ.* 11. *They intended euill againſt thee*, [he meaneth chiefly God, but withall Gods anointed: in ſetting themſelues againſt whom, they ſet themſelues againſt God.] *but they ſhall not preuaile.* [*viz.* in their miſchieuous intents and imaginations, for they deale againſt him, that will ouertake them in their own euill.] *Verſ.* 12. *With the ſtrings of the bow, thou ſhalt cut them off.* [*viz.* with arrowes in them, the bow being already bent, ſee *Pſalme* 7. 12, &c.] *Verſ.* 13. *Be thou exalted, O Lord, in thy ſtrength* [*i.* ſhew thy dignitie and power in helping the king: performe ſome thing that may ſet out thy might and ſtrength, that we may haue occaſion to praiſe thy power, and iuſtly to ſay, that thou only art mighty and powerfull.

Verſ. 1. *Teacheth, wherein kings ſhould ſpecially glory, viz. in Gods ſtrength, and not in their owne.* Verſ. 2, 3, &c. *Declare not only Gods goodneſſe to magiſtrates, but teach them, that the more they haue receiued, the more carefully they ſhould walke in obedience of his will.* Verſ. 3. *Teacheth, that God doth vs much good before wee aske any good thing of him: which expreſſeth his wonderfull mercy, and ſhould be a notable ſpurre to praier.* Verſ. 4. *Teacheth that God ſundrie times giueth more to his children, than they demand, and all* Doct.

to prouoke them to call vpon him. Verſ. 5. *Teacheth both wherein the true glory of Kings and Kingdomes conſiſteth, namely, in the graces that God beſtoweth vpon them, and alſo from whom it commeth, namely, not from wit, ſtrength, or other things in themſelues, but from the Lord, which pulleth downe, and ſetteth vp, according to his owne good pleaſure.* Verſ. 6. *Declareth wherein Kings ſhould take their greateſt delight and pleaſure, viz. in Gods fauour, ſee* Pſal. 4. 6, 7. Verſ. 7. *Sheweth that the way to haue Kings ſurely ſetled in their ſeat, is to truſt in God onely and his mercie.* Verſ. 8. *Declareth that none of Gods enemies, though they neuer ſo cloſely hide themſelues, ſhall eſcape Gods power and iudgements.* Verſ. 9, 10. *Declare Gods horrible puniſhments vpon the wicked and their poſteritie, the Lord puniſhing the ſinnes of vngodly fathers* vpon their children, vnto the third and fourth generation, of them that hate him, *ſee* Exod. 20. 3. Verſ. 11. *Teacheth the pride of wicked mens hearts, who dare oppoſe themſelues againſt God: it ſheweth alſo that all the counſels and purpoſes of the wicked ſhall be fruſtrate.* Verſ. 12. *Sheweth that the vngodly ſhall not eſcape vnpuniſhed.* Verſ. 13. *Teacheth vs by prayer to commend Gods cauſe and his owne glory into his owne hands, which when hee hath once made manifeſt, it teacheth vs further to praiſe him, as for other graces, ſo partiſularly for that fauour.*

PSALME 22.

Diuiſion. IT *ſhould appeare, that when* Dauid *made this Pſalme, hee was in wonderfull perplexitie and diſtreſſe: which maketh him ſo confuſed in his words, ſometimes complaining that he was forſaken, ſometimes ſetting out his owne miſery, ſometimes praying for deliuerance, ſometimes deſcribing the naughtineſſe of wicked men, ſometimes incouraging himſelfe and others to thankfulneſſe, &c. So that hardly it can be well diuided: notwithſtanding, mee thinketh it comprehendeth theſe two parts. Firſt, he ſetteth out his owne miſerie, and deſcribeth at large the wicked mens dealing againſt him, from verſ. 1. vnto the 18. In the ſecond he praieth for deliuerance, promiſing himſelfe, and prouoking others to praiſe the Lord for that his mercie: from verſ. 19. to the end of the Pſalme.*

Senſe. Some thing is in this title, which is not in others going before, as *vpon Aijeleth, Haſhahar,* which though ſome thinke to bee the beginning of ſome common tune, according to which this Pſalme was ſung, and may well ſtand ſo, whereof ſomewhat hath beene ſaid in the title of Pſalme 7. yet I take it otherwiſe, interpreting the Hebrew words, *in* or *at the dawning of the day,* (notwithſtanding I know ſome interpret them, *the hinde of the morning*) at which time it may appeare, that the Prieſts and Leuites did ſing Pſalmes, ſee 1 *Chron.* 9. 33. alſo 1 *Chron.* 23. 29, 30. And compare theſe two places together. *Verſ.* 1. *My God my God* [diuers parts of this Pſalme are applied to Chriſt in the new Teſtament, and namely amongſt the reſt, the firſt part of this verſe: in that he ſaith, *my God, &c.* he declareth his faith] *why haſt thou forſaken mee?* [not that God doth euer forſake his, but that it ſo ſeemeth vnto them when aid is delaied: Chriſt vſeth the ſame words, but hee vttereth it in reſpect of the weakneſſe of his humanitie, and yet without ſinne] *and art ſo farre from mine health,* [he meaneth it not ſo much of any bodily ſickneſſe he was in, as that God ſeemed to be farre off from deliuering him from his particular griefes, whereof he ſpeaketh in this Pſalme] *and from the words of my roaring?* [i. from words that I vtter with wonderfull outcries, by reaſon of that great griefe

I am in.] *Verſ.* 2. *I crie*, [*i.* I pray earneſtly, both day and night, yea, I ceaſe not] *but thou heareſt not.* [*i.* graunteſt not my petitions, and ſo forth in the reſt of the verſe.] 2
Verſ. 3. *But thou art holy* [*viz.* in all thy waies and workes, remaining alwaies like vnto thy ſelfe: *q. d.* though my praiers be not heard, yet thou art good, the fault is in me, and not in thee,] *and doſt inhabit the praiſes of Iſrael* [*i.* the place where the people of *Iſrael* ſing praiſes vnto thee: meaning, either *Sion*, or ſome other place, where the Arke and Tabernacle was.] *Verſ.* 5. *They called vpon thee, and were deliuered* [*i.* in faith prayed vnto thee: meaning, that ſeeing ſo often as they called vpon him, and truſted in him, they were heard and deliuered, he marielled much why he calling vpon him, and truſting in him, ſhould not be graciouſly heard likewiſe.] *Verſ.* 6. *But I am a worme* [*i.* I am accounted as a thing of no value or price] *and not a man*, [*viz.* in the iudgement of the wicked: he meaneth by theſe two ſpeeches, that hee was caſt downe below all men, and as it were cut off from the number of men, yea, reckoned as it were among beaſts, ſo much went they about to debaſe him] *a ſhame of men*, [*i.* one whom men are aſhamed of to behold] *and the contempt of the people*, [*i.* ſuch a one, as all the people, and the baſeſt amongſt them, contemne and deſpiſe: ſee *Iob* 30. 9, 10, &c.] *Verſ.* 7. By *making a mowe, and nodding the head*, [the Prophet vnderſtandeth, all the geſtures that the vngodly vſe, in ſcoffing and deriding Gods people: See *Matth.* 27. 39.] *Verſ.* 8. Are the words of the wicked: *q. d.* where is the God vpon which he ſtayed himſelfe] *let him ſaue him* [*i.* deliuer him out of our hands] *ſeeing he loueth him.* [*i.* ſeeing God beareth a good will towards him, as he ſaith *q. d.* hee thinketh God loueth him, but becauſe hee doth not deliuer him, he loueth him not at all. Satan hath no dart more deadly than this, when he goeth about by himſelfe and his inſtruments, to ſpoile vs of the hope we haue in God, turning all Gods promiſes into mockerie.] *Verſ.* 9. *But thou, &c.* [By benefits paſt, he aſſureth himſelfe of deliuerance from dangers preſent, and in time to come] *diddeſt draw me out of the wombe*, [he meaneth, that by Gods ſpeciall power and goodneſſe hee was borne] *thou gaueſt me hope*, [*viz.* that thou wouldeſt nouriſh & defend me] *at my mothers breaſts.* [*i.* when I did ſucke, and could not defend or help my ſelfe.] *Ver.* 10. *I was caſt vpon thee* [*i.* committed vnto thy prouidence and protection] *from the wombe*, [*i.* ſo ſoone as I was borne and came into the World, not denying alſo but that by his goodneſſe he was preſerued continually before] *thou art my God.* [*viz.* that doeſt defend, nouriſh, and ſuccour me.] *Verſ.* 11. *Be not farre &c.* [*q. d.* ſeeing I haue heretofore receiued ſo many benefits from thee, doe not now depart from me, yea I ſo much the more earneſtly craue thy helpe and preſence now: firſt becauſe affliction is nigh; ſecondly, becauſe there is none that can helpe me but thou.] *Verſ.* 12. *Many* [this word noteth the multitude of his enemies] *young* [this word noteth their luſtineſſe and courage] *bulles haue compaſſed mee*, [this word is well expounded in the *Geneua* note, *i.* are before, and behinde, and on euery ſide. By which wee may ſee that his troubles were great, and almoſt impoſſible for him to eſcape out of them] *mighty* [this word noteth their force and power] *bulles of Baſhan haue cloſed mee.* [this is the name of the Countrey, which did appertaine to the people of the Iewes: and was full of paſtures, whereof mention is made at large *Deut.* 3: 1, 2. And by *bulles of Baſhan*, hee meaneth very fat and mighty ones, ſuch as *Baſhan* did feede, ſee *Deut.* 32. 14.] *Verſ.* 13. *They gape vpon mee, &c.* [*q. d.* they come vpon me with open mouth to deuoure mee, euen as a deuouring and roaring Lion doth for his prey, ſee *Amos* 3. 4. 1. *Pet.* 5. 8.] *Verſ.* 14. Amend thus, *I am powred out like water* [hee meaneth by this manner of ſpeech, that hee is as it were almoſt paſt all recouery, as of whom no more account is to be made than of water ſpilt vpon the ground] *my bones are out of ioynt*, [in this verſe hee doth by large manner of ſpeeches declare the greatneſſe of the feare and griefe hee was in as he did before *Pſalme* 6. 6.] *mine heart is like waxe*, [i. ſoft and tender] *it is molten in the midſt of my bowels.* [he now ſheweth in what reſpect his *heart is like waxe*, and by theſe words hee deſcribeth his faintheartedneſſe.] *Verſ.* 15. *My ſtrength* [*i.* my naturall moiſture, whereby life and ſtrength is maintained] *is dried vp like a potſheard* [*i.* is wonderfully decaied, and there is almoſt no more moiſture left in mee than in a potſheard: in another Pſalme he ſaith, it is turned *into the drought of ſummer*: and *Pſalme* 102. his bones are burnt like an harth;

harth: in so hard and heauy a case was the Prophet, and that more then once, as we may perceiue by the seuerall places,] *and my tongue cleaueth to my iawes:* [*i.* I am brought very low and weake, so that I cannot wag my tongue in my mouth, as it were] *and thou hast brought me into the dust of death.* [by these words hee meaneth the graue, and the earth of it, which is so called, because none are there laid but dead folkes. His purpose is to declare, that through the vehemency of his afflictions, all hope of this life in a manner
16 was taken away.] *Vers.* 16. *For dogs haue compassed mee,* before *vers.* 12, 13. hee compared his enemies to Buls and Lions, now hee resembleth them to dogs, for their snarling at him, and biting of him] *and the assembly of the wicked haue inclosed me.* [*i.* great troupes and multitudes] *they pierced my hands and my feet* [this is spoken of *Dauid* in respect of the dangers his enemies kept him in, as though he had no feet to flee away, nor hands to defend himself: but in Christ it was most truly performed indeed, as appeareth
17 *Ioh.* 20. 25. where mention is made of nailes.] *Vers.* 17. *I may tell all my bones* [*i.* I am so fallen away with griefe and anguish, that I haue nothing left but skinne and bone,] *yet they behold me and looke vpon me.* [*viz.* with great pleasure and ioy whereas if they had
18 any compassion they should pitty my case.] *Vers.* 18. *they part my garments among them,* [if wee referre it to *Dauid*, then hee meaneth by *garments* other things that hee possessed, noting that they deale with him and his goods, as they that in some victory had gotten a prey: but if wee referre it to Christ, then is it to be vnderstood of his ordinary apparell and garments indeed, as appeareth *Iohn* 19. 23, 24.] *and cast lots.* [both to auoid contention, and that euery one might know his share and portion.]
19 *Vers.* 19. *Bee not thou farre off* [*viz.* from mee, lest I bee swallowed vp and drowned.]
20 *Vers.* 20. *Deliuer my soule.* [*i.* my life, as we haue oftentimes had it before] *from the sword,* [*i.* from perill of violent and cruell death: vnderstanding by the instrument (that the wicked vseth to execute his rage and wrath by) the thing it selfe,] *from the power of the dog.* [*i.* of mine enemies and wicked men, see *vers.* 16. of this Psalme, the singular
21 number put for the plurall.] *Vers.* 21. *Saue mee from the Lions mouth,* [see *vers.* 13. of this Psalme] *and answer me* [*i.* graciously heare me, and grant my request] *in sauing me from the hornes of the Vnicornes.* [*i.* from the present and perilous dangers of mine aduersaries. It is *Dauids* manner (as sufficiently appeareth in this Psalme) to resemble his enemies to beasts. Vnicornes are very wild beasts, and as some write of them, will hard-
22 ly or not at all bee tamed.] *Vers.* 22. *I will declare thy name* [*i.* thy vertue, power, and grace, as *Psalme* 20. 1, 5, 7.] *vnto my brethren* [*i.* to the *Israelites*, that are of the same nation and Religion with mee, see *Romans* 9. 3.] *in the middest of the Congregation,*
23 *I will praise thee.* [*i.* openly and before thy people assembled to praise thee.] *Vers.* 23. *Seed of Iaakob,* [put for posterity, and when he saith, *seed of Israel*, he meaneth the same thing, for *Iaakob* was called, *Iaakob* and *Israel*. If you referre it to *Danids* time, then it
24 belongeth to the Iewes, if to Christ and his time, then to all the faithfull.] *Vers.* 24. *Hee hath not despised nor abhorred the affliction of the poore.* [*i.* the trouble and anguish that hee was in, the Prophet meaneth, that God did not lesse regard the good people, for their pouerty and affliction, as commonly men doe, but rather made the greater account of them] *neither hath hee hid his face:* [*viz.* as men are wont to doe; who for lothsomnesse as they say, but niceuesse indeed, cannot behold those that are in affliction,] *but when hee called* [*i.* praied] *hee heard.* [*i.* accepted him and his prayers.
25 *Vers.* 25. *My praise shall be of thee* [*i.* thou art and shalt bee the cause and foundation of my praises, by reason of the wonderfull mercies that I haue receiued from thee:] *in the great Congregation* [*i.* when the greatest multitude shall meet to praise thee: he noteth that hee will doe it publikely, as before *verse* 22.] *my vowes will I performe* [they were wont, when they were in any danger, to vow a peace offering to the Lord, to bee performed after their deliuerance out of it, so did *Iephte*, which was done to testifie their thankfull mindes, for the benefits receiued] *before them* [*i.* in their sight] *that feare him.* [*i.* worship and serue him, meaning God, of whom hee speaketh now in the third person, whereas in the beginning of this verse hee had
26 spoken of him in the second.] *Verse* 26. *The poore shall eat* [hee regardeth the manner that the people had, in banquetting at their sacrifices, of which you

may

may ſee an example, 1 *Sam.* 1. in *Helkanah* and his familie. And in theſe ſacrifices he promiſeth to exerciſe his charitie towards his godly brethren, whom hee vnderſtandeth here, by *poore*, ſhewing that his offerings ſhall be ſo plentifull, that euery one ſhall be ſatisfied] *they that ſeeke after the Lord ſhall praiſe him*: [*viz.* of a ſingle heart to ſerue and worſhip him] *your heart* [he changeth the perſon] *ſhall liue for euer* [*q. d.* the hearts that had beene before, as it were dead through afflictions, ſhall through manifeſtation of Gods grace and goodneſſe be maruellouſly reuiued.] *Verſ.* 27. Is a propheſie of the calling of the Gentiles: *q. d.* this grace ſhall ſtretch not to the Iewes onely, but to the Gentiles, who beholding the wonderfull workes that God had done for his people, ſhall come to true Religion, which they neuer taſted of] *All the ends of the world* [*i.* the people dwelling in the vttermoſt coaſts of the earth: putting the places containing, for the parties contained] *ſhall remember themſelues* [*viz.* how long they haue beene in blindneſſe and ſuperſtition: and where he ſpeaketh of *all*, he meaneth of a very great number] *and turne to the Lord*, [*viz.* from their dead Idolls, as Saint *Paul* ſaith, 1 *Theſſ.* 1. 9.] *Verſ.* 28. *For the kingdome* [*q. d.* it cannot be but that the Gentiles ſhall come to the Lord, for, he that hath the kingdome in his owne hand, will draw them to his worſhip and ſeruice.] *Verſ.* 29. The Prophet declareth that of all ſtates ſome ſhall come to worſhip God with him, and be partakers of thoſe ſacrifices which he would offer to the Lord. By them that be *fat in the earth*, he meaneth the rich and mighty men] *ſhall eat* [*viz.* of the ſacrifices] *and worſhip*: [*viz.* God, by giuing him thankes] *all they that goe downe into the duſt* [*i.* ſuch as are through affliction ſo humbled, that there ſeemeth to be little oddes betweene them and the graue, in the 15. verſe of this Pſalme he calleth it *duſt of death*] *ſhall bow before him* [*i.* ſerue and worſhip him in his ſight, the outward ſigne of worſhip put for worſhip it ſelfe] *euen he that cannot quicken his owne ſoule.* [firſt marke the changing of the number from the plurall to the ſingular; next vnderſtand by *ſoule*, life, as before, verſe 20. in this Pſalme; thirdly by *quickning of the ſoule*, vnderſtand, him that being at deaths doore, as it were, is not able to prolong his life one minute of an houre: *q. d.* euen thoſe that ſeeme to be as it were dead, and not able to doe any thing for themſelues, ſhall through God be reſtored againe, and come to worſhip him, with the reſt of the faithfull.] *Verſ.* 30. *Their ſeed ſhall ſerue him* [*i.* the godlies poſteritie] *for a generation*: [or rather as one well readeth it, *in euery generation*: meaning that theſe ſhall be alwaies called and counted the ſeed of God, and a people whom he will alwaies take care of, and delight in.] *Verſ.* 31. *They ſhall come* [*i.* the fathers and their poſteritie] *and ſhall declare* [*i.* ſet out, and as it were from hand to hand deliuer ouer] *his righteouſneſſe* [*i.* the faithfulneſſe that hee vſeth in the defence of his, whereof *Dauids* deliuerance gaue certaine proofe: for by deliuering him out of dangers and violences, he ſhewed himſelfe iuſt] *vnto a people that ſhall be borne* [*i.* vnto their poſteritie and ſtocke] *becauſe he hath done it.* [*i.* declareth his righteouſneſſe and faithfulneſſe in deliuering and preſeruing of me.]

27 28 29 30 31

Verſ. 1. *Gods children are many times, in their afflictions, brought almoſt to deſpaire, and yet notwithſtanding though they doubt, they deſpaire not,* 2 Cor. 4. 8. Verſ. 2. *God doth not alwaies immediatly heare, euen the hearty praiers of his ſeruants, but doth deferre their helpe, the better to prouoke them to doe that duty and ſeruice.* Verſ. 3. *Sheweth that though God doe not alwaies heare the praiers of his ſeruants, yet he alwaies remaineth holie and iuſt.* Verſ. 4. *Good fathers are in good things to be followed; Alſo, truſt in God to be deliuered out of danger through him, is a notable meane to obtaine it, for God neuer leaues his deſtitute.* Verſ. 5. *Praier is neceſſary and meet in the time of affliction.* Verſ. 6. *Gods children are wonderfully abaſed in the ſight of wicked men, and yet this is their comfort, that they are deare to the Lord, and eſteemed of him.* Verſ. 7. *It is no new thing, that the children of God are made ſcoffing ſtocks to the people.* Verſ. 8. *The vngodly doe not onely deſpight Gods children, but euen his owne holy Maieſtie.* Verſ. 9, 10. *Teach vs to hang continually vpon God,* in whom we liue, moue, and haue our being. Verſ. 12. *The more that troubles increaſe, the more need we haue to be earneſt with God by praier, not onely that we may patiently vndergoe them, but mightily ouercome them through him that is*

Doct.

the

the God of our ſtrength. Verſ. 12, 13. *Set out the rage and cruelty of the wicked, that ſo we might learne in the ſight of it, on the one ſide, to take heed that we fall not into it: and on the other ſide, that for feare of it we fall not from God.* Verſ. 14, 15, 16, 17, 18. *Deſcribe the pitifull ſtate of Gods children, that ſo we may learne to pitie them; and when we come into the like, to know that no new thing hath betided vs.* Verſ. 19, 20, 21. *In all our diſtreſſes, we muſt haue recourſe vnto the Lord.* Verſ. 22, 23. *Teach not onely to be thankfull our ſelues, but alſo to ſtirre vp others thereto.* Verſ. 24. *Setteth out Gods wonderfull mercie, that neuer refuſeth his, no not in the greateſt miſerie.* Verſ. 25, 26. *Setteth out the thankes which the faithfull yeeld to God, and their deliuerance.* Verſ. 27, 28. *Is a prophecie of the vocation of the Gentiles.* Verſ. 29. *God hath of all ſorts and conditions ſome that feare him.* Verſ. 30, 31. *Teach care for poſteritie, and that not in outward things of this life; for men are too mindfull and carefull for that, but as in regard of Godlineſſe and well doing.*

Psalme 22.

Diuiſion. THis Pſalme hath two parts. *Firſt, he doth darkly (and as it were in an allegorie) declare Gods goodneſſe and mercy towards him, from verſ. 1. to the end of the 4. In the ſecond, he declareth the ſame thing more plainely; aſſuring himſelfe of Gods goodneſſe likewiſe in time to come, from verſ. 5. to the end of the Pſalme.*

Senſe. This title is expounded before, *Pſalme 4.*] *Verſ. 1. The Lord is my ſhepherd* [vnder this ſimilitude, he mindeth to ſet out the great care that God had ouer him.] *I ſhall* 1
not want [*viz.* any thing that he ſeeth to be good or needfull for me.] *Verſ. 2. He* 2
maketh me to reſt [the Prophet proceedeth in this metaphor, ſhewing Gods care ouer him, noting three things to expreſſe it by: firſt, the ſweet and quiet reſt he giueth vnto his, as *Pſal.* 127. v. 2. Secondly, plentifulneſſe of food, vnderſtood by theſe words, *greene paſtures*: and thirdly, commodiouſneſſe of place to drinke at, and to refreſh himſelfe, meant by theſe words, *the ſtill waters, viz.* void of dangers, and yet hauing certaine cold aire comming from them to refreſh.] *Verſ. 3. He reſtoreth my ſoule* [*i.* he bring- 3
eth my life (which through weakneſſe was as it were at deaths doore) backe againe] *and leadeth me in the paths of righteouſneſſe* [*i.* in righteous waies, and vpright conuer- 4
ſation] *for his names ſake.* [*i.* for his goodneſſe and mercie ſake.] *Verſ. 4. Though I ſhould walke* [*viz.* either through ignorance or weakneſſe] *through the valley of the ſhadow of death* [*i.* through moſt manifold and manifeſt dangers, ſo that I were very nigh to death] *I will feare no euill,* [*viz.* that can come to me] *for thou art with me* [*viz.* by thy power and preſence to defend and comfort me] *thy rod and thy ſtaffe they comfort me,* [he putteth the inſtruments that ſhepherds did vſe hauing care ouer their flocks, for the care that God had ouer him, and he ioyned *the rod and ſtaffe* together, becauſe ſome ſhepherds vſed a rod, and ſome a ſtaffe, but God vſed both: *q. d.* the care that thou haſt ouer me, which far exceedeth the care of a moſt watchfull and diligent ſhepherd, cauſeth me that in the greateſt dangers, I neither doubt nor deſpaire, but am wonderfully comforted. I make this difference betweene *rod* and *ſtaffe*, that *rod* is put for ſome ſmall wands, wherewith ſhepherds vſe to driue their ſheepe, and now and then ſtrike them, and yet hurt them not; and *ſtaffe* is put for the ſhepherds ſtaffe that hath his hooke vpon it, by which he catcheth and ruleth them that ſometimes would goe aſtray.] *Verſ. 5.* By *table*, vnderſtand all neceſſary things for nouriſhment to be ſet vpon 5
the table, which is a vſuall *Metonymia*: and by *anointing his head with oile*, and *the running ouer of his cup*, vnderſtand abundance of all things not only ſeruing for neceſſity,

but

but pleasure He alludeth to the custome of those countries and times wherein he liued, which was not onely to vse oyle for fineneſſe and comlineſſe sake, as *Matth.* 6. 17. 2 *Sam.* 12. 20. but also at feasts and banquets: as *Luk.* 7. 36, 37, 38. For which cause also they that mourned, abstained from anointing with oyle, as 2 *Sam.* 14. 2.] *Verſ.* 6. 6
Doubtleſſe [this noteth the Prophets great assurance of Gods goodneſſe] *kindneſſe and mercie* [*viz.* from God] *shall follow me* [*i.* be present with me and vpon me] *a long season* [*i.* all the dayes of my life, as in this very verse before] *I shall remaine a long season in the house of the Lord,* [*i.* in the place where the tabernacle is, and God himselfe worshipped, from which to be banished, what a great griefe it was, see *Psal.* 84. 1, 2, &c. and yet this hindereth not, but that it may be vnderstood also of eternall life.

Verſ. 1. *Teacheth this, that if we be rightly perswaded of Gods goodneſſe and prouidence,* Doct.
we shall want nothing, that is good and meet for vs, not as though the fulneſſe thereof rested vpon the certaintie of perswasion, but vpon the abundant liberalitie of Gods riches and grace toward vs. Verſ. 2. *Sheweth, that God is he alone that giueth vs rest, plentie, and deliuerance from dangers: for it is not mans wit, worke, care, or any thing else, that can performe such meanes for vs.* Verſ. 3. *Declareth, first, that God hath the issues of life and death in his owne hands: secondly, that he is the author of all well doing in vs, and thirdly, that he bestoweth these graces vpon vs, for his owne mercies sake onely. Now the first of this should teach vs, not to feare death, nor to desire life, further than as it may stand with his glory and our good. The second should much humble vs, sith it is he that worketh in vs the will and the deed, according to his owne good pleasure. And the third should stirre vs vp to all manner of dutifull and vnfained thanks.* Verſ. 4. *Assured faith and confidence in Gods goodneſſe and almightie prouidence, surmounteth all the difficulties of this life whatsoeuer.* Verſ. 5. *God giueth vnto his children manifolmes plentie of all things, not onely for need, but also for pleasure; which serues against the Anabaptists, who will not allow themselues or other, more than for pure need as we say.* Verſ. 6. *Declareth that it is no presumption, to be fully assured of the continuance of Gods grace and fauour towards vs, as the Popish aduersaries dreame. It teacheth vs also what delight we should haue in the seruice of God, euen to preferre it before all the pleasures and profits of this life whatsoeuer.*

PSALME 24.

THis Psalme hath two principall parts. In the first the Pro- Diuiſion.
phet declareth, that though all the people of the world be vnder Gods gouernment, yet those onely whom he frameth to goodneſſe, are his speciall and peculiar ones, from verse 1. to the end of the 6. In the second part he prepareth this people, to submit themselues willingly to God, and his holy ordinances, from verſ. 7. to the end of the Psalme.

The Title is expounded before. *Verſ.* 1. he declareth that God is Lord of all things *Senſe.*
whatsoeuer, and yet notwithstanding, God onely hath chosen some certaine people to 1
be peculiar vnto himselfe, which noteth not onely his vnspeakeable good will towards them, but setteth out their obedience towards him.] *Verſ.* 2. *he hath founded it* [*viz.* 2
the earth or the world] *vpon the seas* [*i.* he hath placed it aboue them, as may appeare, *Gen.* 1. 9. *Exod.* 20. 4. and so must the latter part of this verse also be vnderstood, by which meanes also the earth or world is become habitable.] *Verſ.* 3 *Who shall ascend into* 3
the mountaine of the Lord? [*i. Sion*, where the Arke was, and is called the Lords mountaine, because it pleased him there to dwell: some vnderstand it of the mountaine *Moriah* (which I take also to be a part of the hill of *Sion*) in which the Temple was builded

by

by *Solomon*, and this is not amiſſe alſo] *who ſhall ſtand in his holy place?* [*i.* either the Court of the Tabernacle, or the Temple when it was built, but I rather incline to the firſt ſenſe.]

4 *Verſ.* 4. *He that hath innocent hands* [*i.* hands that haue not beene giuen to bloudſhed or any hurt, ſee *Iſaiah* 1. 15.] *and a pure heart* [*i.* a heart purged from manifold corruptions, by theſe marks he diſcerneth the true *Iſraelites* from falſe and counterfeit, ſee *Pſal.* 12. 2.] *which hath not lift vp his minde* [*i.* hath not gaped after, or attentiuely ſet his affection vpon: it ſeemeth to be a borrowed ſpeech, taken from ſuch as lift vp their eyes, that they may diligently behold a thing, ſee *Pſal.* 123. 1. 2.] *vnto vanitie* [*i.* vaine and vnprofitable things, or elſe (as it is many times vſed in Scripture) for wickedneſſe] *nor ſworne deceitfully* [he meaneth either in reſpect of himſelfe, *viz.* not taking an oath without an vpright, reuerent, and ſincere minde: or elſe, which I rather allow of, in reſpect of others, *viz.* to deceiue them as it were, vnder pretence and religion of an

5 oath. *Verſ.* 5. *Bleſſings* put for a great and wonderfull bleſſing: for ſuch a force the word ſeemeth to carrie with it] *and righteouſneſſe* [ſome take it for mercie, and ſo doth the Greeke text reade it in this place. I ſuppoſe that by *righteouſnes*, the holy Ghoſt meaneth in this place the fruit or reward of righteouſneſſe: or elſe Gods benefits and goodneſſes, by which the Lord proueth himſelfe faithfull and righteous] *ſaluation* [this word is taken here not onely for deliuerance from dangers, as often times before, but for eternal life

6 alſo, which God graciouſly beſtoweth vpon thoſe that are his.] *Verſ.* 6. *This is the generation* [*i.* Thoſe are the men and perſons, for *generation* is here taken for men] *of them that ſeeke him* [*viz.* with their hearts and vnfainedly, that they may worſhip him] *of them that ſeeke thy face*; [*i.* haue an earneſt deſire to behold thy louing countenance] *this is* Iaacob, ſuch kind of people are true *Iaacob* and true *Iſraelites*: for *Iaacob* is not here put for the name of the Patriarch; or for thoſe onely that deſcended of him according to the fleſh,

7 but for thoſe that followed his faith & obedience.] *Verſ.* 7. *Liſt vp your heads ye Gates*, [In the ſenſe the Prophet ſpeaketh to the gates of the place, into which the Arke ſhould enter (whether it were the Temple or ſome other place, it is not certaine) but he biddeth the *Gates liſt vp their heads*, meaning by *heads*, the vppermoſt poſts of the gates, that went ouer from one ſide to the other; and he calleth theſe gates *euerlaſting doores*, not that they ſhould, or could continue for euer, but for a long ſeaſon; meaning by that ſpeech the ſtabilitie of the place or Temple whereinto the Arke ſhould be brought. In doctrine the faithfull are hereby admoniſhed to prepare themſelues to receiue Chriſt, that he may dwell in their hearts by faith, their bodies being the temple of the holy ſpirit] *and the king of glorie ſhall come in.* [*i.* a moſt glorious and renowned king, ſpeaking it of the Lord, who ſhewed his glory and preſence from betweene the Cherubins in the

8 Arke] *Verſ.* 8. *Who is this, &c.* [the demand or queſtion of the faithfull people] *the Lord ſtrong and mightie* [this is an anſwer to the former queſtion, whereby for the ſtrengthning of their faith, they are admoniſhed that God armed with inuincible power, com-

10 meth to defend his people, and to beat downe his enemies.] *Verſ.* 10. *The Lord of hoſts* [*i.* he whom all hoſts both heauenly and earthly doe obey, and therefore moſt ſtrong and mighty] *euen in battle* [*i.* not onely in warlike ſtrength, but in the very pinch and brunt of battle.]

Doct. *Verſ.* 1. *Deſcribeth the largeneſſe of Gods gouernment, ſo that nothing is exempted therefrom: for though he ſpeake onely of the earth and things contained therein, yet he mindeth to include the heauenly creatures, his power as we know, reaching ouer all: beſides that, in the latter part of the Verſe he mentioneth the world which compriſeth all.* Verſ. 2. *Setteth out Gods power and prouidence, that ſo we might the better learne to truſt in him and depend vpon him.* Verſ. 3. *Teacheth men to haue regard to ioyne themſelues to his Church in this life, and to haue a ſpeciall care of eternall life: both which we doe by wonderfull experience ſee to be too much contemned.* Verſ. 4. *Teacheth the bridling of our hands, the reformation of our hearts, the ſubduing of the vaine and wicked affections of our minds: and as to take heed that we abuſe not an oath, ſo that to ſweare is not forbidden, as the Anabaptiſts imagine, but to ſweare deceitfully and wrongfully.* Verſ. 5. *Setteth out Gods goodneſſe, plentifully rewarding the holy endeuours of his children.*

Verſ. 6

Verſ. 6. *Teacheth that care and zeale to worſhip God, muſt be in his children.* Verſ. 7, 8. *Teach men to bee prepared to receiue the Lord when he commeth to them: and to accept of the offers that in that behalfe he maketh to them, leſt otherwiſe when they would, he will not: becauſe they haue not regarded the time of their viſitation.* Verſ. 9. *and* 10. *Is a particular deſcription of Gods power and glorie: which ſerueth for comfort to his children, becauſe hee will deliuer them; and for terror to his enemies, becauſe he will puniſh them.*

PSALME 25.

IN this Pſalme, the Prophets praiers are wonderfully intermeddled, and therefore it can hardly be diuided. Sometimes hee praieth deliuerance from his enemies, ſhewing what fruit ſhall come thereby to him and others. Verſ. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21. *Sometimes hee praieth the Lord to inſtruct and teach him and others alſo the right way, ſhewing how God dealeth with his children. Verſ.* 4, 5, 6, 8, 9, 10, 12, 13, 14. *And ſometime he confeſſeth his ſinnes, praying pardon for them: and ſhutteth vp this Pſalme with a praier for the Church. Verſ.* 7. 11. 18. 22. Diuiſion.

This title is expounded before. *Verſ.* 1. *Vnto thee, O Lord, will I lift vp my ſoule* [*i.* heart and all that is within me, his words ſhewing that in the outward man he gaue himſelfe to the Lords ſeruice: and this ſpeech proueth that his inward man was ioined therewith.] *Verſ.* 2. *Let me not be confounded.* [*viz.* by receiuing a repulſe at thy hands] *Verſ.* 3. mend thus: *yea, let none that truſt in thee bee confounded:* and ioine it to the former, thus: *q. d.* I pray not onely for my ſelfe, but for the reſt of the faithfull] *but thoſe that tranſgreſſe, ſhall bee put to confuſion.* [*viz.* againſt me in reſiſting my Kingdome, and that without any cauſe on my behalfe giuen them: and ſo doth the *Chaldee* Paraphraſt expound it] *Verſ.* 4. *Shew me thy waies* [*viz.* by or in which thou wouldeſt haue mee to walke, meaning by *waies*, the order of life which God himſelfe preſcribeth: and the ſame he meaneth by his paths, as we haue had it before] *Verſ.* 5. *Leade me forth* [*viz.* without danger of mine enemies] *in thy truth,* [*i.* as thou haſt promiſed to ſhield mee from them] *and teach me* [*viz.* the ſame thy truth, teaching me to finde it and feele it by experience] *for thou art the God of my ſaluation* [*i.* ſuch a one as I finde a preſent helpe to ſaue me from and in all dangers] *in thee hath beene my hope all the day* [*i.* continually, and with an vnwearied conſtancie] *Verſ.* 6. *Remember thy tender mercies,* [*viz.* that I may feele them now, as thou haſt ſhewed them alwaies heretofore.] *Verſ.* 7. *Remember not the ſinnes of my youth* [*i.* thoſe that I did commit in my youth] *nor my rebellions* [*viz.* againſt thy Maieſtie] *oneu for thy goodneſſe ſake* [*q. d.* though my ſinnes deſerue the withdrawing of thy fauour, yet thinke vpon thy mercy, and not vpon my iniquities.] *Verſ.* 8. *Gracious and righteous is the Lord* [*i.* mercifull to penitent perſons, and vpright in the execution of his iudgements. *Dauid* vſeth theſe termes to ſtirre vp himſelfe thereby to praier] *therefore he will teach ſinners* [*i.* all, one and other, for none are without ſinne] *in the way*, or rather *the way*, for ſo it is in the Hebrew Text, meaning a conuerſation that God himſelfe alloweth of, for ſo it is verſ. 9. though all doe not embrace it] *Verſ.* 9. *The humble hee ſhall guide in iudgement* [*i.* with a thorow iudgement, meaning thereby aduiſedly and rightly: it ſeemeth to bee a metaphor taken from them that guide others, and ſhew them the way.] *Verſ.* 10. *The paths* *Senſe.*

of the Lord (see verſ. 4. of this Pſalme) *are mercy and truth*, [*i.* are moſt mercifull and faithfull, becauſe that in them, God giueth teſtimonie vnto them of his mercy and truth, meaning by truth, Gods faithfulneſſe in performing that which he promiſeth] *vnto ſuch as keepe his couenant and his teſtimonies* [*i.* his Law, which is called his *couenant*, becauſe that thereby God maketh a couenant or bargaine as it were with vs, that wee ſhould
11 keepe his Law: for *teſtimonies*, ſee *Pſal.* 19. 7.] *Verſ.* 11. *O Lord, bee mercifull vnto my ſinne* [*viz.* which I commit] *for it is great* [*i.* aboue meaſure, *ſinne* being put for *ſinnes*,] *for thy names ſake* [*i.* for thy glory and mercies ſake, leſt otherwiſe by my iniquitie, thy
12 glory might be called into queſtion.] *Verſ.* 12. *Hee that feareth the Lord*, [*i.* reue-
13 renceth his name] *him ſhall he teach the way* [ſee verſ. 4. of this Pſalme.] *Verſ.* 13. *His*
14 *ſoule ſhall dwell at eaſe* [*i.* his whole man, a part put for the whole.] *Verſ.* 14. *The ſecret of the Lord is among them that feare him*, [*i.* the Law of the Lord which is called *ſecret*,
15 becauſe wee cannot vnderſtand it of our ſelues without light from him.] *Verſ.* 15. *Mine eies* [*viz.* not of my body onely, but of my faith and ſoule] *are euer toward the Lord* [*i.* are earneſtly lifted vp, and ſtedfaſtly fixed vpon him, as *Pſal.* 123. *verſ.* 1, 2.] *for he ſhall plucke my feet* [*i.* me my ſelfe, a part for the whole] *out of the net*, [*i.* out of the
16 ſnares and dangers that mine enemies haue laid to catch me in.] *Verſ.* 16. *Turne thy face* [*i.* thy fauourable and louing countenance] *for I am deſolate* [*i.* vtterly deſtitute of helpe, vnleſſe thou helpe, as *Pſal.* 22. 11, 20.] *and poore* [*i.* maruellouſly afflicted, and
17 ſo haue you this word ſundry times vſed in the Booke of Pſalmes.] *Verſ.* 17. *The ſorrowes of my heart* [*i.* The griefes and ſorrowes that touch and poſſeſſe my heart] *are inlarged* [*i.* multiplied to a wonderfull number, ſo that I am hardly able to thinke vpon
19 them with my heart.] *Verſ.* 19. *Mine enemies hate me with cruell hatred*, [*i.* with hatred
20 that will neuer bee appeaſed, but by committing ſome crueltie againſt mee.] *Verſ.* 20.
22 *Soule* put for whole man, as verſ. 13. before in this Pſalme.] *Verſ.* 22. *Iſrael* put for the faithfull *Iſraelites*, and Gods Church, as *Pſal.* 14. 7. *Pſal.* 125. 5. *Pſal.* 131. 3.

Doctrine. Verſ. 1. *Teacheth that praier muſt be made to God onely.* Verſ. 2. *that ſeruice cannot bee performed but by truſt in God.* For how ſhall they call vpon him in whom they beleeue not, *Rom.* 10. 14. Verſ. 3. *Teacheth vs to pray one for another.* Verſ. 4. *We are ignorant, euen the beſt of vs, in Gods word, till the Lord lighten and teach vs.* Verſ. 5. *We muſt continually hang vpon God, by an aſſured faith.* Verſ. 6. *Gods mercy is the onely thing that the faithfull muſt cleaue vnto*, For it is the Lords mercy that we are not vtterly conſumed, *Lament.* 3. 22. Verſ. 7. *Our ſinnes muſt be confeſſed, and pardon thereof earneſtly praied for.* Verſ. 8. *God calleth all to repentance and amendment.* Verſ. 9. *In thoſe in whom God beginneth good things, he will goe forward with them vnto the end.* Verſ. 10. *God is gracious and faithfull vnto thoſe that walke in the obedience of his Law.* Verſ. 11. *The greater our ſinnes bee, the more need wee haue of mercy, and to come to the Lord by praier for the healing thereof, becauſe hee onely, and none other, taketh away tranſgreſſions for his owne names ſake.* Verſ. 12. *God will adde bleſſing vpon bleſſing, and knowledge vpon knowledge, to thoſe that loue and feare him.* Verſ. 13. *Yea, the Lord will heape all manner of temporall bleſſings vpon him.* Verſ. 14. *Is the ſame which verſ.* 12. Verſ. 15. *We muſt continually wait vpon the Lord, and bee certainly aſſured that he will deliuer vs from danger.* Verſ. 16, and 17. *The more wee are deſtitute of all worldly helps, the more need haue wee to come to the Lord, and to learne to hang vpon him alone.* Verſ. 18. *Praier for remiſſion of all ſinnes is commended vnto vs: ſee Hoſea.* 14. 2. Verſ. 22. *Wee ſhould faithfully remember in our praiers, the ſtate of Gods Church, yea, as carefully, yea, more carefully, if we could tell how, than we doe our owne particulars, by how much the whole is to be preferred before any part or member.*

PSALME 26.

PSALME 26.

THis Pſalme hath two principall parts. *In the firſt he ſetteth out his innocencie towards* Saul, *declaring that hee was ſo farre off from working wickedneſſe, that he could not abide wicked mens company, from* verſ. 1. *to the end of the* 5. *In the ſecond part, he ſetteth out his loue to Gods works and word, promiſing thanks for Gods goodneſſe towards him, from* verſ. 6. *to the end of the Pſalme.* Diuiſion.

The title is expounded before. *Verſ.* 1. *Iudge mee* [*i.* take knowledge of my cauſe, and declare thy ſelfe to be my defender againſt the ſlanders of mine enemies] *in mine innocencie* [*i.* innocently, and without doing hurt, *viz.* to *Saul*, or *thoſe* mine enemies that purſue me without cauſe, as *Pſal.* 7.5. *Pſal.* 25.3.] *My truſt hath beene in the Lord, therefore I ſhall not ſlide: viz.* from that ſtedfaſt hope that I haue, that God will defend me and my iuſt cauſe.] *Verſ.* 2. *Proue me* [*viz.* to know my innocencie, and that I am vniuſtly accuſed. *q. d.* I deſired thee before to be my Iudge, and now I willingly offer the ſame] *and trie mee* [*viz.* whether there bee any malice in me towards *Saul*, ſee *Pſal.* 7.8. *Pſal.* 17. 3.] *examine* [*viz.* euen as Gold-ſmiths doe their moſt fine gold, for it is a Metaphor taken from them] *my reines and my heart.* [*i.* my inward affections and thoughts, as *Pſal.* 7. 9. *Verſ.* 3. *Mine eies* [*viz.* of my minde and ſoule] *haue walked in thy truth,* [*i.* leade ſuch a conuerſation as thy truth requireth, meaning by *truth*, Gods word, becauſe it alone comprehendeth all truth.] *Verſ.* 4. *I haue not dwelt with vaine perſons,* [*i.* wicked and vngodly men, which is a good place alſo to proue vanitie to bee taken ſometimes for wickedneſſe: as before, *Pſal.* 24.4.] *Verſ.* 5. *I haue hated the congregation of the euill* [*viz.* men, meaning ſuch as accuſtome themſelues to worke euill, and to hurt others.] *Verſ.* 6. *I will waſh my hands in innocencie* [*i.* I will endeuour to liue very vprightly and purely towards thee, and before men: ſee *Iob* 9. 30.] *and compaſſe thine altar* [*i.* offer abundance of ſacrifices vnto thee: giuing here two excellent teſtimonies of his vpright dealing; one good behauiour towards men, and the other ſincere ſeruice of God. *Verſ.* 7. *That I may declare the voice of thankſgiuing* [*viz.* thy goodneſſe towards me, and my obedience towards thee.] *Verſ.* 8. *Lord I haue loued the habitation of thy houſe* [*i.* euen the very place where thy Arke reſteth, which ſeemeth to be (as it were) thy houſe, becauſe of thy continuall abode and preſence there; meaning, that if he loued the place ſo well, he loued the people and the exerciſes better; and the Lord beſt of all] *and the place where thy honour dwelleth* [this is nothing but a repetition of that which goeth before: meaning by Gods *honour*, his *Arke*, before which hee was honoured: vnleſſe we would expound it thus, that we ſhould by *place*, vnderſtand the Arke: and by *honour*, Gods Maieſtie and honour manifeſted there.] *Verſ.* 9. *Gather not my ſoule with the ſinners,* [*i.* when thou puniſheſt the vngodly, deſtroy not me with them: vnderſtanding by *ſinners*, notorious ſinners, as before *Pſal.* 2.5.] *nor my life with the bloudy men:* [*i.* them that giue themſelues to crueltie, murther and bloudſhed: ſee *Pſal* 5.6.] *Verſ.* 10. *In whoſe hands is wickedneſſe,* [*q. d.* whatſoeuer they doe, is wickedneſſe] *and their right hand is full of bribes* [*i.* they are moſt ready (for the right hand is commonly more nimble than the other) for their owne gaine ſake, by briberie or otherwiſe, to commit all naughtineſſe.] *Verſ.* 11. *I will walke* [*i.* behaue my ſelfe] *in my innocencie:* [*i.* innocently, and without hurt: ſee verſ. 1. of this Pſalme] *redeeme me* [*viz.* from thoſe ſlanderous ſpeeches and dangers that I ſeeme ſubiect vnto.] *Verſ.* 12. amend thus, *my foot ſtanding vpon plaine ground* [*i.* when I ſhall bee brought to a more ſure and ſafe condition,

Senſe.
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condition; for in plaine ground there is sure footing] *I will praise the Lord in the congregation* [*viz.* of thy people and Saints assembled to praise thee.]

Doctrine. Vers. 1, 2. *Whosoeuer trusteth in the Lord shall not be confounded.* Vers. 3. *Gods goodnesse toward vs, should restraine vs from doing euill to others.* Vers. 4, 5. *Euill company is perillous, and therefore would be auoided, as* Psal. 1. 1. *Vers.* 6, 7. *Good dealing towards men, and zealous seruice of God, must continually be professed and practised by his children.* Vers. 8. *The place where God is serued, and the exercises of his Religion practised, must be carefully frequented.* Vers. 9. *It is a good way to shunne the punishments which light vpon the vngodly, to auoid their companie and naughtinesse.* Vers. 10. *Is a liuely description of the peruersnesse and naughtinesse of vngodly people.* Vers. 11, 12. *Instructeth vs to bee thankefull to God, and that openly before men for his benefits bestowed vpon vs.*

Psalme 27.

Diuision. *THis Psalme hath two speciall parts. In the first part the Prophet setteth out the strong faith and confidence that he had in God, assuring himselfe that God would deliuer him out of all his dangers, from vers. 1. to the end of the sixt. In the second part he praieth the Lord still to shew himselfe fauourable and gracious vnto him, in deliuering him from the force and power of all his enemies, from vers. 7. to the end of the Psalme.*

Sense. The title is expounded already. *Vers.* 1. *The Lord is my delight* [*i.* hee from whom
1 alone I haue in all things good successe and felicitie] *and my saluation,* [*i.* he that deliuereth me from all dangers, vsing *light* and *saluation* the things themselues for deliuerance from afflictions (which in the Scriptures are many times meant by darknesse) and all sorts of dangers] *whom shall I feare?* [*q. d.* none, for by such interrogations, the Hebrewes doe wonderfully denie] *the Lord is the strength of my life.* [*i.* the vpholder and maintainer thereof, bringing good things to it, and putting euill things backe from it,
2 for that is the vse of strength in the body] *Vers.* 2. *When the wicked came vpon me* [*viz.* with violent and cruell mindes] *to eat vp my flesh,* [*i.* most cruelly to deuoure and consume me, after the manner of wild beasts] *they stumbled* [euen for weaknesse and faintheartednesse] *and fell.* [*viz.* so that they could not rise vp againe to molest me, mea-
3 ning that they were destroied.] *Vers.* 3. *Though an host were laid against mee,* [see *Psal.* 3. 6. it argueth a notable stedfast perswasion in the Prophet, and hee meaneth by these words *host* and *warre,* euery thing that may be terrible and fearefull in this world] *yet will I put my trust in this.* [*i.* that the Lord is my light, and my saluation, as *vers.* 1.
4 of this Psalme.] *Vers.* 4. *One thing haue I desired* [*viz.* by earnest prayer] *that I will require* [*viz.* againe, and againe, *q. d.* I will neuer leaue off, till I haue obtained it] *euen that I may dwell in the house of the Lord* [hee vseth the word *dwelling* for continuall presence, and *the house of the Lord,* for the Sanctuarie, or Tabernacle: see *Psal.* 23. 6.] *to behold the beautie of the Lord* [*i.* the wonderfull workes hee doth, and the famous gifts hee giueth, by which he is made beautifull and excellent, or his beautie is declared to the sonnes of men] *and to visit* [*i.* to bee often present in] *his temple.* [*i.* the place where
5 the Arke was, as *Psal.* 5. 7.] *Vers.* 5. *In the time of trouble hee shall hide mee* [*i.* keepe mee safe and sound] *in his Tabernacle* [it is not here to bee taken for the Sanctuarie or Arke, but for the place of Gods abode and visible presence, whereby the Prophet meaneth safetie, for where the Lord is with his, there is safetie and assurance from dangers:

gers: which the Prophet meaneth alſo by the words following, *in the ſecret place of his pauilion*, containing vnder theſe ſpeeches the aſſurance he had, being ſhrouded vnder Gods protection] *and ſet me vp vpon a rocke.* [*i.* ſuch a place as my enemies cannot come to hurt me; meaning ſtill his ſafetie] *Verſ.* 6. *Lift vp mine head* [*i.* exalt mee: ſee *Pſal.* 3.9.] *I will offer in his dwelling ſacrifices of ioy.* [*i.* ſacrifices to teſtifie my ioyfulneſſe for my deliuerance.] *Verſ.* 7. *Hearken when I crie,* [*i.* pray earneſtly] *haue mercie vpon me, and heare me.* [*i.* grant my requeſts, for otherwiſe it cannot be, but that God heareth.] *Verſ.* 8. *Seeke yee my face,* [*i.* in diſtreſſe come to me for fauour and grace: ſo that he maketh Gods commandement in the which alſo is cloſely comprehended a promiſe, as *Deut.* 4. 6. the ground of his praier] *mine heart anſwered* [*i.* yeelded to the truth, and alwaies thought vpon it] *vnto thee,* [*i.* thy ſayings and words.] *Verſ.* 9. *Therefore* [*q. d.* ſeeing I come, and that according to thy word and promiſe] *hide not thy face,* [*i.* withdraw not thy fauour, but make mee ſenſible to feele thy vertue and goodneſſe in my deliuerance] *nor caſt thy ſeruant away* [*viz.* without helpe and ſuccour] *in diſpleaſure,* [*viz.* againſt him] *O God of my ſaluation.* [ſee *Pſal.* 18. 46.] *Verſ.* 10. *When my father and my mother* [*i.* not onely my parents, but all other whatſoeuer, yea, all mans aid and comfort] *forſake me,* [*i.* deſtitute and faile me] *the Lord doth gather me vp.* [*i.* graciouſly receiue me into his protection and defence: ſee *Matth.* 23. 37.] *Verſ.* 11. *Teach mee* [ſee *Pſal.* 25. 4, 5.] *leade me in the right path,* [*i.* righteous conuerſation, and vpright dealing] *becauſe of mine enemies.* [ſee *Pſal.* 5. 8. hee meaneth ſuch enemies as did looke into his life, to ſee whether they could find any thing blame-worthy therein.] *Verſ.* 12. Mend thus, *for falſe witneſſes would ſtand vp againſt mee,* [*viz.* if thou ſhouldeſt ſo deale with me, and ſo I might eaſily be caſt away] *and ſuch as ſpeake cruelly.* [*i.* cruell and vniuſt things, that ſo by their ſpeeches I might periſh.] *Verſ.* 13. *I beleeue verily to ſee* [*i.* to feele and taſte, and as it were, to haue experience of] *the goodneſſe of the Lord* [*i.* ſuch good things as he hath promiſed me] *in the land of the liuing.* [*i.* here in the world where men liue, and I my ſelfe haue a portion of that life with them: ſee *Pſal.* 116. 9. *Iſaiah* 38. 11.] *Verſ.* 14. Hee exhorteth himſelfe ſpecially, but yet alſo others wholly to depend vpon the Lord.

Verſ. 1. *Aſſured faith in the Lord expelleth all feare of men.* Verſ. 2, 3. *God confoundeth the cruell purpoſes of the vngodly.* Verſ. 4. *It is a notable thing to bee preſent at the publike aſſemblies and exerciſes of Gods Church, for there we ſee the Lord, as if it were face to face. Earneſtneſſe alſo, and continuance in praier for good things is commended vnto vs, becauſe the Lord is pleaſed many times, to heare vs for our importunities ſake.* Verſ. 5. *God is an aſſured place of refuge for all his.* Verſ. 6. *God graciouſly raiſeth his after they haue beene caſt downe: for the which it is their dutie to yeeld him heartie praiſe.* Verſ. 7, 8. *Gods commandement and promiſe, are two principall ſpurres to praier, yea, the very ground thereof: for had we not a commandement, we might doubt of the thing done; and had we not a promiſe, we ſhould eaſily be dull and ſlacke therein.* Verſ. 9. *The godly many times haue ſuch earneſt affections in prayer, that they can hardly content themſelues with any words to expreſſe their minde withall.* Verſ. 10. *God is more ſure and faſt to his children, than all naturall parents and friends whatſoeuer.* Verſ. 11. *Prayer for vpright converſation according to Gods word, ſhould bee much vſed. And ſurely, becauſe this is neglected, or not regarded, we ſee looſe life abound euery where.* Verſ. 12. *We may pray to bee deliuered from the rage and luſt of our aduerſaries.* Verſ. 13. *If Gods promiſes were not, we ſhould many times ſinke downe vnder the burthen of our calamities.* Verſ. 14. *It is good for vs to ſtir vp our ſelues and others to a liuely truſt, and an aſſured hope in the Almightie, for we are all dull and weake.* Doct.

PSALME 28.

Diuiſion.



His Pſalme hath two ſpeciall parts. In the firſt, the Prophet beſeecheth the Lord to heare his prayer for himſelfe, and againſt the vngodly, whoſe naughtineſſe alſo he doth in part ſet out, from verſ. 1. to the end of the fift. In the ſecond, hee praiſeth the Lord for his mercies, and declareth alſo the aſſured perſwaſion he had in Gods mercie, concluding with a praier for the Church, from verſ. 6. to the end of the Pſalme.

Senſe.

The title hath beene already ſpoken of. *Verſ. 1. Vnto thee doe I crie* [*i.* pray earneſtly] *O my ſtrength,* [*i.* thou from whom all the ſtrength that I haue commeth] *bee not deafe:* [*i.* doe not caſt away and neglect my praiers, either as though thou heardeſt not at all, or wouldeſt not heare: for as the deafe cannot heare, ſo there are ſome, that though they can, yet will not] *if thou anſwer me not* [*i.* grant not my petition] *I ſhall be like them that goe downe into the pit* [*i.* like dead men that are buried: for hee putteth the word *pit* here for the graue: meaning that hee and his glory ſhould vtterly periſh from among men.] *Verſ. 2. When I hold vp my hands* [the ſigne of praier vſed for praier: ſee *Pſal.* 141. 2. *Exod.* 17. 12.] *toward thine holy oracle* [*i.* towards the place where thy Arke was, from whence thou haſt promiſed helpe to them that call vpon thee: it may be alſo taken for Heauen.] *Verſ. 3. Draw me not away, &c.* [*viz.* to death, in the time that thou executeſt vengeance againſt the vngodly: ſee *Pſal.* 26. 9. *Pſal.* 27. 12. *which ſpeake friendly,* [*i.* words that pretend friendſhip and good will] *when malice is in their hearts.* [*i.* they imagine miſchiefe though they ſpeake faire: See *Pſal.* 12. 2.] *Verſ. 4. Pay them* [He meaneth, that ſeeing they haue multiplied iniquitie, the Lord would in his iuſtice repay them home for it] *their reward* [*i.* a reward meet for them and their wickednеſſe] *Ver. 5. They regard not the workes of the Lord* [*i.* his iudgements againſt their wickednеſſe, and the order of his prouidence] *therefore ſhall hee breake them downe* [*viz.* as men doe old, rotten, and ruinous houſes, for ſuch a metaphor is vſed here] *and build them not vp.* [*i.* let them be without hope of repairing or eſtabliſhment.] *Verſ. 7. The Lord is my ſtrength and my ſhield* (ſee *Pſal.* 18. 2.) *my heart truſted in him,* [*i.* inwardly I was fully perſwaded and hoped rightly: for the heart is it that God ſpecially reſpecteth, and is the ſeat of all our affections good and euill] *my heart ſhall reioice* [*i.* inwardly I will be glad] *with my ſong will I praiſe him.* [*i.* openly alſo will I teſtifie my ioy and thankfulneſſe.] *Verſ. 8. The Lord is the ſtrength* [*viz.* that went forth with me to warre, acknowledging that the meanes that men haue, are but inſtruments of Gods power] *the ſtrength of the deliuerances* [*i.* the onely worker of the deliuerances] *of his anoynted* [that is, which his King hath receiued: ſee *Pſal.* 18. 50.] *Verſ. 9. Saue thy people* [*viz.* from the rage of their enemies] *bleſſe* [*i.* powre plenty of bleſſings vpon that people that thou haſt choſen to be a peculiar inheritance vnto thy ſelfe] *feed them* [*i.* be as it were their ſhepherd, of which ſee *Pſal.* 23. 1. noting his care and watchfull gouernment of them] *and exalt them* [*viz.* aboue their enemies, as *Pſal.* 27. 6.] *for euer* [*i.* continually.]

Doctrine.

Verſ. 1. *When God ſeemeth not to heare our holy praiers and requeſts, then muſt wee be moſt earneſt.* Verſ. 2. *Wee muſt inforce our voice, holding vp our hands, &c. and all that wee can doe to prouoke vs to earneſtneſſe in prayer, for wee are lumpiſh of our ſelues, and Satan is ready to hinder vs, as in other good duties, ſo in that.* Verſ. 3. *It is not goood to partake in puniſhment with the wicked. We muſt learne alſo to take heed of diſſembling either*

ther in word or heart. Vers. 4. 5. *We may pray against the malicious contemners of God and his truth.* Vers. 6. *Wee owe thankefulnesse to the Lord, after that hee hath heard our prayers.* Vers. 7. *Consideration of Gods goodnesse towards vs in former times, is a good meane of hope in times to come, because God being free from shadow of turning, and our calamities calling for his helpe, he will shew himselfe fauourable as in former times.* Vers. 8. *God blesseth the good, and those that take part with them.* Vers. 9. *In all our prayers wee should bee mindfull of the prosperous and good estate of the whole Church. See* Psal. 25. 22.

PSALME 29.

THis Psalme hath three parts. In the first the Prophet admonisheth Rulers and Princes to feare the Lord: and this is contained in the two first verses. In the second part he setteth out the effects of thunder, which is an argument of Gods wonderfull maiesty and power, from verse 3. to the 9. In the third part hee sheweth what effects thunder and other workes of God worke in his children, promising prosperity and goodnesse to all those that feare the Lord with a right affection, from verse 9. to the end of the Psalme. Diuision.

The title is expounded before. *Vers. 1. Giue vnto the Lord ye sonnes of the mighty,* [*i.* Princes and noble men, who many times by reason of their birth and wealth, swell as it were against God] *giue vnto the Lord* [this doubling doth note, first that this belongeth vnto God alone; secondly, How vnwilling men are to giue him that which is his right] *glory and strength.* [*viz.* euen that which you your selues haue, *q.d.* acknowledge that that which you haue, you haue from him alone.] *Vers. 2. Giue vnto the Lord glory due vnto his Name,* [which you doe not, if you claime either the whole or part, and by *Name* hee meaneth God himselfe, and all that is in him, as maiesty, power, excellency, &c.] *worship the Lord in the glorious Sanctuary.* [*i.* in the Tabernacle of witnesse, in which God sundry times gaue plaine declaration of his glory and maiesty.] *Ver. 3. The voyce of the Lord* [*i.* the thunder which is called his *voice*, because hee alone sendeth it out] *is vpon the waters,* [*i.* as some expound it, *is heard vpon the waters*: but I suppose it would rather be turned thus, *is aboue the waters*; meaning the waters that be vpheld in the firmament by Gods almighty power, because the thunder is in a higher region of the aire, than the clouds in which the waters are contained] *the God of glorie* [*i.* hee to whom all glory is due] *maketh it to thunder,* [*i.* is the author of it] *The Lord,* or better, *the Lords voice is vpon the great waters,* as before in this verse, and hee calleth the waters in the clouds *great,* [both because of the abundance of them, and also because of the force thereof, as may appeare in the vniuersall floud, *Gen.* 9. and the reason why I thus expound this verse, is, because he saith afterwards, *vers.* 10. *God sitteth vpon the floud,* which if he had meant in this place, he would not there haue repeated it againe.] *Vers. 4. The voice of the Lord is mighty,* [*i.* declareth great might in his maiesty] *the voice of the Lord is glorious.* [*i.* expresseth his great glory.] *Vers. 5. The voice of the Lord* [*i.* the thunder and those things that either goe before it or follow it, as lightnings, the thunderbolt, storme, tempest, &c. *breaketh the Cedars of Lebanon.* [*i.* most high and excellent Cedars, for that place yeeldeth the best, the most thicke, and those that lasted longest.] *Vers. 6. He maketh them* [*i.* sundry mountaines or places, whereof hee nameth two in this verse, it may also be vnderstood of the shaking of the trees] *to leape* [*i.* to moue and stirre much vp and downe] *like a Calfe,* [*viz.* that is vnruly, and for pastime,

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paſtime, as you would ſay, can hardly ſtand ſtill] *Lebanon alſo and Shirion* [theſe are the names of two places: for *Shirion* ſee *Deut.* 3. 8, 9.] *like a young Vnicorne*: [*i.* very luſtily and nimbly: for the Vnicornes, but ſpecially their young ones, be ſlender and
7 light bodied, and much giuen to leaping or skipping.] *Verſ.* 7. *The voice of the Lord diuideth the flames of fire.* [*i.* lightnings, ſo called, becauſe they ſeeme to vs and are in deed flaming and fiery: now the thunder diuideth them, becauſe it immediatly
8 followeth one flaſh of lightning, and goeth before another.] *Verſ.* 8. *The voice of the Lord maketh the wilderneſſe to tremble,* [*i.* after ſome, the beaſts of the wilderneſſe, by *Metonymia*: or which I take to bee more plaine, by reaſon of that which followeth, it maketh the very ground and earth of the wilderneſſe to ſhake as it were] *the Lord* [*viz.* by his power and thundring voice] *maketh the wilderneſſe of Kadeſh* [*i.* that moſt great and horrible wilderneſſe, wherein the children of *Iſrael* wandred forty yeeres before they came to the land of promiſe: of which, and of the cruell beaſts
9 therein, mention is made *Deut.* 8. 15.] *Verſ.* 9. *The voice of the Lord maketh the Hindes* [who naturally bring forth with great difficulty, as *Iob* 39. 4, 5, 6.] *to calue* [*viz.* before their time, which argueth the thunder to be a very terrible thing] *diſcouereth the forreſts,* [this place hath, as men are diuers in their mindes, ſo diuers ſenſes: ſome expound it thus, that by *forreſts*, they vnderſtand the beaſts in the forreſts, which through thunder euen for very feare come out of their couertures: others vnderſtand by *forreſts*, the meere ground of the forreſts, which is laid open by the ouerthrow and caſting downe of trees in thunder and tempeſt: others vnderſtand by *diſcouering the forreſts*, the laying of it euen as it were, by taking away the leaues through thunder and ſtorme: and to this latter for mine owne part doe I incline] *therefore in his temple* [*i.* in the place where hee is publikely ſerued] *doth euery man* [*viz.* of his faithfull ſeruants] *ſpeake of his glory.* [*viz.* by beholding his excellency in theſe his works,
10 though the vngodly will not acknowledge the ſame,] *Verſ.* 10. *The Lord ſitteth* [*i.* beareth ſway and exerciſeth a gouernment] *vpon the flood,* [the ſingular number for the plurall, meaning by floods all waters either vpon or vnder the earth, whether they bee Seas, Riuers, ſtanding Lakes, or ſuch like whatſoeuer] *the Lord doth remaine King,*
11 [*i.* Ruler and Gouernour ouer all things whatſoeuer.] *Verſ.* 11. *The Lord ſhall giue ſtrength,* [*i.* indue them with might and ſtrength to defend themſelues, and to annoy their enemies] *the Lord ſhall bleſſe his people with peace.* [*i.* giue them plentifull and proſperous ſucceſſe in all things.]

Doct. *Out of* Verſ. 1, 2. *we learne that great men ought to worſhip the Lord, and that in the glorious Sanctuary, i. in the publike places of Gods aſſemblies: yea the more great they are, the more forward they ſhould bee in this, becauſe their examples may very much preuaile. Out of* Verſ. 3. *and ſo forth to the* 9. *we learne to feare God in his workes and iudgements: for if his creatures as the thunder, &c. are ſo full of power, what is his owne maieſty and eternall being.* Verſ. 9. *It appertaineth to his children publikely to ſet forth his praiſes, and in the places of greateſt reſort, together with the reſt of the faithfull that repaire thither, to giue glory to his Name.* Verſ. 10. *Setteth out Gods eternall prouidence and continuall gouernment.* Verſ. 11. *Containeth two things,* viz. *a promiſe of plentifull bleſſings vnto Gods people. It ſheweth alſo further the fountaine from whence theſe good things flow,* viz. *God and his goodneſſe. The former of which two ſhould incourage vs in all well doing: and the latter cauſe vs more reuerently to receiue, and religiouſly to vſe, graces comming from ſo light a maieſty.*

PSALME 30.

IN *the firſt part of this Pſalme the Prophet not only promiſeth that hee himſelfe will bee thankfull to the Lord for benefits receiued, but alſo exhorteth other men to doe the like, from verſe* 1. *to the end of the* 5. *In the* 2. *hee ſheweth how ſudden the fall is from proſperity to aduerſity, beſeeching the Lord graciouſly to prolong his dayes, promiſing for that and other graces hearty thankes, from verſe* 6. *to the end of the Pſalme.* Diuiſion.

The title is, *A Pſalme or ſong of Dauid.* [*i.* which *Dauid* did ſing] *at the dedication of his houſe.* [*viz.* vnto the Lord, meaning thereby to intreat the Lord as it were, to make it holy, acceptable and agreeable vnto himſelfe, for before it had beene defiled with *Abſalon* his wickedneſſe, as appeareth 2 *Sam.* 16. 22. thus doe ſome expound it: but I rather take it to bee made at the dedication of the houſe of Cedar which hee made: for it was a cuſtome preſcribed by the Law, as appeareth *Deut.* 20. 5. that at the ſetting vp of new houſes, this order of dedication ſhould bee obſerued; in which, thankfulneſſe (as it ſhould ſeeme) was yeelded to the Lord for the worke finiſhed, and praier made for the continuance of his goodneſſe.] *Verſ.* 1. *I will magnifie thee, O Lord.* [*i.* greatly praiſe thee] *for thou haſt exalted mee* [*i.* lifted mee vp, and ſet mee free, from wonderfull dangers, and deaths doore as it were. It is a metaphor taken from them that fell into ſome pit or ditch, and were drawne out againe.] *Verſ.* 2. *I cried vnto thee and thou haſt* [*q. d.* So ſoone as I praied, thou graciouſly didſt grant my requeſt] *reſtored mee* [*viz.* to my kingdome and ſtate, after ſome: but I rather take it to health and ſoundneſſe after ſome great ſickneſſe that hee had.] *Verſ.* 3. *Thou haſt brought vp my ſoule out of the graue* [*i.* Me and my life, who were at the graues brinke] *thou haſt reuiued me from them that goe downe into the pit* [*q. d.* I was euen almoſt with them that are buried, but yet thou graciouſly broughteſt mee from their company, and reſtoredſt me to life. *Pit* is put here for the graue, as *Pſal.* 28. 1.] *Verſ.* 4. *Giue thankes before,* or as one well readeth, *at the remembrance of his holineſſe* [*i.* when you doe remember his holineſſe and goodneſſe towards you; for the Lord maketh himſelfe to bee had in remembrance by his workes, and ſheweth himſelfe praiſe-worthy in the ſame: and therefore the Prophet would haue *the remembrance of his holineſſe* [*i.* of all his goodneſſe beſtowed vpon his children (putting one excellent thing in God for all the reſt) to be continuall amongſt his faithfull people.] *Verſ.* 5. *For hee endureth* [*i.* God] *but a while in his anger* [*i.* his anger and wrath towards his is very ſhort] *but in his fauour is life:* [*i.* not only length of dayes here in this life, but all other good things whatſoeuer.] *weeping may abide at euening, but ioy commeth in the morning* [*viz.* with his ſeruants and children: and this is an expoſition of that which went before, *viz.* that his wrath was and is very ſhort to thoſe that are his.] *Verſ.* 6. *In my proſperity* [*i.* when I had all things according to my mind, and in mine owne iudgement ſeemed out of danger] *I ſaid* [*i.* I thought in my heart, *Pſal.* 14. 1. for it is not likely that *Dauid* would ſpeake theſe words with his tongue] *I ſhall neuer be moued.* [*viz.* from this proſperous ſtate.] *Ver.* 7. *For thou Lord of thy goodnes haſt made my mountaine to ſtand ſtrong:* [*i.* thou eſtabliſhedſt my kingly power, & madeſt it to ſtand, in my iudgment as ſtedfaſt as a mountaine] *but thou didſt hide thy face,* [*i.* withdreweſt thy fauour and preſence] *and I was troubled* [*i.* ſo ſoone as I perceiued it, I was in maruellous anguiſh and affliction of ſpirit.] *Verſ.* 8. *Then cried I vnto thee* [*i.* when I was thus troubled and afflicted.] *Verſ.* 9. *What profit is in my blood* [*i.* in my life, either already paſt or to come] *when I goe downe to the pit?* [*i.* die and be buried, ſee verſ. 3. of this Pſalme] *ſhall the duſt* [*i.* man diſſolued Senſe. 1 2 3 4 5 6 7 8 9

ſolued into duſt, ſee *Pſal.*6.5.] *declare thy truth?* [*i.* thy faithfulneſſe and ſtedfaſtneſſe
10 which thou vſeſt in performing thy promiſes.] *Verſ.* 10. *Heare, O Lord, and haue mercy* [*viz.* he praieth not only to bee heard, but to bee deliuered] *Lord bee thou my*
11 *helper.* [*q. d.* I ſeeke helpe onely of thee, for mans aid is but vanity.] *Verſ.* 11. *Thou haſt turned* [*viz.* after praier made vnto thy Maieſty] *my ſacke* [*i. ſackcloth:* which was a ſigne of mourning and heauineſſe, putting it for heauineſſe and ſorrow] *and girded mee with gladneſſe.* [*i.* compaſſed mee in on euery ſide with it, ſee the like phraſe *Pſal.* 18. 32. meaning that hee had abundance of ioy.]

Doct. Verſ. 1. *God is to bee praiſed for the defence of his ſeruants, and the confuſion of his foes.* Verſ. 2. *The Lord is nigh to the hearty praiers of his ſeruants.* Verſ. 3. *When we are in greateſt diſtreſſe, then doth God moſt mercifully deliuer, that all the glory may be giuen to him: hee helping them indeed when no man or meane could preuaile.* Verſ. 4. *We muſt prouoke others to praiſe God for his goodneſſe, becauſe they as we, are partakers of the ſame fauour together with vs.* Verſ. 5. *Containeth a difference betweene Gods wrath and mercy, and that not only as in regard of difference of time, neither yet in reſpect of the good and the bad in them, but euen in reſpect of the things, wrath and mercy much differing: yea if you will as in regard of God himſelfe, hee being more inclinable to mercy and fauour, than to wrath or iudgement.* Verſ. 6. *Men in proſperity may eaſily bee deceiued and puffed vp in hope of aſſurance aboue meaſure, and therefore wee may ſee that it is not ſo good and ſure an eſtate as wee imagine.* Verſ. 7, 8. *Withdrawing of Gods fauour for a while, maketh vs ſee our wretchednеſſe and miſery.* Verſ. 9. *Deſire of life vpon earth muſt bee referred to the aduancement of Gods glory vpon the ſame, or elſe it is not right.* Verſ. 10. *In diſtreſſe wee muſt flie to the Lord for ſuccour onely.* Verſ. 11. *God graciouſly heareth the praiers of his ſeruants, and deliuereth them from all their griefes.* Verſ. 12. *Teacheth that wee ought to bee continually thankefull to God for his mercies, becauſe wee ſee that there is neither end nor meaſure of his goodneſſe towards vs. And therefore good reaſon is there, that though we cannot doe this duty to the full, yet wee ſhould doe what hee hath enabled vs.*

PSALME 31.

Diuiſion.  *His Pſalme hath three principall parts. Firſt he ſheweth his ſtedfaſt truſt in the Lord, deſiring the Lord in mercy to deliuer him from his enemies, for which hee promiſeth thankfulneſſe, from verſe* 1. *to the end of the* 8. *In the ſecond part hee ſetteth out his poore and miſerable ſtate, deſiring the Lord in mercy to deliuer him from the proud and cruell men, from verſe* 9. *to the end of the* 18. *Thirdly, he declareth Gods wonderfull goodneſſe towards his ſeruants, whom hee exhorteth to put their truſt in him, and to loue him continually, from verſe* 19. *to the end of the Pſalme.*

Senſe. The title is expounded before. *Verſ.* 1. *In thee, O Lord, haue I put my truſt* [*viz.*
1 In all my aduerſity haue I truſted in thee alone] *let mee neuer be confounded* [*viz.* by or among mine enemies, which I ſhall bee, if thou forſake mee] *deliuer mee in thy righteouſneſſe.* [*i.* according to thy righteous promiſe, which is then declared to bee righ-
2 teous, when it is performed] *Verſ.* 2. *Bee vnto mee a ſtrong rocke* [*i.* in ſtead of a ſtrong

ſtrong rocke and high, ſee *Pſal.* 27. 5. *and an houſe of defence* [*i.* in ſtead of ſuch a one, and as ſure] *to ſaue mee* [*i.* to defend and deliuer mee, *viz.* from the forces of mine enemies.] *Verſ.* 3. *Thou art my rocke and my fortreſſe* [ſee *Pſal.* 28. 2.] *therefore* 3
for thy names ſake. [*i.* for thine owne glory and honour] *direct me, and guide me* [viz. going before mee, and ſhewing mee the way.] *Verſ.* 4. *For thou art my ſtrength* [*q. d.* 4
Without thee I can do nothing, neither truſt I in any thing but in thee alone.] *Verſ.* 5. 5
Into thine hand [*i.* Into thy mighty power and protection] *I commend my ſpirit* [*i.* life, body, ſoule, and all that I haue] *thou haſt redeemed mee,* [*viz.* out of diſtreſſe and bondage wherein I haue beene heretofore] *O Lord God of truth* [*i.* moſt true and 12
faithfull in performing that which thou haſt promiſed.] *Verſ.* 6. *I haue hated them* 6
[*i.* wonderfully diſliked and loathed] *that giue themſelues to deceitfull vanities* [*i.* that take delight, pleaſure, and truſt in deceitfull vanities: he meaneth by *vanities*, any thing that may call men from truſt in God, and he calleth them *deceitfull*, becauſe though for a time they may feed vs with glorious oſtentation, yet in fine they will deceiue vs.] *Verſ.* 7. 7
I will be glad and reioice in thy mercy [a ſudden changing of the perſon] *for thou haſt ſeene my troubles* [*viz.* euen vnto this day.] *Verſ.* 8. *And thou haſt ſhut me vp* [*i.* giuen me ouer] 8
in the hand of the enemy [*i.* power and might, ſee *Pſal.* 27. 12.] *but thou haſt ſet my feet at large.* [ſee *Pſal.* 25. 15. Hee meaneth that the Lord had brought to paſſe, that hee might freely and without feare goe in and out, ſee *Pſal.* 18. 19.] *Verſ.* 9. *Mine eie,* 9
my ſoule and my belly are conſumed with griefe [hee meaneth by this, not only that his ſorrow had continued a long while, but alſo wrought wonderfull effects in him, *viz.* brought dimneſſe to his eies, as *Pſal.* 6. 7. and weakneſſe to his ſtomacke: for I take the word *ſoule*, to bee vſed here for the power and part of life, which deſireth food, ſee *Pſal.* 38. 10. *Pſal.* 102. 4. and by *belly*, hee meaneth that part which ſhould concoct meat: noting that hee neither had appetite to eat, nor ſtrength to concoct and digeſt, by reaſon of his great griefe.] *Verſ.* 10. hee noteth what great griefe hee ſuſtained in 10
reſpect of himſelfe and his owne body.] *Verſ.* 11. he ſheweth what he endured from o- 11
thers] *I was a reproach* [*i.* I was ſcorned of all, and forſaken of them] *and a feare to mine acquaintance* [*i.* I was a feare, meaning that all his acquaintance were afraid ſo much as to looke vpon him.] *Verſ.* 12. *I am forgotten as a dead man out of mind* [hee 12
meaneth not that they did not thinke vpon him, for all their imagination was how to worke him miſchiefe: but this, hee was euen as a dead man; who had no familiarity nor acquaintance with thoſe that are aliue, and of whom hee could receiue neither pleaſure nor profit] *like a broken veſſell* [*i.* of which, or of whom there is no regard had, becauſe it is eſteemed vnprofitable.] *Verſ.* 13. *Feare was on euery ſide* [*viz.* of me: he 13
meaneth that hee was as it were beſet with feare.] *Verſ.* 14. *But I truſted in thee, O* 14
God. [*q. d.* Notwithſtanding all this trouble, I laid ſure anchor-hold on thy louing kindneſſe.] *Verſ.* 15. *My times* [*i.* the dayes and yeeres of my life] *are in thy hand* [*i.* are 15
gouerned by thy power and prouidence, which is great comfort to mee, becauſe they cannot deſtroy mee, though they conſpire againſt me] *deliuer me from the hand of mine enemies* [*i.* power and force.] *Verſ.* 16. *Make thy face to ſhine* [*i.* ſhew thy ſelfe fa- 16
uourable vnto mee, as *Pſal.* 4. 6.] *and ſaue mee* [*i.* deliuer me out of theſe dangers.] *Verſ.* 17. in the latter part amend thus: *let the wicked be cut off when they are going downe* 17
into the graue [*i.* when they are ready to die, let them not be reſtored to life and health againe, as ſundry men are, but let them then die and periſh.] *Verſ.* 18. *Let the lying lips* 18
be made dumbe [*Lips* put for mouth, yea and for the liers themſelues: a part for the whole] *Verſ.* 19. *How great is thy goodneſſe which thou haſt laid vp* [*viz.* as a moſt excellent and 19
rich treaſure] *euen before the ſonnes of men* [theſe words haue (as there are diuers expoſitors) diuers ſenſes. If you referre it to theſe words, *done to them*, meaning the godly, then they muſt bee vnderſtood thus: that God openly, and in the ſight of men had powred forth great bleſſings vpon them. If you referre it to theſe words, *that feare thee*, then it may haue this ſenſe: that the godly make more account of God, than of the greateſt and the mightieſt in the world: for ſo had we theſe words vſed before, *Pſal.* 4. 4. Laſtly, referring it to theſe words, *that truſt in thee*, it may haue this ſenſe, that Gods children are not afraid or aſhamed, to put their truſt in God, and to ſerue him. The firſt and the laſt

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I best like of, though in my poore iudgement the first seemeth to bee the most true and naturall meaning: but I leaue it to the godly learned to take or leaue according to our
20 light receiued from God. *Vers.* 20. *Thou dost hide them priuily* [*viz.* in respect of men, and yet openly to God; for he saith afterwards, *in thy presence*. But by hiding them priuily, he meaneth nothing, but sure keeping and defence, and by *presence*, he vnderstandeth Gods fauour and loue] *from the pride* [*i.* from the effects that mens pride brings forth, though it be neuer so great, as brawlings, contentions, bloudshed, &c.] *in thy Tabernacle* [see *Psal.* 27. 5.] *from the strife of tongues*. [*i.* from brawling and quarrellous
21 words, which prouoke strife, as *Prouerbs* 15. 1.] *Vers.* 21. *In a strong city*, amend thus: *placing mee as it were in a defenced city* [whereby hee meaneth that God had set him safe and sound from his enemies, as they that are in a most strong and safe City, that cannot
22 be surprised.] *Vers.* 22. *Though I said in my haste* [*i.* when I was moued to hastinesse through the trouble of my spirit] *I am cast out of thy sight*. [*i.* thou madest no more
23 account of me, than one that was in thy disfauour.] *Vers.* 23. *The Lord preserueth the faithfull* [*viz.* those that trust vnto him and hold fast their faith giuen them] *all yee that trust in the Lord be strong* [*viz.* to resist temptations] *and he shall establish your hearts*. [*q. d.* if you be willing and persuere, he will send you his powerfull spirit to comfort you.]

Doct. Vers. 1. *Those that trust in God shall neuer bee confounded: the reason is plaine and euident, because hee that is on their side is stronger than all*, Rom. 8. Vers. 2. *God is only the defence of his seruants, for little or nothing can the arme of flesh and bloud doe, or the rest of the creatures but as from him.* Vers. 3. *Gods owne goodnesse is the only cause wherefore hee doth vs good, for else as in respect of our sinne, there is great cause why hee should set himselfe against vs.* Vers. 4. *The wicked priuily imagine mischiefe against the godly.* Vers. 5. *Feeling of Gods goodnesse in time heretofore, should perswade vs that we shall feele it hereafter, because howsoeuer wee bee inconstant, God remaineth alwaies like to himselfe.* Vers. 6. *We must trust in nothing, but in the Lord only.* Vers. 7. *It is no small comfort to Gods children, that God hath an eie ouer them and their afflictions.* Vers. 8. *God alone preserueth his children from the rage of their enemies, and of they come into thraldome, setteth them at liberty when it pleaseth him.* Vers. 9, 10. *The afflictions of Gods children in this life, are very long in respect of time, and grieuous in respect of greatnesse, and yet Gods goodnesse and strength maketh them able to endure and to ouercome also.* Vers. 11, 12. *It is no new thing, that those which most loue men, doe many times either for feare or flattery of others, make lesse account of them.* Vers. 13. *Great men are many times enemies to Gods children, also Gods children haue their passions of feare, when they are in dangers: for our regeneration in this life abolisheth not our nature, but reformeth it in some measure.* Vers. 14. *It is a singular thing to haue faith in the heart, and true confession of God and his goodnesse in mouth.* Vers. 15. *God hath numbred our dayes, and neither can we passe them, nor our enemies abridge them, which as it teacheth vs to be continually vpon our watch tower, so it instructeth vs not to feare the furies of the wicked.* Vers. 16. *Gods fauour and mercy the only cause of deliuerance from dangers in this life, and of eternall saluation also.* Vers. 17. *That we may sometimes pray against the vngodly*, and Vers. 18. *likewise: yet so as our hearts be free from corrupt affections.* Vers. 19. *Setteth out Gods vnspeakable goodnesse towards those that are his.* Vers. 20. *It is God alone that keepeth his children safe, from the outragious deeds and words of the vngodly.* Vers. 21. *Thankes must be giuen to God for benefits receiued, otherwise we rob him of that which we owe, and he only seeketh for at our hands for his mercies.* Vers. 22. *Many of Gods children in haste, both thinke and speake that they should not, as* Psal. 30. 6. *which as it bewraieth mans corruption, so is it comfortable to them that are pressed with the feeling of it.* Vers. 23. *We must prouoke others as well as our selues to praise the Lord, charity, and our holy profession requiring that duty at our hands. There is also contained the vnlikely reward of the faithfull, and the wicked.* Vers. 24. *There is none that trusteth so much in God, but he hath need of continuall incouragement therto: So far off are we from perfection of all graces in this life, that in this we haue not attained thereto.*

PSALME 32.

THis Psalme hath three parts. *In the first the Prophet reckoneth vp their blessednesse that are fully assured of the full forgiuenesse of all their sins, and thus is the two first verses. In the second he sheweth what griefe both of bodie and soule he was in, till such time as by sincere confession of his sinnes he felt that great benefit, declaring also what profit came to him and others thereby, Vers.* 3, 4, 5, 6, 7. *In the third he exhorteth all to liue godly, shewing that they that liue otherwise, haue iust occasion of sorrow, and the godly, of spirituall reioycing. Vers.* 8, 9, 10, 11. Diuision.

The title, *A Psalme of* Dauid, *to giue instruction* [*viz.* to all sorts of men, but chiefly the faithfull] *Vers.* 1. *Blessed is he whose wickednesse is forgiuen,* [*i.* so taken away, that they are not any more thought vpon, *Ier.* 31. 33, 34.] *and whose sinne is couered,* [so that not so much as prints or steps, much lesse, the filthinesse of sinne appeare.] *Vers.* 2. *vnto whom the Lord imputeth not iniquitie* [*i.* calleth not his sinne or iniquitie into an account, but burieth the same in perpetuall forgetfulnesse] *and in whose spirit* [*i.* soule and inward man] *there is no guile.* [*i.* subtilties he meaneth by this speech, such men, as did of a sincere minde turne vnto God, and truly loue him, which hypocrites doe not, though they make a shew thereof.] *Vers.* 3. *When I held my tongue* [from humble and sincere confession of my sinnes] *my bones* [*i.* my strength which indeed consisteth in the bones, for the bones vphold the body it selfe, and strengthen all the parts thereof] *I consumed* [*i.* wasted and did weare away] *or when I roared* [amend it thus, *in my roaring, i.* when I was carried away with the feeling of some present aduersitie, though not with true touch of my sinne, I cried and roared like a wilde beast, rather than powred forth groanings and complaints beseeming a man.] *Vers.* 4. *For thine hand* [*i.* thy iudgement and mightie power] *is heauie vpon me* [*i.* in a manner presseth me downe] *day and night,* [*i.* continually and without any ceasing almost] *and my moisture* [*i.* the naturall moisture of my bodie, whereby life is maintained] *is turned into the drought of Summer* [*i.* as in the time of summer, when the sunne is most hot, the moisture of the earth is dried vp, so fareth it with me: meaning, that Gods iudgements and his owne griefes had wrought that effect in him.] *Vers.* 5. *I acknowledged my sinne* [*i.* confessed] *neither hid I mine iniquitie* [as *Adam, Iob* 31. 33. and as my naturall corruption would teach me] *for I thought* [*viz.* thus with my selfe] *I will confesse against my selfe* [*q. d.* Yea, though it be against my selfe] *and thou forgauest the punishment* [hee meaneth both the punishment and the sinne it selfe: for he respecteth the first verse of this Psalme, where he affirmeth not onely sinnes to bee forgiuen, but that it was well with such men, and they were blessed indeed] *Vers.* 6. *In a time when thou maist be found* [which is specially the time of need, as *Psal.* 50. 15. and marke that he saith in the beginning of this verse *therefore, q. d.* Because thou hast shewed thy selfe so mercifull to others, and namely to me, the godly shall repaire to thee by praier] *in the flood of great waters* [*i.* manifold dangers, as *Psal.* 18. 16. *Psal.* 69. 1.] *they shall not come neere him* [*i.* the faithfull and godly man; by one, vnderstanding all the rest.] *Vers.* 7. *Thou art* [this is the speech that the godly shall vse, when they pray vnto the Lord] *my secret place,* [*viz.* into which I will withdraw my selfe, to be sure and safe from mine enemies, see *Psal.* 18. 45.] *thou compassest me with ioyfull deliuerance,* [*i.* thou dost bestow deliuerances vpon me, which are ioyfull vnto me, and minister matters of great mirth vnto others also.] *Vers.* 8. *I will instruct*

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thee and teach thee in the way [ſee *Pſal.* 25. 8. He meaneth an vpright way and godly life] *I will guide thee with mine eie* [*i.* I will not onely teach thee, but alſo ouer-looke or
9 ouer-ſee thee, that thou maiſt profit in goodneſſe.] *Verſ.* 9 He noteth that rebellious perſons againſt God, be as brute beaſts: ſee *Iſaiah* 1. 3. and deuoid of all heauenly vnderſtanding] *be yee not, &c.* [*i.* Be yee not dull and brutiſh as beaſts, and he nameth ſome whom they had the greateſt vſe and experience of] *whoſe mouthes thou doeſt binde* [*i.* rule and gouerne] *leſt they come neere thee,* [*viz.* with their mouth to hurt and harme thee: the Prophet meaneth, that he would haue them diligently to apply themſelues to the conſideration of Gods gouernment, and to profit thereby, leſt otherwiſe going forward in their rebellion againſt God, they inforce him to vſe the bridle of his might to
10 tame their fiercenеſſe.] *Verſ.* 10. *Many ſorrowes ſhall come to the wicked,* [*i.* plagues and puniſhments ſent from God, which are called ſorrowes, becauſe they make thoſe vpon whom they light, ſorrowfull] *but he that truſteth in the Lord, mercy* [*viz.* from God] *ſhall compaſſe him* [*viz.* on euery ſide, noting thereby the abundance thereof.] *Verſ.* 11. *Reioyce in the Lord* [*viz.* becauſe he is your ſtrength and helper] *all that are vpright in heart* [*viz.* towards God and man.]

Doctrine. Verſ. 1. *Teacheth that true felicitie in this life, conſiſteth ſpecially in theſe two parts, viz. forgiueneſſe of ſins, and ſanctification before God and man; for what bleſſedneſſe is there, or can there be to men that remaine in their ſinnes? Or how can we ſtand in the ſight of God without that ſanctification, that is well pleaſing before him?* Verſ. 3, 4. *Shew that cloaking or cloſe keeping of ſinne, bringeth forth bitter fruits, concerning which the holy Ghoſt ſaith in another place: He that hideth his ſinnes ſhall not proſper.* Verſ. 5. *Teacheth humble and vnfained confeſſion thereof, forgiueneſſe alwaies following it, for which purpoſe, ſee* Iohn 1. 9. Verſ. 6. *Teacheth the faithfull alwaies to haue recourſe to God by praier: alſo that God ſundry times deliuereth his children from manifold dangers.* Verſ. 7. *God is all in all vnto his ſeruants.* Verſ. 8. *Euery faithfull man ſhould haue care and conſcience diligently to inſtruct others, charitie towards men demanding that dutie at his hand, and his owne good, calling for it, he being better thereby, and made more fit for that and other duties.* Verſ. 9. *Beware of ſtubbornneſſe in ſinne, for beſides that it maketh men brutiſh, it draweth Gods iudgement vpon them.* Verſ. 10. *The vnlikely reward of the wicked and the vngodly from the Lord.* Verſ. 11. *Exhortation, yea euen to thoſe that haue made good proceedings in godlineſſe, is verie neceſſarie: the reaſon is, becauſe there is none ſo forward, but they had need to be ſpurred on, and there are remainders of ſinne in vs, which muſt bee reformed by ſuch meanes.*

Pſalme 33.

Diuiſion. *THis Pſalme hath two ſpeciall parts. In the firſt the Prophet exhorteth good people to be thankfull to God, ſhewing ſundry cauſes that ſhould moue them thereto; as his power, prouidence, faithfull performance of his promiſes, and ſuch like, from verſe* 1. *to the end of the* 11. *In the ſecond, he ſheweth that all things in reſpect of God, be as nothing, declaring further what a fatherly care that great God hath continually ouer his children, and praying alſo the continuance and increaſe thereof, from verſe* 12. *to the end of the Pſalme.*

Senſe. This Pſalme hath no title, ſuch a one is *Pſal.* 10.] *Verſ.* 1. *Reioyce in the Lord,* [ſee
1 *Pſal.* 32. 11.] *for it becommeth* [this is a reaſon to induce praiſes to God, fet from their dutie]

dutie] *vpright men* [see *Psal.* 32. 11.] *to be thankefull* [*viz.* to God, for all his benefits.]
Vers. 2. *With viol and instruments of ten strings* [the proper name of this instrument is 2
not expressed, but it should seeme to bee very melodious, by reason of the number of
strings.] *Vers.* 3. *Sing vnto him a new song* [*i.* a common song, but a very rare and ex- 3
quisite one] *cheerefully* [for such countenances the Lord loueth in his seruice.] *Vers.* 4. 4
All his works [*i.* whatsoeuer he doth] *are faithfull* [*i.* true and firme, in respect of him
from whom they come, and profitable vnto vs.] *Vers.* 5. *Hee loueth* [*i.* hee so fauou- 5
reth, that he performeth] *righteousnesse and iudgement* [I make this difference in this
place betweene these two termes, that *righteousnesse* should be referred to the good peo-
ple, vnderstanding thereby, faithfull performance of all his promises made to them,
and *iudgement*, to the vngodly, meaning, the punishments that hee will powre forth
vpon them: and yet, which I thinke also will not be amisse for this place, in consider-
ation, that iudgement consisteth of two parts, *viz.* of acquitting and clearing the inno-
cent, and of condemning the guiltie, it may be referred to the faithfull also] *the earth is
full of the goodnesse of the Lord* [*i.* hath wonderfull plentie of the testimonies and to-
kens of Gods mercie.] *Vers.* 6. *By the word of the Lord* [*i.* his commandement or ef- 6
fectuall speech, as *Psal.* 148. 5.] *were the heauens made* [*i.* not onely *heauens*, but the
earth and all creatures whatsoeuer: some creatures, or a part of the workmanship for the
whole] *and all the host of them* [if you referre it to the *heauens* alone, hee meaneth
Sunne, Moone, Stars, &c. but if you referre it to the whole worke of creation, he mea-
neth then all the seuerall creatures] *by the breath of his mouth* [*i.* by his word onely: see
Iob 15. 30.] *Vers.* 7. *He gathereth the waters* [*i.* he hath sundred them, and appointed 7
them their place, as appeareth *Gen.* 1. 9. and euer since hath, as it were, kept them in
that compasse, and so will doe, of all which he speaketh in the present Tense] *and layeth
vp the depths* [*i.* the waters that seeme to haue no bottome] *in his treasures* [*i.* hee hath
shut vp the depths to be kept in a certaine place, euen as it were his treasures, or amongst
other his treasures.] *Vers.* 8. *Let all the earth feare the Lord* [*i.* all the people of the 8
earth, by *Metonymia.*] *Vers.* 9. *He spake* [*q. d.* hee did with a becke, as a man would 9
say, create all things: see vers. 6. of this Psalme] *and it was done* [*i.* all the creation] *hee
commanded, and it stood* [*viz.* firme, sure, and vnmoueable.] *Vers.* 10. *The Lord brea-* 10
keth [*i.* scattereth and proueth foolish] *the counsell of the heathen* [*viz.* whatsoeuer pre-
sumptuously they attempt.] *Vers.* 11. *The counsell of the Lord* [*i.* whatsoeuer hee hath 11
purposed and decreed] *shall stand* [*viz.* sure and stedfast, yea, neuer to be ouerthrowne]
and the thoughts of his heart [the Prophet speaketh here of God, according to men,
and as they are able to conceiue of him.] *Vers.* 12. *Blessed is that nation* [*q. d.* see- 12
ing it is so, that man can doe nothing, and God is all in all, O blessed are that peo-
ple, that hath the Lord for their God, that is, for their Iudge and gouernour.] *Vers.* 13. 13
The Lord beholdeth all the children of men [*i.* all men whatsoeuer, and not onely their
persons, but their deeds and workes, as vers. 15.] *Vers.* 14. *From the habitation of* 14
his dwelling [*i.* from heauen, as 1 *King.* 8. 30. 43.] *Vers.* 15. *He fashioneth their hearts* 15
[*i.* he not onely made, but now directeth and disposeth their hearts and thoughts of the
same.] *Vers.* 16. *The King is not saued* [*i.* deliuered from danger, or getteth the vi- 16
ctorie] *by the multitude of an host* [*i.* by an host consisting of very many people] *neither
is the mightie deliuered* [*viz.* from the danger and power of his enemies] *by great strength*
[*viz.* of himselfe, or others for him, teaching that all is done and gouerned by the Lord.]
Vers. 17. *A horse is a vaine helpe* [*q. d.* a horse cannot helpe] And we may vnderstand 17
by *horse*, all aid and succour that man can haue] *and shall not deliuer any* [*viz.* that rideth
vpon him] *by his great strength* [*i.* by any thing that is in him, courage, swiftnesse, &c.
see *Iob* 39. 22, 23, &c.] *Vers.* 18. *The eie of the Lord*, [*i.* his fauourable countenance 18
and goodnesse] *is vpon them that feare him* [yea, and shall bee continually.] *Vers.* 19. 19
To deliuer their soules [*i.* their liues] *from death* [*i.* from all manner of danger and de-
struction that might bring death with it] *and to preserue them* [*i.* feed and nourish them
aliue, as he did *Eliah*, by Rauens] *in famine* [*i.* in the time when other people shall be op-
pressed with great want] *Vers.* 20. *Our soule* [*i.* our whole life and being, our inward and 20
our outward man] *waiteth for the Lord* [*i.* patiently tarieth the Lord, and his leasure: *q. d.*

seeing God doth thus and thus for his children, as he had declared before, verſ. 18, 19. This is it, that we doe and will doe, all the daies of our life, truſt in him with patience] *for hee is our helpe* [*i.* hee that helpeth vs] *and our ſhield*: ſee *Pſal.* 3. 3. *Pſal.* 11. 2.

21 *Verſ.* 21. *Our heart ſhall reioyce* [a principall part, for God ſpecially regardeth the heart, put for the whole man: *q. d.* we will reioyce, &c.] *in his holy name* [*i.* in his vertue, power and grace, as *Pſal.* 29. 1. And God is called *holy*, becauſe there is nothing in him but

22 holineſſe, nay, he cannot away with wickedneſſe, *Pſal.* 5. 4, 5.] *Verſ.* 22. *Let thy mercie, O Lord, be vpon vs, as wee truſt in thee.* [*viz.* that thou wilt ſhew vs mercie: not meaning, that they would haue no more mercie ſhewed them, than they had truſt, for that becauſe their hope was ſmall, would be ſmall alſo.]

Doctrine. Verſ. 1. *The conſideration of the dutie we owe to God, ſhould ſtirre vs vp to thankefulneſſe.* Verſ. 2, 3. *God loueth cheerefulneſſe in all the exerciſes that are to bee performed towards him; what comfort then can the lumpiſh and heauie worſhippers of his Maieſtie finde in the ſeruices that they performe?* Verſ. 4. *Whatſoeuer God doth, is righteous and good, and therefore they are much to blame, that will diſlike of his doings.* Verſ. 5. *God giueth plentifull teſtimonies of his mercie thereby, to the end hee might prouoke men to continuall thankefulneſſe.* Verſ. 6. *Confirmeth this article of our faith, God is the maker of Heauen and earth.* Verſ. 7. *Gods prouidence guideth all his creatures, and namely, and particularly, the Seas and great waters.* Verſ. 8. *The conſideration of Gods prouidence and gouernment, ſhould ſtrike a feare of his Maieſtie into the hearts of all people.* Verſ. 9. *The Lord needeth not great power, either to build vp, or deſtroy, as who is able of himſelfe, without all or any aid, to doe whatſoeuer pleaſeth him.* Verſ. 10, 11. *There is no wit nor wiſedome of man can take place againſt the Lord, for which, ſee* Prou. 21. 30. Verſ. 12. *True felicitie conſiſteth in this, that God doth loue thoſe that are his, and defend the ſame.* Verſ. 13, 14. *Declare, that nothing can be hid from Gods preſence and knowledge, the ſame doth verſ.* 15. *all which laid together, ſhould prouoke vs to walke in ſoundneſſe of heart in his ſight, and in much vprightneſſe before men.* Verſ. 16, 17. *Teach, that we muſt onely hang vpon the Lord, and that no outward meanes can doe any thing without his ſpeciall bleſſing.* Verſ. 18. *ſetteth out Gods fauour and goodneſſe towards his children, ſo doth verſ.* 19. Verſ. 20. *Teacheth vs patiently to abide the Lords leiſure, either for our owne deliuerance out of dangers, or for executing iudgement againſt the wicked.* Verſ. 21. *Teacheth vs ioyfulneſſe and thankefulneſſe to the Lord for his mercies.* Verſ. 22. *Teacheth vs to pray for the continuance of Gods mercie towards vs and others, becauſe there is in our ſelues much matter, moouing daily the Lord to pull from vs in wrath and diſpleaſure thoſe tokens of his grace that he hath giuen vs.*

PSALME 34.

Diuiſion. *THis Pſalme may bee diuided into three parts. In the firſt, the Prophet promiſeth that he will praiſe the Lord, exhorting others to doe the like, ſhewing ſundry cauſes why they ſhould ſo doe, from verſ.* 1. *to the end of the* 7. *In the ſecond, hee exhorteth the faithfull to feare the Lord, and to lead a holy life before men, ſhewing what fruits ſhall follow the ſame, from verſ.* 8. *to the end of the* 14. *In the third, he declareth the exceeding good will of God towards his children, and his heauie iudgements againſt the vngodly, from verſ.* 15. *to the end of the Pſalme.*

Senſe. The title, *A Pſalme of* Dauid [*i.* which *Dauid* made] *when he changed his behauiour* [*i.* when being wiſe and wirtie, he fained himſelfe to be mad, as 1 *Sam.* 21. 13.] *before* imele ch [he is called in *Samuel, Achiſh*, and named there, King of *Gath*, which

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was a city of the Philiſtines: but here hee calleth him by a name common to all the Kings of that Countrey, as *Pharao* was to the Egyptians, and *Ceſar* is to the Emperours.] *Who drove him away* [*viz.* from his preſence and countrey.] *Verſ.* 1. *I will giue thankes alwaies vnto the Lord* [*i.* in the time of proſperity and aduerſity: *q. d.* in what ſtate ſoeuer I ſhall bee, I will praiſe him]. *his praiſe ſhall be in my mouth continually* [*i.* I will praiſe him, and that with my mouth, *i.* the words of my mouth without ceaſing.] 1

Verſ. 2. *My ſoule* [*i.* my inward man, for he had before ſaid, that he would doe it with his mouth: or elſe take it for the whole man, a part put for the whole] *ſhall glory* [*i.* much reioice, and euen as it were boaſt] *in the Lord* [*i.* of him, and the helpe that hee hath giuen me] *the humble ſhall heare and be glad* [*viz.* not only for mee, but alſo for themſelues, becauſe that by my example, they ſhall conceiue good hope of like deliuerance.] 2

Verſ. 3. Hee ſpeaketh to the humbled and faithfull people, willing them to ioyne with him in the praiſe of God, that ſo his praiſes may be more large and publike.] 3

Verſ. 4. *I ſought the Lord* [*i.* had recourſe vnto him by praier, *viz.* in the time of my affliction] *and he heard me* [*i.* yeelded to my petition and granted it] *he deliuered me out of all my feare.* [he putteth the effect for the cauſe, meaning dangers, which made him afraid.] 4

Verſ. 5. *They* [*i.* the humble and faithfull, of whom before, *verſ.* 2.] *ſhall looke vnto him* [*i.* diligently and carefully attend for aid and ſuccour from him, ſee *Pſal.* 123. 2.] *and run to him* [*viz.* with haſte in their troubles, and boldneſſe in reſpect of obtaining] *and their faces ſhall not be aſhamed.* [*i.* they ſhall not hang downe their heads and countenances for ſhame, as they were wont to doe, but ſhall lift vp their heads, and looke on high, and goe vnto God without any doubting.] 5

Verſ. 6. The Prophet ſheweth what ground theſe good men ſhall haue of their praiers, *viz.* his particular example, and deliuerances beſtowed vpon him.] *This poore man* [*viz.* *Dauid* in the time of his greateſt pouerty and affliction] *cried* [*i.* praied earneſtly vnto the Lord] *and the Lord heard him, and ſaued him* [*i.* deliuered him, ſee verſ. 4. of this Pſalme.] 6

Verſ. 7. *The Angell* [*i.* Angels, one number for another: For the word *Angell*, is in this place the name of the kind of them, as you would ſay, and therefore muſt not bee referred to one alone, but to many] *pitcheth round about them* [*i.* doth not only watch diligently ouer them, and care for them, but defendeth and ſaueth them againſt the force of all their foes, yea, and as hee ſaith in the laſt part of this verſe] *and deliuereth them* [*viz.* out of their dangers: not that the Angels haue this of themſelues, but becauſe they are furniſhed with ſuch power from God for the comfort of his children.] 7

Verſ. 8. *Taſte yee and ſee how gracious the Lord is* [*viz.* with the mouth of your minde, and the eies of your faith, for otherwiſe Gods goodneſſe cannot be perceiued: it is a metaphoricall ſpeech, from bodily to ſpirituall things.] 8

Verſ. 9. *Feare the Lord* [*i.* addict your ſelues wholly to his ſeruice, a part of Gods worſhip put for the whole, as verſ. 11. of this Pſalme.] *for nothing wanteth to them that feare him* [*viz.* that God (who knoweth what is better for them than they themſelues) ſeeth to be meet and good for them.] 9

Verſ. 10. *The Lions*, [or rather the young Lions that are of great force, and ready to catch or deuoure a prey: vnderſtand it, either of the beaſts themſelues, or elſe of rauenous men, which in power are like to Lions: the latter, by reaſon of that which followeth in this verſe, ſeemeth to be moſt agreeable] *doe lacke* [for all their cruelty and rapine] *and ſuffer hunger* [*i.* many times pine away and miſerably periſh] *but they which ſeeke the Lord, ſhall want nothing.* [ſee verſ. 4. of this Pſalme.] 10

Verſ. 11. Hee ſpeaketh vnto the godly, calling them *children*, to declare how dearely he would loue them, that would learne Gods true religion.] *hearken vnto me* [*viz.* not onely with your outward eares, but with your minde imbrace that ſound doctrine, that I ſhall propound vnto you.] 11

Verſ. 12. *What man is he that deſireth life* [*viz.* good and bleſſed, both here in this world, and in eternall glory] *long dayes* [*i.* long life, the daies wherein men liue being put for life it ſelfe] *to ſee good* [*i.* to haue experience, triall, and taſte as it were of thoſe things which may make this life good and pleaſant: a Metaphor from one ſenſe to another.] 12

Verſ. 13. *Keepe thy tongue from euill* [*viz.* ſpeech: hee meaneth that men ſhould take heed that they offend not with their mouth, not words proceeding out of it, as *Dauid* in another place ſaith of himſelfe, *hee was vtterly purpoſed that his mouth ſhould not offend:* 13

so that hee meaneth that men must beware of back-biting, slandering, lying, filthy talking, and idle words] *and thy lips* [hee putteth *tongue* and *lips*, which are naturall instruments, whereby the voice is framed, for words vttered by them] *that they speake*
14 *no guile* [*i.* no manner of deceit whatsoeuer, nor for any cause.] *Vers.* 14. *Eschew euill* [*i.* all manner of euill whatsoeuer] *and doe good* [*i.* carefully striue to performe all good and holy duties] *seeke peace* [*i.* endeuour to liue peaceably with all men, as *Rom.* 12. 18.] *and follow after it* [*viz.* if thou see it going away. *q. d.* vse all the meanes thou canst to entertaine and vphold it, yea pursue it, and that with eagernesse rather
15 than lose it, or depart from it.] *Vers.* 15. Hee speaketh of God according to man, vnderstanding by *eies*, fauour and goodnesse, and by *eares*, the ready inclination in God, to heare the praiers of his] *vpon the righteous* [*viz.* for their good, that so hee
16 may graciously prouide for them] *their cry* [*i.* their earnest praier.] *Vers.* 16. *But the feare of the Lord* [*i.* his iudgements and angry countenance] *is against them that doe euill.*
17 [*viz.* to root them out.] *Vers.* 17. [see *vers.* 6. of this Psalme.] *Vers.* 18. *The*
18 *Lord is neere* [*viz.* by his maiesty, power, and helpe, either in respect of himselfe, or else by his creatures, which he hath at commandement] *by contrite heart* and *afflicted in spirit*, the Prophet meaneth all one thing, *viz.* them that bee ouerwhelmed with euill, and as it were in extremity, so that they are in a manner killed as it were, with the greatnesse of their calamity, and are at the point of yeelding vp their life: in whom notwithstanding these afflictions worke, that they are not of a lofty mind, either against God or man, but humble rather and lowly, see *Psal.* 51. 17.] *Same such* [*i.* deliuer them out of their
19 dangers, and in fine bring them to eternall blessednes.] *Vers.* 19. *Great are the troubles of the righteous* [*viz.* by their malicious enemies] *but the Lord deliuereth him out of all*
20 [*i.* setteth him free from all affliction in despight of his mighty enemies.] *Vers.* 20. *He keepeth all his bones* [*i.* God defendeth his in part, and in whole; for by *bones*, which are a part of man, he meaneth the whole man] *not one of them is broken* [*viz.* without Gods will, as *Mat.* 10. 29. 30. Meaning by *broken*, hurt or perished, how little soeuer it bee.]
21 *Vers.* 21. *But malice shall slay the wicked* [or *mischiefe* rather that they haue done against God and his children: or as one readeth, *affliction*, *viz.* sent from the Lord, which I very well like of, for as he had shewed in the other verse Gods care ouer his; so here he sheweth his iudgements against the wicked: and so it is an amplification by the contrary.]
22 *Vers.* 22. *The Lord redeemeth* [*i.* from death, and all dangers] *the soules of his seruants,*
3 [*i.* the liues.]

Doctrine. Vers. 1. *Because Gods goodnesse is continuall, our thankes should bee continuall, that so though there cannot bee a full answering to his goodnesse, yet there may bee some proportion betweene his fauours and our praises.* Vers. 2. *Gods goodnesse towards vs, and our thankefulnesse to God, should bee meanes to draw on others to a spirituall ioy.*
1 Vers. 3. *It is good to exhort one another to holy duties, for so wee may sober vs one another to good works, and to ioyne all together in the exercises of Gods seruice, that so his praises may bee more publike and solemne than otherwise.* Vers. 4. *God graciously heareth his childrens praiers, and mercifully deliuereth them out of their dangers.* Verses 5. and 6. *Gods mercy to some one of his children, should bee not onely a spurre to prouoke the rest to come to the Lord, but an argu-*
11 *ment of assured hope, that they shall obtaine and receiue deliuerance at Gods hands.* Vers. 7. *The vnspeakeable goodnesse of God appeareth in that, that not onely hee himselfe watcheth ouer vs, which is all in all, but for the strengthening of our*
1 *faith, giueth vs a guard of Angels.* Vers. 8. *Trust in God, is the meane to true blessednesse.* Vers. 9. *All good things belong to those, that sincerely serue the Lord, godlinesse hauing, as the Apostle saith, the promise of this life that now is, and of that which is to come.* Vers. 10. *Gods children are in many degrees in better*
11 *case than the wicked and vngodly.* Vers. 11. and 12. *We are to teach others according to the measure of gifts that wee haue receiued.* Vers. 13. *The tongue, lips, and words must bee rightly gouerned, and all subtilty must bee auoided.* Vers. 14. *All euill must bee shunned, and all good performed, and namely, a peaceable and*

quiet

quiet conuersation must bee pursued. Verſ. 15. 18. *Expresse Gods carefull prouidence and watching ouer his children, which should yeeld them no small comfort against the terrors and feares that they feele within and without.* Verſ. 16. 21. *Set out his iudgements against the vngodly.* Verſ. 17. *God graciously heareth the praiers of his seruants.* Verſ. 19. *Though this be the portion of Gods children, to suffer many afflictions, yet they need not to be discouraged, for God standeth by them, to deliuer them out of all.* Verſ. 20. *Expresseth Gods prouidence ouer his.* Verſ. 22. *The way to auoid all dangers, is stedfast trust in the Lord.*

PSALME 35.

THis Pſalme ſpecially propoundeth two things: *firſt, the praier that the Prophet made againſt his enemies, declaring what good ſhall come thereby, both to himſelfe and others. Verſ.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 17, 18, 19, 22, 23, 24, 25, 26, 27, 28. *Secondly, a deſcription of the malicious and hard hearted nature of the wicked men, who neither for the miſerie that the Prophet was in, nor for the kindneſſe hee had ſhewed them, would pittie his caſe, but proceeded notwithſtanding to all manner of outrage againſt him. Verſ.* 11, 12, 13, 14, 15, 16, 20, 21. Diuiſion.

The title is expounded before, *Verſ.* 1. Hee praieth the Lord to defend him and his cauſe againſt thoſe that purſued him, euen to the death as it were. *Verſ.* 2. *Lay hand vpon thy ſhield* [he ſpeaketh to God as though he were a mightie warriour or Captaine] *for mine helpe* [i. to defend and helpe me.] *Verſ.* 3. *Stop the way* [i. let mine enemies, that they ruſh not vpon me, to doe me outrage.] *Say vnto my ſoule* [i. make mee to feele inwardly by the mightie working of thy grace] *I am thy ſaluation* [ſee *Pſal.* 3. 8. *Verſ.* 4. *Let them be confounded that ſeeke after my ſoule* [i. life, *viz.* to take it away] *let them bee turned backe* [as men that are diſcomfited in the battell, and haue an ouerthrow. He continueth in his metaphor taken from warre, and vſed before, verſ. 2, 3.] *Verſ.* 5. *Let them be as chaffe* [ſee *Pſal.* 1. 4. He meaneth that he would haue them flie, and be like to chaffe, which can remaine in no place ſafe and ſteady, by reaſon of the wind] *let the Angell* [ſee *Pſal.* 34. 7. For as God vſeth his Angels in the defence of his ſeruants, ſo he doth exerciſe his iudgements againſt the wicked by their miniſterie] *fearter them* [i. their perſons and their miſchieuous practiſes.] *Verſ.* 6. *Let their way* [*viz.* wherein they ſhould walke, and by which they would thinke to eſcape] *be darke* [ſo that they may not ſee which way ſafely to flie] *and ſlipperie* [that they may not quickly and with ſpeed flie away, thinking to eſcape] *and let the Angell of the Lord* [ſee verſ. 5 of this Pſalme] *perſecute them* [i. purſue them with grieuous puniſhments from thee: for perſecute, is not here taken in the ill part, as vſing a tyrannie againſt them.] *Verſ.* 7. *For without cauſe* [*viz.* on my behalfe] *they haue hid their pit* [*viz.* which they dig to make me fall into] *and their net* [*viz.* which they laid to ſnare and catch me withall: ſee *Pſal.* 7. 15. *Pſal.* 10. 9.] *for me,* [i. to catch me in] *for my ſoule* [i. life, *viz.* that they might take it away.] *Verſ.* 8. *Let deſtruction come vpon him* [either it is the ſingular number for the plurall, this being a ſudden change of the number, or elſe by one that was chiefe amongſt them, hee vnderſtandeth all the reſt] *let him fall into the ſame deſtruction* [ſee *Pſal.* 7. 15, 16.] *Verſ.* 9. *Then my ſoule* [i. my heart and minde, and all that is within me, *Pſal.* 103. 1.] *ſhall bee ioyfull in his ſaluation* [i. in the deliuerance that hee worketh for me and mine: ſee *Pſal.* 3. 8.] *Verſ.* 10. *All my bones* [a part of the body for the whole,

whole, as *Pſal.* 34. 20. He had ſaid before that in the inward man, now he ſaith that in the outward man alſo he will be ioyfull in the Lord, and the great deliuerances that hee
11 hath wrought for him, *Pſal.* 18. 50.] *Verſ.* 11. *cruell witneſſes* [*i.* ſuch as exerciſed all crueltie] *did riſe vp* [*viz.* againſt me] *they asked of me things that I knew not* [*viz.* by the way of demand and queſtioning: hee meaneth that they did as it were examine, and would haue had him to haue confeſſed ſuch things as hee neuer knew, much leſſe did.]
12 *Verſ.* 12. *They reward mee euill for good* [*viz.* which I did to them] *to haue ſpoiled my ſoule.* [*q. d.* ſo farre their euill towards me extended, that they went about to take away
13 my life.] *Verſ.* 13. *Yet I* [*viz.* behaued my ſelfe otherwiſe] *when they were ſicke* [*i.* in ſome grieuous calamitie, one kinde *viz.* of ſickneſſe put for many] *I was cloathed with ſacke* [*viz.* in token of heauineſſe and mourning for them: ſee *Pſal.* 30. 11. *Gen.* 37. 34.] *I humbled my ſoule* [*i.* I afflicted my life by abſtinence from meats, &c. Now faſting is called humbling, not becauſe that euery one that faſted was humbled; but becauſe it was an outward teſtimonie of that that either was, or ſhould haue beene within] *and my praier was turned, &c.* [amend it thus, *and my praier returned into my boſome.* [*q. d.* I did wiſh ſo well to them, that I would gladly haue my praier to come to my ſelfe: ſo that if I wiſhed them any euill, I did as it were, pray that the ſame might fall vpon mine owne
14 head.] *Verſ.* 14. *I behaued my ſelfe as to my friend, or as to my brother* [*i.* I did all duties of courteſie to them in their aduerſitie, ſo that my deareſt friend or brother, could not well haue looked for any more.] *I humbled my ſelfe* [*i.* afflicted my ſelfe with mourning, yea] *mourning as one that bewaileth his mother* [*i.* my mourning was ſo earneſt and vehement, as his is that is wont to bewaile the death of his mother: which we know
15 by naturall experience to be very much.] *Verſ.* 15. *The abiects aſſembled themſelues* [*i.* the off-ſcouring of the common people: ſee *Iob* 30. 1. 2. 9.] *and I knew not* [*i.* I did not ſo much as thinke of it, till it was performed] *and ceaſed not* [*i.* without ceaſing.]
16 *Verſ.* 16. *With the falſe ſcoffers* [vnderſtand the word that goeth before, *viz.* they gathered themſelues together, or aſſembled themſelues with the falſe ſcoffers, &c.] *gnaſhing their teeth againſt me* [*i.* raging againſt me through moſt vehement anger, and ſhewing that their anger by gnaſhing their teeth, for he putteth the ſigne of great heat and anger,
17 for anger it ſelfe] *Verſ.* 17. *Lord, how long wilt thou behold this?* [*viz.* and leaueſt this their wickedneſſe alone vnpuniſhed] *deliuer my ſoule* [*i.* mee my ſelfe, or my whole man] *from their tumult,* [*viz.* which they raiſe vp againſt me, vnderſtanding by *tumult,* ſuch things as fall out commonly in tumults, as bloudſhed, murther, &c.] *euen my deſolate ſoule* [ſee *Pſal.* 22. 20.] *from the Lions* [*i.* from cruell and rauenous men: *Pſal.* 34.
18 10. *Pſal.* 22. 21.] *Verſ.* 18. *So will I giue thee thankes in a great congregation.* [ſee
19 *Pſal.* 22. 25.] *Verſ.* 19. *Let not them that are my enemies vniuſtly, reioyce,* [*viz.* in reſpect of any thing that I haue done againſt them] *winke with the eie,* [as men ſometimes doe, when they reioyce in ſomething. Hee meaneth, that hee would not haue them made glad by any euil that ſhould come vnto him] *without a cauſe.* [ſee verſ. 7. of this
20 Pſalme] *Verſ.* 20. *They imagine* [*viz.* firſt in their hearts, and afterwards expreſſe them with their mouthes] *deceitfull words* [*i.* words to cloake and colour their deceit] *againſt the quiet of the land.* [*Dauid* ſpeaketh this of himſelfe and thoſe that tooke his part, who were charged to bee rebels and diſturbers of the peace: but hee ſheweth that they were otherwiſe: and by *quiet,* hee vnderſtandeth quiet people, that would haue
21 beene glad to haue liued peaceably and quietly.] *Verſ.* 21. *They gaped on me with their mouthes,* [*i.* they did not onely ſpeake againſt mee with an open mouth, that all men might heare them, but alſo made mocks at mee with their gapings and mowings: ſee *Iob* 16. 10. *Pſal.* 22. 7. *Iſaiah* 57. 4.] *ſaying, Aha, aha!* [theſe are words of reioycing for the hauing of that they deſired] *our eie* [*eie* put for eies, vnleſſe wee would ſay, that all the wicked are ſo ioyned together, that they ſeeme to haue but one eie, heart, head, &c.]
hath ſeene. [*viz.* his ruine and deſtruction, and the euils which wee hoped and wiſhed ſhould come vpon him: ſuch ſupplies you ſhall ſee made, though in another ſenſe,
22 *Pſal.* 54. 7. *Pſal.* 59. 10. *Pſal.* 118. 7. and in ſundry others.] *Verſ.* 22. *Thou haſt ſeene it,* [*viz.* their iniurie, and outragious malice againſt me] *Keepe not ſilence,* [*q. d.* ſeeing thou art a Iudge, ſit not ſtill, but prepare thy ſelfe to exerciſe iudgement againſt

them

them. This and that that followeth, verſ. 23, 24. are ſpoken of God, according to man.] *Verſ.* 24. *Let them not reioyce ouer me* [*viz.* by reaſon of ſome calamities and afflictions that thou ſhalt lay vpon me: ſee *Pſal.* 30. 1.] *Verſ.* 25. *Let them not ſay in their hearts, O our ſoule, reioyce.* [*viz.* becauſe we haue that we deſired.] *Verſ.* 26. He praieth for the confuſion of the wicked, as in verſ. 4. of this Pſalme. *Verſ.* 27. *Let them bee ioyfull and glad, that loue my righteouſneſſe,* [*i.* fauour and beare good will to my righteous cauſe: ſee *Pſal.* 4. 1.] *which loueth* [*i.* liketh of, and furthereth by wonderfull meanes] *the proſperitie of his ſeruant.* [*i.* the proſperous eſtate in all reſpects.] *Verſ.* 28. *My tongue ſhall vtter* [*i.* ſpeake of] *thy righteouſneſſe* [*viz.* which thou ſheweſt to thine in defending them, and to the vngodly in plaguing them for their wickednеſſe] *euery day* [*i.* continually, and without ceaſing, as it were.]

24 25 26 27 28

Verſ. 1. *When men deale vniuſtly, it is good to goe to the Lord for our defence, who is the God of all righteouſneſſe, and who both can and will helpe vs againſt all iniuries and oppreſſions.* Verſ. 2, 3. *If God be on our ſide, we need not care who be againſt vs.* Verſ. 4, 5, 6. *Teach, that wee may pray againſt the enemies of Gods Church, as alſo verſ.* 19. Verſ. 7. *Sheweth, that ſuch is the corruption of the vngodlies nature, that though they haue no cauſe to worke miſchiefe, yet they muſt doe it.* Verſ. 8, 9. *Wee may reioyce in the ouerthrow of Gods enemies, and in the deliuerance of his people.* Verſ. 10. *Gods power onely worketh deliuerance, and that then when things ſeeme to be moſt deſperate, that ſo the greater glory may be to him in his workes, and his people haue the more ſtrong faith in him.* Verſ. 11. *Cruell and falſe witneſſes are neuer wanting to accuſe Gods Saints.* Verſ. 12. *It is the nature of the wicked to requite good with euill.* Verſ. 13, 14. *Gods children ſpare not to doe good to all, yea, to the vngodly.* Verſ. 15, 16. *Shew, that it is no new thing, that the wicked of all ſorts conſent and agree together againſt the good.* Verſ. 17. *God ſometimes deferreth the puniſhment of the vngodly, that hee may in the end pay them to the full.* Verſ. 18. *Gods benefits require at our hands thankefulneſſe.* Verſ. 19, 20, 21. *The hypocriſie of the vngodly is ſet out.* Verſ. 22. *God ſeeth all things euery where.* Verſ. 23, 24. *Deliuer the ſame doctrine that verſ.* 1. *of this Pſalme doth.* Verſ. 25. *The enemies of God will reioice in the deſtruction of the good, when they haue performed it: by which wee may ſee what a height of iniquitie they grow to, not onely doing that which is euill, but glorying in that which is ſtarke naught.* Verſ. 26. *Is the ſame almoſt word for word with verſ.* 4. Verſ. 27. *The godly ſhould reioyce in one anothers proſperitie: for in that in ſome ſort, ſtandeth the feeling of the communion of Saints; and praiſe the Lord for it, who hath therefore giuen it them, that ſome glory might thereby redound vnto him.* Verſ. 28. *And that not in heart, but in mouth alſo, God requiring both the one and the other in the accompliſhment of that dutie; and that not once onely, but continually, as it were, becauſe there is neither end nor meaſure of his goodneſſe towards his Saints.*

Doctrine.

Psalme 36.

THis Pſalme may bee diuided into three parts. *In the firſt, the Prophet deſcribeth the maliciouſneſſe, diſſembling, curſed ſpeech, and other great wickedneſſe of the vngodly, from verſ.* 1. *to the end of the* 4. *In the ſecond, he ſetteth out Gods great mercie and goodneſſe towards all, but chiefly towards his children, and that from verſ.* 5. *to the end of the* 9. *In the third, he praieth for the continuance*

Diuiſion.

continuance of Gods goodneſſe towards his children, and the ouerthrow of the wicked, foretelling their deſtruction, from verſ. 10. to the end of the Pſalme.

Senſe.

The title is expounded before, *Pſal.* 4. and *Pſal.* 18.] *Verſ.* 1. *Wickednesſe* [*i.* that heape of wickednesſe which the vngodly man committeth] *ſaith to the wicked man* [*i.* telleth him, and others as well as him] *euen in my heart* [*i.* my heart and conſcience alſo, bearing me record of this: and this would be read by a parentheſis] *that there is no feare of God before his eies.* [*i.* that he feareth not the Lord in any thing hee doth] *q. d.* by the wickednesſes which the vngodly commit, I iudge verily, that hee hath not any feare of God at all: and that though ſometimes he labour to couer and diſguiſe his vngodlineſſe; yet I ſee it ſo plainly, that mee thinketh I heare it ſpeake.] *Verſ.* 2. *For hee flattereth himſelfe* [*i.* alloweth and liketh, yea, praiſeth himſelfe] *in his owne eies,* [*i.* in his owne iudgement, or elſe in the things that he doth: vſing the *eies*, which ſerue as directors in the performance of things, for things performed: in both theſe ſenſes you haue the word *eies*, vſed ſundry times in Scripture] *while* [*i.* whereas in the meane ſeaſon] *his iniquitie is found worthy to bee hated.* [*viz.* for the greatneſſe and notorioſneſſe thereof.] *Verſ.* 3. *The words of his mouth are iniquitie and deceit,* [*i.* inſtruments and meanes to performe iniquitie and deceit] *he hath left off to vnderſtand* [*i.* hee burieth that light of knowledge and iudgement that hee hath] *and to doe good.* [*i.* hee ceaſeth from doing of ſuch good things, as before in hypocriſie he performed.] *Verſ.* 4. *Hee imagineth miſchiefe vpon his bed,* [*i.* is ſo ſharpe ſet vpon wickednesſe, that hee ſpareth not to breake his ſleepe to deuiſe of it] *hee ſetteth himſelfe* [*viz.* both in his counſell and practice: *q. d.* he endeuoureth by all the meanes he can, to doe euill, yea, though it bee neuer ſo notorious] *vpon a way that is not good,* [*i.* vpon a courſe of life, and practiſes in the ſame.] *Verſ.* 5. He burſteth forth into the commendation of Gods goodneſſe, faithfulneſſe, righteouſneſſe, and iudgements: which hee commendeth for the excellencie, depth, infiniteneſſe and vprightneſſe thereof, that notwithſtanding all things were ſo diſordered amongſt the wicked, as hee had before recited, yet ſtill God remained alwaies like to himſelfe.] *Thy mercie, O Lord* [*i.* the goodneſſe and kindneſſe that thou ſheweſt to all] *reacheth vnto the heauens,* [*i.* is as high as the heauens: ſo that if the vngodly would thinke they could ſtop it from others, it is no more poſſible for them, than to reach to the heauens] *and thy faithfulneſſe* [*viz.* which thou vſeſt in performing thy promiſes] *vnto the clouds.* [expound this, *vnto the Heauens*, as in the firſt part of this verſe.] *Verſ.* 6. *Thy righteouſneſſe* [*viz.* which thou exerciſeſt towards all, both good and bad, giuing vnto euery man that which is due vnto them] *is like the mightie mountaines,* [*i.* ſtable, firme, and cannot be altered: or elſe thus, is excellent and praiſe-worthy, as all things that come from thee are] *thy iudgements* [*viz.* which thou executeſt vpon all the earth, and namely, vpon the vngodly rout] *is like a great deepe,* [*i.* are vnſearchable, and beyond the reach and compaſſe of mans wit, as a depth without bottome cannot be founded: ſee *Rom.* 11. 33.] *thou Lord, doeſt ſaue* [*i.* thou ſtretcheſt out thy prouidence, not onely ouer men, but ouer beaſts, and doeſt deliuer them all, in dangers and diſtreſſes: ſee 1 *Tim.* 4. 10.] *Verſ.* 7. *The children of men* [*i.* men and their race or poſteritie] *truſt vnder the ſhadow of thy wings.* [*viz.* to finde comfort, eaſe, and reliefe: by *ſhadow of Gods wings*, he vnderſtandeth Gods protection and defence: alluding, as it ſhould ſeeme, to young Chickens, that when the Kite houereth ouer them, commit themſelues to the defence of the Hens wings, by ſhrowding themſelues vnder them: ſee *Pſal.* 17. 8.] *Verſ.* 8. *They* [*i.* the godly] *ſhall be ſatisfied with the fatneſſe* [*i.* the plenty and abundance] *of thine houſe,* [*i.* of thy tabernacle: he putteth one benefit, which was a moſt euident ſigne of Gods fauour, for all his bleſſings, meaning, that they ſhould bee filled with the abundance of all good things that were reſerued, and did appertaine to Gods children, that did hang wholly vpon him] *out of the riuer of thy pleaſures.* [*i.* out of thoſe pleaſures which come moſt plentifully from thee, as from a riuer that neuer will be drie: all this verſe is allegorical, vnderſtanding by *ſatisfying, fatneſſe, drinking, pleaſures,*

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pleaſures, and ſuch like, abundance of all graces, both bodily and ſpirituall] *Verſ.* 9. *For with thee* [*i.* in thy power, ſo that alſo thou doeſt communicate it vnto others, and yet haſt not the leſſe thy ſelfe] *is the well of life*, [*i.* fulneſſe and perfection of life: ſo that we ſee, that without him there is nothing but death: and hee ſpeaketh not here onely of naturall life, but alſo of a ſpirituall life, and eternall life elſewhere] *in thy light* [*viz.* which thou beſtoweſt vpon vs, of knowledge and vnderſtanding] *ſhall wee ſee light* [men then are altogether blinde, if they bee not lightned by this light.] *Verſ.* 10. *Extend thy louing kindneſſe to them that know thee*, [*viz.* by the light of thy word, and the aſſured teſtimonie of thy ſpirit] *to them that are vpright in heart.* [ſee *Pſal.* 32. 11.] *Verſ.* 11. *Let not the foot of pride* [*i.* the power and force of proud men, who are wont to tread all vnder their feet in contempt: putting a part of a man for the whole, and *pride* it ſelfe, being a qualitie, for a proud perſon:] *come againſt me* [*i.* preuaile ouer me] *let not the hand* [*i.* the power and force] *of the wicked men moue mee.* [*viz.* from that ſtaiednеſſe and ſtedfaſtneſſe that I haue in thee.] *Verſ.* 12. *They are fallen downe that worke iniquitie*, [*viz.* let them not ſtand] *and ſhall not bee able to riſe.* [*viz.* for all their force and power: by which ſpeech alſo he noteth, that their fall ſhall be without all hope of recouerie.]

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Verſ. 1. *Wickednеſſe performed, thruſteth men forward from one wickednеſſe to another, euen to ſhake off all feare of God: it is therefore good to withſtand the beginnings of euill.* Verſ. 2. *Vngodly men flatter themſelues in their ſinne, and the things that they doe; calling good euill, and euill good: alſo it teacheth that we ſhould hate ſinne in our ſelues and others.* Verſ. 3. *The vngodly are full of hypocriſie, they darken the light of knowledge that they haue, and are ſtrangers from well-doing.* Verſ. 4. *The vngodly ſpare no paine to performe wickednеſſe, whoſe trauell in bad cauſes, ſhould teach vs what paines we ought to take about good things.* Verſ. 5, 6, 7. *Teach that it ſhall be good for vs often to meditate vpon God his mercie, to keepe vs from deſpaire: vpon his faithfulneſſe, to ſtrengthen our hope and faith in him: vpon his righteouſneſſe, to prouoke vs to well-doing: and vpon his iudgements, to diſcourage vs from euill.* Verſ. 6. *Teacheth vs to bridle our curioſitie, ſeeing Gods iudgements are vnſearchable, it teacheth vs alſo the generall prouidence and care that God hath ouer all things.* Verſ. 7. *Teacheth vs to hang onely vpon the Lord, and to truſt in him alone.* Verſ. 8. *Gods children ſhall haue abundance of all, both corporall and ſpirituall bleſſings, or elſe in the middeſt of their wants haue a contented minde, hauing learned before to lacke, if God will haue it ſo.* Verſ. 9. *Man hath neither life nor light in himſelfe, till it be communicated vnto him from God: how dare the* Pelagians *then affirme, that they haue will and power to doe good?* Verſ. 10. *Teacheth vs that we ought to pray for Gods people.* Verſ. 11. *That wee ought to pray againſt Gods enemies, and for our ſelues particularly.* Verſ. 12. *Setteth out the ruine of all the wicked and vngodly: which being well weighed, ſhould make vs the more comfortably to beare the croſſes that God will haue vs ſuffer at their hands.*

Doctrine.

PSALME 37.

THis Pſalme may be diuided into foure eſpeciall parts. *In the firſt, the Prophet admoniſheth the godly not to be grieued at the wickeds proſperitie, and the godlies calamitie, but rather to wait, and that with patience, the end that the Lord hath appointed to both, from verſ.* 1. *to the end of the* 11. *In the ſecond part hee deſcribeth the wicked practiſes of the vngodly againſt the righteous, noting withall, Gods iuſtice in puniſhing the one, and his mercie in defending and bleſſing the other, from verſ.* 12.

Diuiſion.

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to the end of the 22. In the third, hee setteth out the excellent qualities wherewith Gods children are endued, as notes of speciall comfort vnto themselues, to know that they are Gods children, intermingling now and then, exhortations to goodnesse, and iudgements against the vngodly and their seed, from vers. 23. to the end of the 33. In the fourth, because we can hardly tarie the Lords leasure, hee repeateth againe his exhortation to patience: shewing the sudden fall of the wicked, but the prosperous and continuall good estate of his children, from vers. 34. to the end of the Psalme.

Sense. The title is expounded already. *Vers.* 1. *Fret not thy selfe* [*viz.* against God, or
1 else be not grieued] *because of the wicked men,* [*viz.* that they flourish in wealth] *neither be enuious* [*viz.* against them that are wicked and wealthie.] The Prophet meaneth, that he would not haue a godly man to fret against God, as though hee did not iustly diuide to euery man his portion, or to grieue himselfe, or to enuie at others, for the abundance
2 of wealth and riches that other wicked men haue.] *Vers.* 2. *For they shall soone bee cut downe* [this is a reason of the former speech, meaning, that neither they, nor their prosperitie shall long endure] *like grasse,* [*viz.* with a Sithe, and euen at one blow] *as the greene herbe.* [*i.* suddenly consume and come to nothing: see *Isaiah* 40.6. *Matth.* 6.30.]
3 *Vers.* 3. *Trust thou in the Lord,* [in these words is contained the seruice of God] *and doe good,* [in these are comprehended mutuall duties, one of vs towards another] *dwell in the land,* [*viz.* without looking so much at the wicked rich men, hanging alwaies vpon God] *and thou shalt bee fed.* [*i.* thou shalt haue all good things ministred vnto thee.]
4 *Vers.* 4. *Delight thy selfe* [*i.* take thy greatest, yea, and thy onely pleasure] *in the Lord,* [and the good things that he hath prepared for thee] *and hee shall giue thee thine hearts*
5 *desire.* [*i.* whatsoeuer thine heart can wish.] *Vers.* 5. *Commit thy way vnto the Lord,* [*i.* thy selfe, life, and all thy affaires] *and he shall bring it to passe.* [*i.* whatsoeuer thou com-
6 mitteſt to him.] *Vers.* 6. *And hee shall bring forth* [*viz.* to light and knowledge] *thy righteousnesse* [*v.* thy righteous causes, as *Psal.* 4. 1. and thy holy conuersation] *as the light,* [*viz.* of the day when the Sunne is vp] *and thy iudgement* [*i.* iudgement pronounced on thy side, proouing the vprightnesse of thy matters] *as the noone day.* [*i.* most clearely, for then is the day most bright.] *Vers.* 7. *Wait patiently vpon the Lord,* [*i.* with pati-
7 ence tarrie his time] *fret not thy selfe for him* [*i.* at him, or because of him: *q. d.* let not his wealth be an occasion of griefe and fretting to thee] *in his way.* [*i.* in the things hee
8 taketh in hand.] *Vers.* 8. *Cease from anger* [*viz.* either against God, as *Ionah.* 4. 9. or against men] *also to doe euill.* [*q. d.* let not thy fretting carrie thee to doe that which thou
9 maiest not doe: see *Ephes.* 4. 26.] *Vers.* 9. *Euill doers shall be cut off,* [*viz.* from the earth, according to that he saith in an other place, *The vngodly shall not liue out halfe his daies*] *wait vpon the Lord* [*viz.* in hope and patience, as vers. 7. of this Psalme.] *They that wait vpon the Lord, inherit the land.* [*i.* shall liue long in this life, and afterwards bee made
10 partakers of eternall life. *Vers.* 10. *Yet a little while* [vnderstand, wait thou in hope and patience] *and the wicked shall not appeare* [*viz.* amongst men, because hee shall bee taken away, as by experience he himselfe proued, vers. 36. of this Psalme] *looke* [*viz.* to see, if thou canst see or find] *after his place,* [*i.* the place where hee remained and dwelt] *and hee shall not bee found.* [*viz.* aliue and amongst men: see vers. 36. of this
11 Psalme] *Vers.* 11. *Meeke men* [see *Psal.* 25. 9.] *shall possesse the earth,* [see vers. 9. of this Psalme.] *and shall haue their delight* [*viz.* satisfied, as *Psal.* 36. 8.] *in the multitude of peace.* [*i.* with plentie and abundance of all good things: for so is peace many times taken in the Scripture. God doth in his word many times promise vnto his children long
12 life, abundance, and whatsoeuer may be wished, as it were, in this life.] *Vers.* 12. *The wicked practiseth,* [*viz.* all manner of mischiefe] *and gnasheth his teeth.* [see *Psal.* 35.
13 16.] *Vers.* 13. *The Lord shall laugh him to scorne:* [see *Psal.* 2. 4.] *for hee seeth*

[*i.* the

[*i.* the Lord knoweth] *his day* [*i.* the day wherein he will take vengeance vpon the vngodly: which may be called Gods day, becauſe he then viſiteth; or the wickeds day, becauſe he is then puniſhed, and he vſeth *day*, for time of viſitation, and it is elſewhere vſed in the Scripture.] *Verſ.* 14. By *ſword* and *bow*, he meaneth all the inſtru- 14
ments that the vngodly doe vſe to hurt the righteous by, ſee *Pſal.* 7. 12, 13.] *Verſ.* 15. He ſheweth that the weapons which they ſhall vſe, ſhall not onely not hurt the 15
good, but deſtroy themſelues.] *Verſ.* 17. *The armes of the wicked* [*i.* their ſtrength, 17
and whatſoeuer they haue to leane to, as wit, wealth, &c.] *ſhall be broken*: [*i.* deſtroyed and brought to nought] *but the Lord vpholdeth* [*i.* maintaineth and ſuccoureth] *the iuſt men*, [*q. d.* though they be neuer ſo weake.] *Verſ.* 18. *The Lord knoweth* [*i.* 18
not onely foreſeeth, but alſo alloweth, and maketh proſperous, as *Pſal.* 1. 6.] *the daies of vpright men* [*i.* the times that he hath allotted them, whether they be proſperous or aduerſe times] *their inheritance ſhall be perpetuall.* *Verſ.* 19. *They ſhall not be con-* 19
founded [*viz.* as though they were fruſtrate of their hope] *in the daies of famine, they ſhall haue enough* [ſee Pſal. 84. 10.] *Verſe* 20. *The wicked ſhall periſh*, [*viz.* from all their 20
hopes] *as the fat of Lambs* [*i.* cleane conſumed, ſo that nothing of them ſhall remaine: It is a metaphor borrowed from the fat in ſacrifices, which was wont to be conſumed with fire vpon the Altar] *euen with the ſmoke*. [*i.* as ſuddenly as the ſmoke ſhall they conſume away: ſo that he noteth by the firſt ſpeech, their vtter-deſtruction; and by the latter, their ſudden deſtruction.] *Verſ.* 21. Expreſſeth what need the vngodly 21
ſhall be in, and what plentie the righteous ſhall haue.] *Verſ.* 22. *Such as be bleſſed* 22
of God, ſhall inherit the land. [ſee for the expounding of this verſe, verſe 9. of this Pſalme.] *Verſ.* 23. *The paths of man* [*i.* the way, life and converſation of godly men, 23
for by one, he vnderſtandeth all the reſt] *are directed by the Lord* [*viz.* to his owne honour, and the good of his children: and though it be true that this may be vnderſtood generally of all, yet for that which followeth, it is to be applied to the vertuous onely] *for hee loueth* [*i.* God alloweth, liketh of, and proſpereth, as *Pſalme* 35. 27.] *his way*. [*i.* his faſhion and manner of life: which is called *his*, not becauſe man is the authour of it, but becauſe he is the inſtrument to tread in thoſe paths.] *Verſ.* 24. *Though he fall* [*viz.* as one that were faint hearted] *he ſhall not be caſt off*: 24
[*viz.* vtterly, or for euer from God, 2. *Cor.* 4. 9.] *for the Lord putteth vnder his hand.* [*i.* his power and might, *viz.* to vphold him from vtter falling away, which we ſhould quickly doe, if God were not with vs.] *Verſ.* 25. *I haue beene young and now am* 25
old, [*q. d.* in all the time of my life, from my childhood vnto my gray haires, I cannot remember this one thing] *yet ſaw I neuer the righteous* [*i.* he that truſted in the Lord, and by prayer ſought ſuccour at his hand] *forſaken* [*viz.* of God, through any want that he felt] *nor his ſeed* [*i.* his poſteritie, and thoſe that come of him] *begging bread.* [*i.* things meet and neceſſary for the nouriſhment of his life: and note that theſe temporall promiſes are pronounced vpon condition either expreſſed, or neceſſarily to be vnderſtood, *viz.* ſo farre forth, as God the giuer of all good things, ſhall ſee them to be profitable for his glory, and the bettering of his children.] *Verſ.* 26. *His ſeed* 26
enioyeth the bleſſing. [*viz.* that his father left behinde him, through Gods bleſſing: he meaneth by *bleſſing*, that portion of goods, that commeth to the children of the righteous.] *Verſ.* 27. *Flie from euill*, ſee *Pſal.* 34. 14. *and dwell for euer.* [*i.* a long ſeaſon, if 27
you vnderſtand it of this life, but perpetually, if you vnderſtand it of the life that ſhall be reuealed to the ſonnes of God.] *Verſ.* 28. *The Lord loueth* [ſee verſe 23 of this 28
Pſal.] *iudgement*, ſee *Pſal.* 36. 6.] *and forſaketh not his Saints.* [ſee verſ. 25. of this Pſalme; and note, that the reſt of this verſe, and that which followeth in the next, is expounded before in this Pſalme, verſ. 9. 22, 27.] *Verſ.* 30. *The mouth of the righteous* 30
will ſpeake of wiſdome, [*i.* very wiſe and excellent things] *and his tongue talke of iudgement.* [*i.* matters that are vpright and iuſt: we may vnderſtand it of Gods wiſdome and iuſtice, or elſe of ſuch words and matters as paſſing betweene man and man, ſauour of wiſdome, and vprightneſſe, and ſo bring profit to others.] *Verſ.* 31. *The* 31
law of God is in his heart. [*viz.* not onely to know, but alſo to obey the ſame, ſo farre forth as God ſhall aſſiſt him: for he alwaies carrieth with him that holy purpoſe]

and his steps, [*i.* his life and order of conuersation] *shall not slide,* [*viz.* before men, and not before God: meaning, that in respect of men, he shall not be to be touched
32 with any notorious crime.] *Vers.* 32. *The wicked watcheth the righteous* [see *Psal.*
33 10.8,9,10.] *Vers.* 33. *But the Lord will not leaue him in his hand,* [*i.* in his power] *nor condemne him* [*viz.* by pronouncing an vniust sentence against him] *when he is iudged.* [*viz.* of vniust and wicked men. The Prophet meaneth, that as God will not award a wrong iudgement like wicked men of the world, so he will deliuer his from such
34 vniust sentences.] *Vers.* 34. *Wait, &c.* [see verse 7. of this Psal.] *and keep his way* [*i.* the way that he hath taught thee] *when the wicked shall perish, thou shalt see* [*viz.* their
35 destruction and ouerthrow.] *Vers.* 35. *I haue seene the wicked strong* [*i.* mightie and of great authoritie] *like a greene bay tree:* [*q. d.* so fresh as though he would neuer haue died, for the bay is alwaies greene: by *greene bay tree*, he meaneth a tree, whose boughes and fruits are alwayes greene, and not dead: so that a man would thinke the vngodly could not so soone decay, because greene trees cannot be ouerthrowne, but
36 with greater labour then dry and withered.] *Vers.* 36. *Yet he* [*i.* he and all his *posteri-*
37 *tie,* see further for this verse, vers. 10. of this Psal.] *Vers.* 37. *Behold the iust, the end of that man is peace,* [*i.* continuall quietnesse here, and eternall felicitie in the life to
38 come.] *Vers.* 38. *The transgressors shall be destroyed together,* [*i.* all, none of them being excepted, see *Psal.* 35. 26.] *and the end of the wicked* [*i.* the end that they hoped
39 and wished for] *shall be cut off,* [*i.* they shall neuer haue it.] *Vers.* 39. *The saluation of the righteous shall be of the Lord,* [*i.* deliuerance from dangers in this life, and eternall glory in the life to come] *their strength,* [*viz.* whereby they should defend
40 themselues, and wound their enemies.] *Vers.* 40. *The Lord shall helpe them.* [*viz.* deliuer them.

Doctrine. Vers. 1. *Teacheth vs alwaies to be contented with Gods distribution of goods and wealth: and not to enuy them whom it pleaseth him to blesse therewith, for that were to controule God in his wayes and workes towards the sonnes of men, as also to manifest the malice of our hearts against them.* Vers. 2. *The wicked mens ouerthrow commeth suddenly, euen then when they shall say, Peace, peace, and all things are safe, &c.* Vers. 3. *We are taught to performe duties to God, our brethren, and our selues, whereunto because we are dull and backward, God for our better encouragement hath annexed a most gracious and bountifull promise.* Vers. 4, 5, 6. *Containe blessings to them that walke vprightly before God.* Vers. 7. *Teacheth vs in all things, and namely in the execution of Gods iudgements, to tarrie in patience the Lords leisure, because we are sure he knoweth better what is fit for his glory against the wicked, and for his mercy towards vs, than we our selues.* Vers. 8. *We must abstaine from anger and wrath.* Vers. 9. *Sheweth the vnlikely reward of the godly and the wicked.* Vers. 10. *Setteth out the sudden destruction of the vngodly.* Vers. 11. *Containeth promise of blessings for the good.* Vers. 12. *Setteth out the subtill and malicious nature of the vngodly against the iust, so doth* Vers. 32. *by which, God would teach vs to walke warily and wisely in the midst of a froward and crooked nation.* Vers. 13. *Sheweth that the Lord will confound all the wickeds, both counsels and attempts.* Vers. 14. *Deliuereth the same doctrine that the* 12. *doth, but yet somewhat more particularly.* Vers. 15. *Sheweth that the wickednesse which the vngodly shall deuise, shall turne to their owne hurt, so that God nor man needeth not almost to vse any other meanes for the rooting out of the wicked, than their owne malice and mischiefe.* Vers. 16. *Teacheth vs contentednesse with that which God giueth vs, though it be neuer so small: the reason is, because it is more by much than we are worthy of.* Vers. 17, 18, 19, 20, 21, 22. *Declare Gods fauour and loue towards those that are good, and his iudgements against the vngodly, which being well weighed, should greatly comfort the one, and much terrifie the other.* Vers. 23, 24, 25, 26. *Doe teach not only how good God is to his, but with what good qualities also the faithfull should be endued, as pittie, tender heartednesse, &c.* Vers. 27. *Christian conuersation consisteth of these two parts, hatred of that which is euill, and an earnest care to performe good things.* Vers. 28, 29. *God neuer destituteth his.* Vers. 30. *Our talke should be continually of good things: so that we may perceiue our tongues are not our owne, nor*

may

may speake what we list, as the wicked imagine, but that which is good to godly edification. Vers. 31. *We should reuerence Gods lawe, and continually striue to godlinesse of life.* Vers. 32. *Sheweth the malice of the wicked against the righteous.* Vers. 33. *It skilleth not much how man iudge, so God cleare vs: the reason is, because man is blinde and partiall, but God seeth all things euery where, and pronounceth true iudgement.* Vers. 34. *is the same with* Vers. 7. *almost.* Vers. 35, 36. *Noteth the flourishing estate, and the sudden decay of the vngodly.* Vers. 37, 38, 39. *Set out iudgements against the wicked, and mercies to the godly, to the end that by the one we may be discouraged from wickednesse, and by the other allured to vertue and well-doing.* Vers. 40. *God is alwaies nigh to them that are his: also trust in the Lord, is a notable pledge of our deliuerances from dangers.*

PSALME 38.

THis Psalme, doth chiefly propound three speciall things: *First, earnest praiers and supplications that the Prophet maketh, that God would turne away his wrath from him, and deliuer him from his enemies, vers. 1, 9, 15, 21, 22. In the second, he sheweth by manifold words and circumstances, the great griefe that he was in by reason of his sinnes. Vers. 2, 3, 4, 5, 6, 7, 8, 9, 10. In the third, he declareth what his friends and his foes did against him, to the wonderfull increase of his griefe also. Vers. 11, 12, 13, 14, 16, 17, 19, 20.* Diuision.

The Title] *A Psalme of* Dauid, *for remembrance* [*i.* which he made, not onely as a meane to put him in remembrance of his sinne, and Gods chastisements vpon him for the same, but also to admonish him of the deliuerance out of the same, through Gods goodnesse.] *Vers.* 1. [is expounded, *Psal.* 6. 1.] *Vers.* 2. *Thine arrowes,* [*i.* plagues, diseases, and griefes that thou hast sent] *haue light vpon me,* [*viz.* violently, and with great force, as appeareth by that which followeth in this Psalme] *and thy hand* [*i.* thy power and might, or else heauie iudgements exercised thereby] *lieth vpon me* [*viz.* very sore and grieuously.] *Vers.* 3. *There is nothing sound in my flesh,* [*i.* there is no part of my body, but it is very much diseased] *neither is there rest in my bones.* [*i.* in the parts and members of my body] *because of my sinne,* [*viz.* committed against thee, and the plagues and punishments that thou hast laid vpon mee for the same.] *Vers.* 4. *For mine iniquities,* [*i.* both my sinnes, and the punishments vpon me for the same] *are gone ouer my head,* [*i.* either are growne to a great height: or else which I rather allow of, they ouer-flow me, and as it were, drowne me; this being a Metaphor taken from waters, as *Psal.* 42. 7. *Psal.* 88. 17. *Psal.* 124. 4. Meaning, that he was drowned or ouerwhelmed in his iniquities, and punishments for them, as one that were ouerwhelmed in a deepe water] *and as a weightie burthen,* [this is another Metaphor, taken from burthen, by which he noteth the greatnesse and grieuousnesse of his sinne] *too heauie for me* [*viz.* to beare: yea, they doe as it were, presse me down vnto the ground] *Vers.* 5. *My wounds* [*i.* the sores that I haue, by reason of thy correction and punishments vpon me for my sinnes] *are putrified,* [*i.* are growne to be full of matter] *and corrupt,* [*viz.* so that they are almost past cure. No doubt the Prophet meaneth by these speeches, to expresse both the greatnesse of his griefe, & length and continuance thereof] *because of my foolishnesse,* [*i.* because of my sinne, in which respect also wicked men are sundry times in Scripture, called *fooles.*] *Vers.* 6. *I am bowed and crooked,* [he noteth the grieuousnesse of his punishment, which by reason of length, and bodily weaknesse that he receiued by it, had as it were, bowed him together] *very sore* [*i.* very much] *I goe mourning all the day,* [*i.* all the day long I doe nothing but mourne.] *Vers.* 7. *My reines* [*viz.* of my backe] *are full of burning* [*i.* of

Sense. 1 2 3 4 5 6 7

wonderfull great heat: which the Phisicians take to be a signe of great sicknesse, and
8 dangerous weaknes] *there is nothing, &c.* [see vers. 3. of this Psal.] *Vers.* 8. *I am weakned, and sore broken,* [*viz.* in my body, by reason of my sicknes: this is a manner of speech that we vse in our tongue, when flesh is much abated, or strength much decaied: the Prophet meaneth, that he was as it were, consumed and worne away] *I roare* (see *Psal.* 37. 3.) *for the griefe of my heart* [*i.* by reason or through the great griefe that I sustaine euer in the inward man.] *Ver.* 9. *I powre* [*i.* lay out] *my whole desire,* [*i.* whatsoeuer I wish or desire] *before thee,* [*q. d.* All the things that I desire, are manifest to thee,
9 yea, the very sighs and groanes which I send out, sometimes in my prayers, and sometimes in the griefe of my mind, are naked in thy presence. But to what end speaketh the Prophet this: *viz.* To testifie his affection to Godward, and how ready he was to come
10 to him by prayer.] *Vers.* 10. *And the light of mine eyes* [*viz.* faileth me, as *Psal.* 6. 7.] *are not mine owne* [*viz.* to vse them as I was wont to doe: because the vse of them was not so cleare and profitable vnto him, as in former time they had beene, he speaketh as
11 though he had lost them altogether.] *Vers.* 11. *My friends stand aside from my plague,* [*i.* by reason of my plague & sicknes, they estrange themselues from me, which thing
12 *Iob* also complaineth of.] *Vers.* 12. *They also that seeke after my life, lay snares* [*viz.* to catch me] *and imagine deceit continually,* [*viz.* against me, that they may by subtiltie
13 take me.] *Vers.* 13. *But I as a deafe man, heard not,* [*i.* made shew as though I heard not the things they spake] *as a dumbe man which openeth not his mouth* [*i.* I replyed not againe vpon them, but quietly and patiently bare their words: and that this is the right
15 sense, may appeare by ver. 14. and 15. following] *Vers.* 15. *For on thee, O Lord, doe I wait* [he sheweth a reason of his silence, *q. d.* I am deafe and dumbe also at the reproches and iniuries that mine enemies lay vpon me, because I hope that thou shortly
16 wilt heare my praiers, and deliuer me from this calamitie,] *Vers.* 16. *Lest they reioyce ouer me* [a reason to moue God to heare, lest otherwise his glory should be blasphemed by these wicked men] *for when my foot slippeth,* [*i.* when I am but likely to fall]
17 *they extoll themselues,* [*i.* lift vp themselues both in words and deeds.] *Vers.* 17. *Surely I am ready to halt* [*i.* to slide and slip as mine aduersaries would haue it, vnlesse thou Lord strengthen me] *and my sorrow* [*viz.* for that and other causes] *is euer before me,*
18 [*i.* continually vpon me, and in my sight, so that I cannot forget it] *Vers.* 18. *When I declare my paine* [*i.* largely by words and otherwise, as sighings, &c. set out my griefe both outward and inward] *and am sorry for my sinne,* [which was the cause to pull these
19 heauy iudgements vpon me.] *Vers.* 19. *Thine enemies are aliue* [*viz.* to worke mischiefe, whereas before they seemed to be as it were, dead: and he sheweth by these two termes, *mighty*, and *many*, that they haue power and number to performe the same.]
20 *Vers.* 20. *They also that reward euill, are mine enemies* [see *Psal.* 35. 12.] *because I follow goodnesse* [*i.* allow and labour to performe the things that are good: the other two verses are very plaine, in which the Prophet praieth for present aid, and speedy deliuerance.]

Doctrine. Vers. 1. *Gods wrath and indignation, is much to be feared, not onely because that it is the punishment of sinne, but also because no flesh is able to endure it.* Vers. 2. *God very sharply punisheth many of his children, and yet for all that, he loueth them neuer awhit the lesse, or withholdeth in good time his mercy from them.* Vers. 3. *Sinne draweth vpon vs wonderfull iudgements, and therefore we should learne to flie from it, as from the face of a serpent.* Vers. 4. *We are not able to beare the multitude of our sinnes, much lesse to satisfie for them: and therefore they are foulely out of the way, that thinke to wipe away their iniquities with their owne works.* Vers. 5, 6, 7, 8. *Shew, that sin, and the punishments of God therefore, doe bring vpon Gods children many times bodily sicknesses, and wonderfull infirmities, which we should the more patiently and comfortably beare, not onely because we haue pulled them vpon our selues, as if it were God vnwilling thereto, but also because he laboureth thereby to scoure away the drosse of our corruption.* Vers. 9, 10. *It is good for vs to lay out our causes before God, otherwise we can neuer haue sound comfort in vs, nor hope of reliefe from him.* Vers. 11. *A mans enemies many times are they of his owne household, see* Iob 19. 13, 14, 15. Vers. 12. *Describeth the malice and subtilty of the vngodly, against which we are to arme*

our

our selues, with the wisedome of the Spirit, and all holy patience from aboue. Vers. 13. 14. *Teacheth vs many times to bury euill words vttered against vs, and not to be ready to reprone euery thing spoken against vs; for little can the wicked doe if they cannot speake euill, and as little can we endure if not beare a hard word.* Vers. 15. *In God alone must we trust in all distresses.* Vers. 16. *Our praiers to God must be effects of our hope: also the sliding of the godly openeth the mouth of the wicked, and therefore we haue need to pray that we may stand.* Vers. 17. *It is good to feele our owne infirmities, but with all to haue recourse to God for strength to stand, otherwise without this latter, the former will wound vs to eternall condemnation.* Vers. 18. 19. *Declare that the more paine Gods children are in, the more doe the wicked insult and grow vp in might and number.* Vers. 20. *It is no new thing that Gods children receiue euill for good: also that the enemies hate them, not for euill, but for goodnesse sake.* Vers. 21, 22. *Prayer to God, and to him alone in the time of all our distresses, is highly commended vnto vs, for which see* Psal. 50. 15. *also* Iam. 5. 13, &c.

PSALME 39.

THis Psalme may be diuided into two parts. *In the first, the Prophet sheweth how that after a long debating in himselfe, whether he should be silent or no, he burst out into praier, describing the vanitie and shortnesse of mans life, which being well considered, maketh him to confesse that he trusteth onely in the Lord, from verse 1. to the end of the seuenth. In the second, he prayeth for deliuerance from sin, and from those punishments which were laid vpon him for sinne, desiring the Lord to cease from wrath, and graciously to heare his praier, from verse 8. to the end of the Psal.* Diuision.

The title, *To the excellent Musician, Iedithun.* [This is the name of one, who for his skill, was preferred before the rest of his stocke and family: See 1 *Chron.* 16. 41. also *chap.* 25. 3. but yet he so nameth the chiefe man, that vnder the same, he meaneth also those excellent Musicians that were of his stocke and race.] *Vers.* 1. *I thought* [*viz.* in my selfe thus] *I will take heed to my wayes* [*i.* to the whole order and course of my life, and namely *that I sin not with my tongue* [*viz.* in vttering ill speeches, vsing the tongue which is an instrument of speech, for words or speech vttered thereby] *I will keepe my mouth bridled* [or muffled: it is a metaphor taken from wilde beasts, into whose mouthes, or ouer whose mouthes something is put, lest they should hurt, see *Psalme* 32. 9.] *while* [*i.* so long as] *the wicked is in my sight* [*i.* it pleaseth God by wicked men to exercise me, lest if I should speake any thing awry, they being present, they should take occasion thereby to speake euill.] *Vers.* 2. *I was dumbe* [*viz.* for the time, as *Psal.* 38. 13. *or as a dumbe man, q. d.* I did not otherwise hold my tongue, than if I had beene dumbe] *euen from good* [*viz.* words or matter: the Prophet meaneth, that though he had a iust defence, and an honest cause to complaine, yet he put it all vp in silence, and bare it patiently, as you may see one particular, 2 *Sam.* 16. 5, &c. *and my sorrow was more stirred* [*viz.* by my silence, discoursing and dilating with my selfe, whether I were best to speake: meaning that by that meanes his griefe was increased. Others reade it thus, *when my sorrow waxed raw,* [*i.* was not onely not healed, but by reason of new calamities, waxed more vehement: the sense commeth all to one, though the words somewhat differ. *Vers.* 3. By *heat of heart* and *fire kindled*, the Prophet meaneth not onely the greatnesse of his griefe, as they that are grieuously sicke, feele great force and power of heat, but he meaneth also some motions that he had to impatiency and fretting, to which fault they are verie much subiect, that are hot and giuen to heat.] *Vers.* 4. *Let me know mine end* [*i.* the time of his end: meaning the time wherein he should die] *of my dayes* [*viz.* Sense. 1 2 3 4

which I haue to liue] *What it is* [*i.* How long, for by seuerall words in this verse, the Prophet meaneth all one thing, *viz.* to know how long he should liue in this world, *q. d.* Seeing thou handlest me so sharply, let me at the least know how long I haue yet to liue, and endure this paine? But this prayer was not good, because he required to know that which the Lord had kept close in his own counsell.] *Vers.* 5. *Thou hast made my daies* [*i.* the daies of my life] *as an handbreadth*, [*i.* verie short, as a measure of foure fingers broad] *yea mine age* [*i.* the time of my life] *as nothing* [vnderstand *it*, or else, thou hast made it as nothing in respect of thee, *i.* if it be compared with thee, that art altogether eternall, in whose sight a thousand yeeres are but as one day, see *Psal.* 90. 4. 2. *Pet.* 3. 8.] *surely euery man in his best state* [*i.* that he either can be in, or imagine himselfe to be in, touching this life] *is altogether vanitie*, [*i.* nothing else but vaine, brittle, and transitorie.] *Vers.* 6. *Man* [*i.* he and his whole life] *walketh in a shadow* [*i.* hath his conuersation in this life quickly to passe away, as a shadow doth, meaning that there is nothing found in mans life certaine, and that he hath nothing but a vaine shew] *disquieteth himselfe* [*viz.* by heaping and getting vp goods] *in vaine* [*i.* without cause, the reason followeth in this verse, because he knoweth not who shall be his heire] *and cannot tell who shall gather them* [or rather receiue them, *viz.* from him, when he shall depart from them.] *Vers.* 7. *And now Lord, what wait I for?* [*q. d.* Seeing that all men are so vaine, whom should I trust in, or whom doe I hope in, but in thee alone?] *Vers.* 8. *Make me not a rebuke* [*viz.* by suffring mine afflictions to preuaile vpon me] *vnto the foolish*, [*i.* wicked men, ex *Psal.* 14. 1.] *Vers.* 9. *I should be dumbe, &c.* [*q. d.* In stead of reasoning and disputing the matter with thee, as vers. 4. I should haue beene silent towards thee, as I was towards others, vers. 2. of this Psalme] *because thou diddest it*: This is a reason, why he should haue borne his afflictions patiently.] *Vers.* 10. *Take thy plague away* [*i.* the punishment and scourge that thou hast laid vpon me] *for I am consumed* [*i.* as it were brought to nothing] *by the stroke of thine hand* [*i.* by the punishment and affliction which by thy power thou hast stricken me withall.] *Vers.* 11. *When thou with rebukes* [*i.* plagues and punishments proceeding from thy wrath: which are called *rebukes*, because that the Lord by them doth as it were, rebuke them] *doest chastise man for iniquitie* [*viz.* committed either directly or indirectly against thy Maiestie, and by these termes, he meaneth not onely sinne, but a iust and full punishment, such as sinne deserueth] *as a moth*, [these words may haue a double sense, either that God should consume the wicked, as mothes doe precious garments; which best agreeth with this translation: or else that the beautie of all other excellent things in the vngodly, should be destroyed through Gods iudgements as Mothes, in killing of whom, there needeth no great strength, as *Iob* 4. 19. and this agreeth with a learned man, who turneth this verse farre otherwise. *Vers.* 12. *Keepe not silence at my teares* [*q. d.* Let my teares mingled with my praiers, moue thee to pittie me] *for I am a stranger*, [another reason brought to moue God to mercie, taken from his miserable estate, see 1. *Chron.* 29. 5. *Psal.* 119. 19. where you shall haue almost the same words] *as all my fathers* [he meaneth of the faithfull and godly: The sense of this verse is, *q. d.* Hearken O Lord, vnto my praiers by which I pray thee, that I may be deliuered from this great griefe wherein I am: I aske this at thy hands, not that I am very desirous of this life, but because I feele my selfe vnable of my selfe to abide such torments: for I am with thee, or before thee, or thou being witnesse of the matter, a stranger on the earth, neither doe I acknowledge my countrey to be here, wherein I follow my Fathers *Abraham, Isaac, Iaakob, &c.* who because they tended towards thee, were not ouertaken with this world, wherein they were conuersant, but vsed themselues as strangers in another countrey, hauing alwaies a minde to their home] *Vers.* 13. *Stay thine anger from me* [*i.* from plaguing me so grieuously] *that I may recouer my strength* [*viz.* decayed, and as it were, consumed through griefe and vexation] *before I goe hence* [*viz.* out of this world, meaning before I die] *and be not* [*viz.* aliue here on the earth amongst men.

Vers. 1.

Verſ. 1. *It is good to ſtriue to the bridling of our ſpeech, ſpecially in the preſence of the wicked, who will inſult ouer vs, if we ſlip in our words.* Verſ. 2. *It is a hard matter to abſtaine from extremities, for if we are not too much giuen to babling, we be euer-ſlow tongued to good things.* Verſ. 3. *Impatiency muſt be fought againſt, as a ſinne loth-ſome before God, fretfull in our ſelues, and offenſiue to others, that ſhall ſee or know it.* Verſ. 4. *Curioſitie ſtriuing to know that which doth not appertaine to vs, muſt be bride-led.* Verſ. 5, 6. *Deſcribe the vanitie and ſhortneſſe of mans life, and the vncertainty of his actions, which ſhould teach vs not to make ſo great account of them and their proceedings, as commonly we doe.* Verſ. 7. *God onely is to bee truſted vnto.* Verſ. 8. *Prayer for deliuerance from ſinne, and puniſhments due thereto, would be often made, becauſe our ſinnes cleaueth more faſt vnto vs than wee thinke for, and our puniſh-ments are many times more due and nigh than we imagine.* Verſ. 9. *Wee ſhould be well content with whatſoeuer God doth, becauſe in iudgement he cannot giue vs leſſe than we haue deſerued, and in mercy more many times than we deſire.* Verſ. 10. *We are not able to indure the leaſt of Gods puniſhments.* Verſ. 11. *Conſider two things, Gods iuſtice in correcting, and mans ſinne that pulleth correction and puniſhment from God; by which we may ſee, that puniſhment and ſinne be miſerable companions, and can no more be ſundered, than the body and the ſhaddow.* Verſ. 12. *God in time of greateſt affliction muſt be moſt earneſtly and heartily called vpon.* Verſ. 13. *If God withholde not his wrath, we ſhall all be conſumed for our ſinnes.* Doct.

PSALME 40.



His Pſalme may be diuided into three parts. In the firſt, the Prophet declareth what great mercies the Lord had ſhewed to him, and what he will doe for them that truſt in him, from verſe 1. to the end of the fourth. In the ſecond, he ſheweth the infiniteneſſe of Gods works, and his owne readineſſe to ſerue the Lord, ſhewing how he had publiſhed Gods goodneſſe and mercy, from verſe 5. to the end of the tenth. In the third part, he prayeth for his owne deliuerance: wiſhing alſo at the ouerthrow of the vngodly, ſo the proſperitie of the good, and faithfull ones, from verſe 11. to the end of the Pſalme. Diuiſion.

The title is expounded before.] *Verſ. 1. I waited patiently for the Lord,* [*i.* for him, and for helpe from him] *and he inclined to me* [*i.* ſhewed himſelfe fauourable, as they doe that bow towards one.] *Verſ. 2. He brought me alſo out of the horrible pit,* [*i.* pit, full of feare and horror, meaning by that ſpeech moſt fearefull and great dangers] *out of the miriе clay,* [by theſe words he noteth both the greatneſſe of his danger, and the continuance therein, by the name *clay*, which is both weighty, and alſo will cleaue faſt too, ſee *Pſalme* 69. 2.] *and ſet my feet vpon the rocke* [*i.* hath placed me where I may be ſafe from all iniurie, meaning a moſt ſafe place] *and he ordered my goings* [*viz.* in ſuch ſort, that I am ſure from ſtumbling or falling.] Verſ. 3. *And he hath put into my mouth* [*i.* hath giuen me an occaſion] *a new ſong of praiſe* [*i.* newly to ſing a ſong of praiſe vnto him, or take *new ſong* for a ſingular and exquiſite ſong, ſee *Pſalme* 33. 3.] *Many ſhall ſee it* [*i.* many ſhall know the benefits that God hath beſtowed on me] *and feare* [*viz.* God the giuer thereof. *Verſ.* 4. *Bleſſed is the man that maketh the Lord his truſt* [*i.* that truſteth in him] *and regardeth* Senſe.

not [*i.* maketh little or no account of, see *Psalme* 15. 4. as through their force to be brought to feare them more than God] *the proud* [*viz.* those that boast themselues of the things they haue] *nor such as turne aside* [*viz.* from the truth] *to lies* [*i.* lying
5 imaginations as before *Psalme* 4. 2.] *Vers.* 5. He ascribeth to Gods works not only wonderfulnesse, but innumerablenesse in respect of man] *none can count in order* [no nor yet out of order, because they are incomprehensible and infinite] *to thee* [*viz.* or before thee, that art the onely dealer therein] *thy thoughts* [this the Prophet attributeth to God, that thereby he might the more easily set out Gods wonder-
6 full affection and loue towards vs and ouer vs.] *Vers.* 6. *Sacrifice and offring* [betweene these two words, I make this difference, that *Sacrifice* respecteth sinne offrings, and the other voluntary and freewill offrings, meaning by these two all other kindes whatsoeuer] *thou diddest not desire* [*viz.* in respect of obedience, as 1 *Samuel* 15. 22. for otherwise God regarded them as parts and pieces of his seruice which he himselfe prescribed, but when hypocrites by cold ceremonies would thinke to appease God, without true godlinesse, then doth the Lord reiect them, as *Psalm.* 50. 8, 9, &c.] *for mine eares hast thou prepared*, [or as a very learned man readeth, *hast thou bored through*. If you take the Geneua Text, there the note is good; if you follow the other, then he meaneth acceptation and taking of him to be his faith-
7 full seruant: this is applied to Christ, *Heb.* 10. 5.] *Ver.* 7. *Then said I, Lo, I come* [*viz.* readily and willingly, when I vnderstood thy will] *in the rolles of thy booke* [*i.* in the law, and this he speaketh according to the Iewes both in time heretofore, and at this day, who writ in parchment or paper, and afterwards roll them vp, because they
8 will longer last rolled than folded] *it is written of me*, [*i.* concerning me.] *Vers.* 8. *Thy law is within my heart*, [*i.* I doe earnestly and from the bottome of my heart, reuerence, embrace, and loue thy law, see *Philip.* 1. 8.] *Vers.* 9. *I haue declared thy
9 righteousnesse* [*i.* how iust and good thou art, in the performance of thy promises.] *Refraine my lips* [*viz.* from declaring that] *O Lord thou knowest* [*viz.* that this is
10 true that I speake, and that I vtter it from my heart.] *Vers.* 10. Is very well expound-
11 ded in the Geneua note.] *Vers.* 11. He beseecheth the Lord to shew his mercy
12 and truth towards him, and to make him by effects to feele the same.] *Vers.* 12. Contraineth a reason why the Lord should shew him mercy, because he is in such great affliction.] *Innumerable troubles haue compassed me*, [*viz.* on euery side, within and without] *my sinnes haue taken such hold* [*i.* both my sinnes, and the punishments that lie vpon me for the same, see *Psalme* 32. 4. *Psalme* 38. 2, 3, 4. and he meaneth by that which followeth, that they pressed him so downe, that he was not able to lift vp his head, or as a man would say, to behold the heauens] *they are more in number than the haires of mine head* [*i.* they are innumerable] *my heart* [*i.* my courage, wit, counsell, &c.] *hath failed me* [*i.* hath beene as it were consumed, *viz.* by earnest
13 thinking vpon them.] *Vers.* 13. *Let it please thee to deliuer me:* he flieth to Gods
14 good will, see *Psal.* 38. 21, 22.] *Vers.* 14. *Let them be, &c.* [See Psalme 35. 4. &c
15 26. where you haue almost the same words.] *Vers.* 15. *Let them be destroyed for a reward* [*i.* as a meet and iust punishment] *of their shame*, [*i.* of their filthy and shamefull life, see *Psal.* 28. 4.] *which say vnto me, Aha, aha*, [see *Psalm.* 35. 21.]
16 *Vers.* 16. *Let all them that seeke thee* [*viz.* with a sincere and vpright heart, and that to serue thee] *be glad in thee* [*i.* for thee, and for the gracious deliuerances that thou bestowest vpon them] *let them that loue thy saluation* [*i.* like and reioyce in thy sauing health and deliuerances] *say alwaies* [*i.* haue alwaies an occasion to say] *The Lord be praised* [*viz.* for the continuall mercy and goodnesse, which he hath shewed
17 vnto vs.] *Verse* 17. *Though I be poore and needie* [*i.* destitute of all mans aide] *the Lord thinketh on me*, [*viz.* to doe me good, or else prouideth for mee, and my
2 matters] *thou art my helper and my deliuerer* [*q. d.* I need not be proud, when I doe any thing well, for I doe it by thy helpe who art wont to deliuer me from troubles.

Doctrine. Vers. 1. *Patience abiding the Lords leisure, is neuer vncompensed.* Vers. 2. *God*

sheweth

sheweth himselfe then most nigh to his children, when they are in the greatest danger. Vers. 3. *By graces bestowed vpon his childrē, God deliuereth two doctrines, the one, that those that haue receiued them, should praise him; the other, that those that haue not receiued them, should learne thereby to reuerence him, and put their trust in the truth of his promises.* Vers. 4. *God onely must bee trusted vnto, as for proud and deceitfull persons, they are to be abhorred.* Vers. 5. *Gods workes are past our reach, and therefore it behoueth vs to walke soberly and humbly, both in the contemplation and speech of them.* Vers. 6. *God preferreth obedience, specially in the heart, before outward Ceremonies.* Vers. 7. *Teacheth vs cheerefully when we know Gods word, to obey the same; for as in euery other dutie, so in that particularly, the Lord looketh for it at our hands.* Vers. 8. *Teacheth vs to reuerence the law and word of God aboue all.* Vers. 9. 10. *To set forth Gods goodnesse, righteousnesse, and truth, to the vttermost of our powers.* Vers. 11. *Continually to pray for the feeling of Gods mercy and truth; the reason is, because in the memorie of our owne vnworthinesse, we carrie about with vs the seed and sinne of distrustfulnesse.* Vers. 12. *Describeth the grieuousnesse of sinne, and the horrible effects of the same.* Vers. 13, 14, 15, 16. *We learne to make praier, as for our selues, so for others; for therein indeed specially is both our pietie to God, and our charitie toward men manifested. and yet withall, to pray against the malicious and obstinate enemies of Gods truth.* Vers. 17. *God reiecteth none for his pouertie or need, but the more he is in distresse, the readier is the Lord to helpe him, if he be his, which should yeeld vs singular comfort in our poore and distressed estate.*

PSALME 41.

THis Psalme may be diuided into three parts. First, Dauid *declareth what good estate they are in, that pitie the afflicted and needy in their calamities and distresse, from verse 1. to the end of the fourth. In the second he describeth the mischieuous minds of his enemies against him, and the practises of his counterfeited friends, from vers. 5. to the end of the ninth. In the third, he praieth vnto the Lord for deliuerance, and assuring as it were himselfe thereof, he concludeth with thanksgiuing, from vers. 10. to the end of the Psalme.* Diuision.

The Title is expounded before.] *Vers. 1. Blessed is he that iudgeth wisely of the poore,* [*i.* that condemneth not rashly him as a malefactor whom God doth visit.] *Vers. 2. The Lord shall keepe him* [*viz.* from the violence and rage of his enemies] *and preserue him aliue,* [*viz.* euen here vpon the earth from many dangers] *he shall be blessed vpon the earth,* [*i.* he shall haue abundance of blessings powred forth vpon him in this life] *and thou* [*viz.* O God: a sudden change of the person] *wilt not deliuer him vnto the will of his enemies.* [*viz.* that they should doe with him what they list, see *Psal.* 27. 12.] *Vers. 3. The Lord will strengthen him vpon the bed of sorrow,* [*i.* when being sorrowfull and grieued, he doth for very weaknesse keepe his bed: putting the place whereupon the heauy hearted partie lyeth, for the partie himselfe, and his wonderfull griefe] *thou hast turned* [a change of the person, as before verse 2. and of the time, by *turning*, he meaneth changed] *all his bed* [*i.* all the griefe he had vpon his bed] *in his sicknesse.* [*i.* in the time of his sicknesse. The Prophet meaneth that God either had or would (for the Prophets vse to speake sundry times of things that are to come, as though they were already done) restore him from sicknesse to health, and Sense. 1 2 3

and from griefe of minde and bodie, to soundnesse both of body and soule.] *Vers.* 4. *Therefore I said,* [*viz.* because I saw thy goodnesse towards others] *Heale my soule,* [*i.* me my selfe both in body and soule, a part for the whole.] *Vers.* 5. *Mine enemies speake euill of me,* [*i.* wish euill to me, as may appeare by that which followeth in this verse, that they desired his death] *saying, When shall he die, and his name* [*i.* not onely his glory, but his remembrance] *perish.* [*viz.* from amongst men.] *Vers.* 6. *And if he come* [a sudden change of the number, putting one either for some excellent one amongst them, or for many] *to see me* [*viz.* when I am sicke] *he speaketh lies,* [because hee hath one thing in his mouth, and another thing in his heart, see *Psal* 35.15.] *his heart heapeth iniquitie within him,* [*i.* hee carrieth an innumerable number of mischiefes in his heart against me, which hee declareth to his mates so soone as he is departed from me, and laboureth to put the same in execution] *and when he commeth forth* [*viz.* from the place where he had beene with me] *he telleth it* [*viz.* to his companions.] *Vers.* 7. *They that hate me whisper together,* [*i.* hold their secret counsels and conspire against me, for by *whispering,* he meaneth their secret speeches and practises] *they imagine mine hurt* [*i.* the hurt they will doe me.] *Vers.* 8. *A mischiefe* [*i.* some great affliction, punishment, or disease sent from God, which his enemies called *a mischiefe* prophanely, as prophane men sometimes call it vengeance, *Acts* 28. 4.] *hath light vpon him,* [*i.* hath taken such hold, that] *hee that lieth* [*viz.* grieuously sicke vpon his bed, and in it] *shall no more rise* [*viz.* out of his bed, because they supposed he should die of that disease.] *Vers.* 9. *My familiar friend,* [this may be vnderstood either of *Absolon,* or *Achitophel,* as 2 *Sam.* 15. or some other vntrustie one] *which did eat of my bread* [*i.* that came to my table, and did eat of the best victuals I had there,] *hath lifted vp the heele against me* [by *heele,* we vnderstand the whole man, a part being put for the whole. The meaning of the Prophet is, that not onely he, whosoeuer he was, did set himselfe against him, but that also he did it despightfully and contemptuously: for to lift vp the heele or foot, to the end to trample vnder feet, or to spurne, argueth contempt, despight, and cruelty. This by our Sauiour is applied to *Iudas, Iohn* 13. 18.] *Vers.* 10. *Raise me vp* [*viz.* to my former strength and glorie] *so shall I reward them* [*viz.* according to my kingly calling and office, rendring vnto them that they haue deserued.] *Vers.* 11. [He vseth the present tense for the Future, which is vsuall also in Scripture, because of the certaine perswasion that they haue, that the thing shall be performed: and therefore, *I know,* is put for I shall know: and so, *doth not triumph,* for, shall not triumph, meaning it of those that be named before, or some such like.] *Verse* 12. *Thou vpholdest me in my integritie* [*viz.* in my innocency towards them, and carefulnesse to please thee,] *and dost set me before thy face,* [*i.* hast me not onely in continuall, but in mercifull remembrance, as those that are continually in the presence and fauour of Princes.] *Vers.* 13. *Blessed,* [*i.* Praised, so you shall haue this word often vsed in the Psalmes] *be the Lord God of Israel* [*i.* of his faithfull people, see *Psal.* 14. 7.] *world without end,* [*i.* for euer and euer.]

Doctrine. Vers. 1, 2, 3. *Teach vs to pitie those that are afflicted, and for our better incouragement therein, the Lord hath set downe certaine promises, which he will performe alwaies vnto vs: so farre forth as he shall see, to be for his glory, and our comfort.* Vers. 4. *Sinne draweth all indgements vpon vs, both in soule and body, and therefore we should hate it, as a noisome and deadly sore.* Vers. 5. *The vngodly wish the death of the faithfull.* Vers. 6. *The vngodly are full of lying and hypocrisie.* Vers. 7. *They craftily conspire the hurt and destruction of the godly.* Vers. 8. *They reioyce and clap their hands for ioy in his miserie and affliction, all which laid together, I meane the matter contained,* Vers. 5, 6, 7, 8. *should teach vs, as not to trust the wicked, whose malice towards vs is insatiable: so to looke heedily to our selues that we be not made a prey vnto them, for if either malice, or multitude, or strength, or wit, or any one thing or other, can preuaile, they want none.* Vers. 9. *A mans enemies are they of his owne household as it were, and it so falleth out many times, that where Gods children assure themselues of greatest friendship, there they finde least, which teacheth*

eacheth vs not to hang vpon man. Verſ. 10. *We muſt flie to the Lord onely in all our diſtreſſes.* Verſ. 11. *Gods deliuerance of his children, is a teſtimony of his fauour towards them.* Verſ. 12. *All our ſufficiency to goodneſſe, is from God alone, and that of his mercy onely, he working in vs as the Scripture elſe-where ſaith, the will and the deed, according to his good pleaſure.* Verſ. 13. *God muſt be continually praiſed for his louing kindneſſe, becauſe that is continually manifeſted vnto vs, and we muſt alwaies giue a thorow and earneſt conſent thereto, otherwiſe as cold praier, ſo cold thankeſgiuing can looke for but ſmall fauour, and ſlender acceptation at Gods hand.*

PSALME 42.

THis Pſalme conſiſteth of two parts. *In the firſt, the Prophet deciareth what great deſire he had to ſerue God among the faithfull, which becauſe he could not performe, he ſheweth further into what great heauineſſe hee fell therefore, from verſ. 1. to the fift. In the ſecond, he runneth to God, praying for comfort from him, and labouring by all meanes he could, to comfort himſelfe ouer that heauineſſe and ſorrow, from verſ. 6. to the end of the Pſalme.* Diuiſion.

The Title, *To him that excelleth,* [this is expounded before, *Pſal.* 4.] *a Pſalme to giue inſtruction,* [this is expounded *Pſal.* 32.] *committed to the ſonnes of Korah,* [not onely to be kept as a treaſure, but to be ſung alſo by that poſteritie: amongſt whom it ſhould ſeeme, that one *Heman* was the chiefe, 1 *Chron.* 6. 33. 1 *Chron.* 25. 5.] Senſe.

Verſ. 1. *As the Hart brayeth for the riuers of waters.* [Vnder a ſimilitude of the *Hart,* which by reaſon of naturall heat, much deſireth waters, as appeareth by them that haue written of the nature of them, *Dauid* ſetteth out his earneſt deſire to ſerue God before the Arke] *ſo panteth my ſoule after thee, O God,* [*i.* after thy ſeruice and worſhip, and after the beholding of thy Maieſtie, a viſible token whereof thou ſheweſt in thy Tabernacle: and the word of *panting* would be marked, by which *Dauid* ſheweth, not onely the great paines that he had taken therefore, but euen that that little breath which he had yet left, he imploied that way.] 1

Verſ. 2. *My ſoule* [*i.* I my ſelfe wholly] *thirſteth,* [*i.* earneſtly deſireth, euen as thoſe that be almoſt ouercome with thirſt, wiſh for drinke] *euen for the liuing God,* [This terme he vſeth, to put a difference betweene the God which he meant, and whom he ſerued, and the dead Idols of the Gentiles] *when I ſhall come and appeare before the preſence of God,* [hee meaneth by this the Tabernacle, where God gaue viſible ſignes of his preſence, and not as though he were or could be at any time out of his ſight, ſee *Pſalme* 139. 7, 8, &c.] 2

Verſ. 3. *My teares haue beene my meat,* [The Prophet meaneth, that by reaſon of abundance and continuance of teares that fell from him, he might be ſaid to be fed as it were therewith, ſee *Pſal.* 80. 5.] *while they daily ſay,* [*i.* the enemies, *Where is thy God?* [*viz.* in whom heretofore thou diddeſt truſt: this is a moſt bitter vpbraiding of the godly.] 3

Verſ. 4. *When I remembred theſe things,* [*i.* both the reproches of the enemy, and my frequenting of the Tabernacle with the reſt of Gods people.] *I powred out my heart, becauſe I had gone with the multitude,* [*viz.* my courage conſumed as it were, and my ſtrength waſted away, ſee *Iob* 30. 16.] *with the voice of ſinging and praiſe,* [he meaneth in this verſe, that he was as it were halfe dead, when he remembred the enemies reproches on the one ſide, and on the other ſide, the wonderfull pleaſure which he tooke in the holy aſſemblies, going before them as a Captaine or ring-leader to the reſt] *as a multitude that keepeth a feaſt* [*viz.* vnto the Lord, wherein there was great mirth vſed, as may appeare by ſundry places.] 4

Verſ. 5. *Why* 5

art

art thou caſt downe my ſoule, [*viz.* into doubting and heauineſſe] *and vnquiet within me,* [meaning by reaſon of griefe] *wait on God,* [*viz.* with patience, *I will yet giue him thankes for the helpe of his preſence,* [*i.* the aide and deliuerance which *his preſence,* [*i.* his fauour and goodneſſe hath giuen vs: for ſo is Gods preſence often times
6 vſed, and namely in theſe Pſalmes.] *Verſ. 6. I remember thee from the land of Ior-den,* [*i.* I being in the land of *Iorden,* which is a place very much diſtant from *Ieruſalem,* where thine Arke is, or from the place where thou art ſerued, ſo likewiſe is *Hermonim,* and the Mount *Mizar,* which ſome take to be a place vnknowne, euen to the Iewes themſelues. Whatſoeuer it is, this he meaneth, that he was much grieued, being in a Country farre from the place where God was ſerued, to thinke that he was
7 depriued of the aſſemblies of his Saints. *Verſ. 7. One deepe* [*i.* One great and grieuous affliction] *calleth another deepe,* [*i.* exhorteth as it were, another to come, that by acceſſe thereof, my afflictions may grow as it were, to infiniteneſſe, as *Pſal.* 40. 12.] *by the noiſe,* [*i.* in ſuch manner, and with ſuch great noiſe, as] *of thy water ſpouts* [*i.* thy clouds ſend downe the raine, ſee *Iob* 38. 25. And he iuſtly reſembleth the clouds to *Spoutes,* becauſe they both powre downe, and with-hold againe, as it pleaſeth God to appoint and rule] *all thy waues and floods* [*i.* great and grieuous afflictions ſent from
8 thee] *are gone ouer me,* [*i.* haue in a manner ouerwhelmed me, *Pſal.* 38. 4.] *Verſ.* 8. *The Lord will grant his louing kindneſſe in the day,* [*i.* graciouſly giue, and make me to feele his mercy manifeſtly] *in the night* [*viz.* of the day before wherein I haue felt his goodneſſe] *ſhall I ſing of him* [*i.* both of him and his praiſes, meaning, that he would praiſe him] *euen a praier vnto the God of my life,* [*i.* the author of my life and being: for
9 *in him we liue, moue, and haue our being, Acts* 17. *Verſ. 9. I will ſay vnto God which*
10 *is my rocke,* [ſee *Pſal.* 18. 2.] *Why haſt thou forgotten me?* [ſee *Pſal.* 13. 1.] *Verſ.* 10.
11 He noteth what great griefe he endureth by the vngodlies ſpeeches. *Verſ.* 11. Is expounded before, verſ. 5. of this Pſalme.

Doctrine. Verſ. 1, 2. *Teach what an earneſt loue and deſire we ſhould haue to ſerue God in the aſſembly of his Saints. Many put much religion in priuate praiers, but few found, that haue conſcience of the publike.* Verſ. 3. *Declareth what great griefe we ſhould haue to heare God reproched, the ſame doth* Verſ. 4. *Euery man is wounded with the blame of his friend, but no man pierced with the reproches that are caſt vpon God.* Verſ. 5. *That we ſhould labour to comfort our ſelues by all the lawfull meanes we can, as who by reaſon of our miſeries, ſhall hardly finde ſtrong conſolation in all of them.* Verſ. 6. *and namely, by hauing recourſe vnto our God, who is the God of all comfort,* 2. Cor. 1. Verſ. 7. *Teacheth two things, firſt, that the latter end of one trouble with Gods children, is the beginning of another: ſecondly, that we ſhould not deſpaire vnder the multitude of our afflictions, becauſe God is pleaſed, by ſuch a fire to proue vs as pure gold, and to manifeſt his might and power in our weakneſſe.* Verſ. 8. *We ought to be well and aſſuredly perſwaded, that God will haue mercy on vs. All the reſt is touched before,* Verſes 3. 5.

PSALME 43.

Diuiſion. THis *Pſalme may be diuided into two parts. In the firſt, the Prophet praieth to God, to take the iudgement of his cauſe into his hand, and to grant him his fauour, and this is in the three firſt verſes. In the ſecond, he promiſeth thankfulneſſe to God, for that and other benefits, comforting himſelfe what he could in his troubles, and this is in the two laſt verſes of the Pſalme.*

This

This Psalme hath no Title, no more hath *Psalme* 10. and also *Psalme* 33. but it seemeth to be written vpon the same occasion that the 42. was, [*viz.* that being driuen out of his Countrey by the violence of his enemies, and wanting the vse of Gods exercises, he prayeth deliuerance from the one, and restitution to the other.] *Vers.* 1. *Iudge me* [*i.* Pronounce sentence against mine enemies, and cleare me] *deliuer mee from the deceitfull and wicked man*, [It may be that he meaneth *Saul* as the chiefe, but I rather take it to be the singular number put for the plurall, or else one most notorious, put for all the rest of the vngodly: see for the more cleare exposition of this verse, 1 *Sam.* 24. 9, 10. and so forth to the end.] *Vers.* 2. *Thou art the God of my strength*, [*i.* thou art hee from whom I haue receiued all the strength I haue, and by that strength and power that thou hast giuen me, hast deliuered me hitherto from all dangers] *Why hast thou put me away* [*viz.* from thee; he expressed this, *Psal.* 42. 9. in these words: *Why hast thou forgotten me?* Thus flesh and bloud debateth the matter with God, when they are left some small time in affliction] *why goe I so, &c.* [These words are word for word, *Psal.* 42. 9. He meaneth, that notwithstanding the enemy did wonderfully trouble him, yet he should haue raised vp himselfe, in the hope and comfort that he had or might haue in the God of his strength.] *Vers.* 3. *Send* [*viz.* to mee] *thy light* [*i.* thy gracious fauour] *and thy truth* [*i.* Faithfulnesse, and true performing of that which hee had promised, *q. d.* of thy fauour and goodnesse helpe mee that am oppressed, and by that succour sent mee from thee, make mee to feele the truth of thy promises] *let them* [*i.* thy light and thy truth] *leade me* [*viz.* to the apprehension of thy goodnesse and mercy] *and let them bring me vnto thy holy mountaine*, [*viz.* where thy Arke is, which was *Kiriath Iearim*, a towne set vpon a Mountaine, as it should seeme, 1 *Sam.* 6. 21.] *and to thy Tabernacles* [*i.* to all the places where the Tents shall be pitched for thy Arke: for the Temple was not builded till the reigne of his sonne *Salomon*. Now the Arke was sometimes at *Shiloh*, 1 *Sam.* 1. 3. sometimes at *Kiriath Iearim*, as 1 *Sam.* 6. 21. sometimes at *Nob*, 1 *Sam.* 21. 6, 7. sometimes at *Gibeon*, 1 *King.* 3. 4. 2 *Chron.* 1. 3. and this is the reason, why it is called here, and in other places of the Psalmes, as *Psal.* 84. 1. *Tabernacles* in the plurall number, *viz.* because it was set vp at sundry times in sundry places: and it may haue also this name attributed vnto it, by reason of the seuerall roomes, courts, or places therein.] *Vers.* 4. *Then* [*i.* when this shall be granted mee from God] *I will goe* [*viz.* with sacrifices and offerings] *vnto the altar of God*, [*viz.* that I may offer them thereon: in these words he promiseth a willing, free, and thankfull seruice vnto God] *the God of my ioy and gladnesse* [*i.* he that is the Author thereof, as verse 2. of this Psalme, he is called *the God of his strength*: and by doubling the words, *ioy and gladnesse*, which meane all one thing, he meaneth the wonderfull great and exceeding ioy that God either had, or would giue him] *and vpon the Harp will I praise him.* [he addeth this Instrument, to be as it were a testimonie outward of his thankfulnesse, see *Psal.* 33. 2.] *Vers.* 5. Is exponnded before, *Psal.* 42. 5. 12. *He is my present helpe.* [*i.* ready at all assaies to helpe me, and to giue me wonderfull deliuerances.

1 2 3 4 5

Vers. 1. *We may at Gods hands by praier begge, defence against, and deliuerance from truell, subtill, and wicked persons: otherwise hauing no helpe in earth, nor hope in heauen but him, and depriuing our selues of that prop, we should deliuer our selues ouer to be vtterly spoiled.* Vers. 2. *It is good, the more the enemy rageth, to cheere our selues in God: otherwise without that, euery thought of our owne heart will ouerthrow vs.* Vers. 3. *The feeling of Gods fauour, and the truth of his promises, two notable points to comfort vs in all our distresses: also we must haue an earnest desire to the holy and publike assemblies of God: for if priuate exercise and meetings should affect our minds, much more the publike.* Vers. 4. *Thankefulnesse both inwardly and outwardly, would be rendered to God for his mercies bestowed vpon vs.* Vers. 5. *It is good for vs to comfort our selues in our afflictions, and patiently to tarrie the Lords leisure, who will neuer faile vs, if we hang wholly and stedfastly vpon him.* Doctrine.

Psalme 44.

Diuision. THis Psalme may be diuided into three parts. *In the first, the faithfull declare, what great workes God in goodnesse had done for their fore-fathers and them, from the first verse to the end of the eight. In the second, they shew how that God, as it were, hauing forgotten himselfe, had left them in most miserable case to their enemies, from the ninth verse, to the end of the sixteenth. In the third, they shew, that for all their miseries, they forgate not God, and therefore pray, and that earnestly for succour and reliefe from him, from vers. 17. to the end of the Psalme.*

Sense. The Title is expounded before, *Psal.* 42. The Author of this Psalme is vnknowne, and the time also, as of certaintie, wherein it should be written: notwithstanding there is some probable appearance, either after the returne of the people
1 out of *Babylon*, or else in the time of their exile. *Vers.* 1. *Wee haue heard with our eares*, [*i.* assuredly and certainly heard] *our fathers* [*i.* our Ancestors] *haue told vs* [*viz.* both by words and writing] *the workes which thou hast done in their daies* [*i.* in the times wherein they liued] *in the old time.* [*i.* euen long agoe. That the people might the more moue God, to comfort them in their miserie, they reckon vp his great
2 goodnesse shewed vnto their fore-fathers.] *Vers.* 2. *How thou hast driuen out the Heathen* [*viz.* of the Land which they possessed and inhabited] *with thine hand*, [*i.* by thy power and might, as sundry times in the booke of Psalmes] *and planted them* [*i.* surely set, and as it were rooted them] *to grow.* [*i.* to multiply and to increase wonderfully.] *Vers.* 3. *For they inherited not the land* [*i.* attained not to the inheritance
3 or possession of the land] *by their owne sword:* [*i.* by the weapons and armour which they had] *neither did their owne arme* [*i.* their owne power and strength] *saue them*, [*i.* deliuer them from danger and distresses] *but thy right hand, and thine arme*, [*i.* thy strength, might, and power onely] *and the light of thy countenance.* [*i.* thy most mercifull fauour and presence, in which thou wentest before them, and shewedst thy selfe fauourable vnto them. See for the proofe of this, *Exod.* 15.13. *Iehoshu.* 24. 12, 13, &c.] *Vers.* 4. *Thou art my King*, [these are the words of the people, that through Gods goodnesse inhabited the land of Promise: and they say, *My King*, because all the faithfull were but as one man] *send helpe vnto Iaacob.* [*i.* vnto
5 the Israelites that came of *Iaacob*: the Father of the Nation, for the Nation it selfe, see *Psal.* 14. 7.] *Vers.* 5. *Through thee* [*i.* the might and strength that thou giuest vs] *haue wee thrust backe*, [*viz.* as beasts doe with their hornes; for such a word he vseth in this place, see *Deut.* 33. 17. they meane that they had beaten backe and ouerthrowne those that assaulted them] *by thy name* [*i.* by thy vertue, power, and grace, as *Psal.* 20. 1.] *haue wee troden downe.* [*viz.* vnder our feet: noting by this speech, both the weakenesse of their aduersaries, & the ouerthrow that they gaue them,
6 despising them also as dust vnder their feet.] *Vers.* 6. *I doe not trust in my bow, neither can my sword saue me.* [by *bow* and *sword*, hee meaneth all manner weapons and warlike Instruments whatsoeuer, and by *sauing*, he meaneth deliuering from dangers, speaking vnder the person of one (because all the faithfull are but one body) in the
7 name of all the rest.] *Vers.* 7. *Thou hast saued vs* [*i.* set vs free, and deliuered vs: marke the sudden changing of the number] *from our aduersaries*, [*i.* from all their force and subtill practises] *and hast put them to confusion.* [*viz.* in defending vs, and in ouerthrow-

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ing them.] *Verſ.* 8. *Therefore will we praiſe God continually, and will confeſſe* [*i.* thanke, as often in theſe Pſalmes, and *Luk.* 10. 21.] *thy name.* [ſee verſ. 7. of this Pſalme.] 8
Verſ. 9. *But now thou art farre off,* [*viz.* from helping vs] *and putteſt vs to confuſion,* [*i.* makeſt vs aſhamed, and that before thine and our enemies, becauſe thou doeſt not helpe vs] *and goeſt not forth* [*viz.* to battell, fighting for vs, as thou waſt wont to doe: and giuing vs victorie ouer all our enemies.] 9
Verſ. 10. *Thou makeſt vs to turne backe.* [*i.* through faint-heartednesſe, to flie before him] *and they which hate vs, ſpoile for themſelues.* [*viz.* vs, and our ſubſtance.] 10
Verſ. 11. *thou giueſt vs* [*viz.* ouer to the rage and cruelties of our enemies] *as ſheepe to be eaten,* [*i.* which ſhould be preſently killed, and preſently deuoured: vnder which ſimilitude, they ſet out the great danger and extremitie they were in] *and doeſt ſcatter vs among the Heathen.* [this was another puniſhment, and that very grieuous, to be amongſt a people among whom God was blaſphemed, and they themſelues to want the exerciſes of Gods Religion.] 11
Verſ. 12. *Thou ſelleſt thy people* [by this manner of ſpeech they minde to declare, that God had them not in that eſtimation and regard that he had their forefathers: *q. d.* We are vile and deſpiſed in thine eies, becauſe we are ſold to the enemies on euery ſide of vs, for a little or nothing, neither yet art thou thy ſelfe enriched by the ſale of vs.] 12
Verſ. 13. *Thou makeſt vs a reproach to our neighbours.* [They meane, that God had giuen them ouer to their neighbours to be mocked, and ſcorned, by all the meanes the vngodly could deuiſe; as by ieſting ſpeeches, laughing countenances, and ieſtures that ſauoured of ſcoffing.] 13
Verſ. 14. *Thou makeſt vs a prouerbe* [*i.* a common by-word, meaning that they and their name, were in great reproach among the Gentiles, and they had them continually in their mouthes: ſo that their common ſentences and ſpeeches were not more riſe in their mouthes, than the calamitie and miſerie of the Iewes] *and a nodding of the head.* [*i.* a continuall ſcoffe and mocking-ſtocke as it were: ſee *Pſal.* 22. 7. 2 *King* 19. 21.] 14
Verſ. 15. *My confuſion* [marke the ſudden changing of the number, ſee for this purpoſe alſo, verſ. 6. of this Pſalme] *is daily before me,* [*i.* I euery day, or continually behold, and therefore can hardly forget the confuſion and ſhame that lieth vpon vs] [*the ſhame of my face hath couered mee*; [*i.* the ſhame wherewith my face is, as it were, ouer-couered, hath wrought this effect, that I am aſhamed, or for ſhame I dare not looke vp.] 15
Verſ. 16. [This verſe hangeth vpon the former, thus: *q. d.* I am altogether aſhamed, by reaſon of the opprobrious ſpeeches of the enemies] *for the voice of the ſlanderer,* [*i.* for the words which they that ſlander vs and rebuke vs, vtter againſt God and vs] *and auenger.* [*viz.* of themſelues, and their owne cauſes: meaning thereby, the crueltie and bloudineſſe of theſe men: and this is to bee noted, that they ſpeake of all their enemies, vnder the name of one, and in the ſingular number, meaning notwithſtanding all whatſoeuer.] 16
Verſ. 17. [They declare that by no troubles, they could be drawne away from truſt in God, and from that truth of his Religion, wich they had embraced] *yet doe wee not forget thee,* [*viz.* as thoſe that make little account of thee and thy Religion] *neither deale we falſely concerning thy couenant.* [*viz.* made with vs: they meane, that they had endeuoured to the vttermoſt of their powers, to abſtaine from the breach thereof.] 17
Verſ. 18. [They declare what it is to breake Gods Couenant: *viz.* in affection of minde to turne away from him, for that they meane by *heart*, or in action or conuerſation openly to violate: vnderſtanding by *ſteps*, outward behauiour, and by *Gods paths*, the waies, words and Law which he hath appointed them to walke in, euen as it were, a path-beaten way.] 18
Verſ. 19. *Thou haſt ſmitten vs downe* [*i.* caſt vs downe, as it were, with a blow. Marke how he aſcribeth this to God, becauſe the *Chaldeans* or other their enemies, whoſoeuer they were, could doe nothing without him] *into the place of Dragons,* [*i.* into deſolate and ſolitarie places, for they delight to dwell there: or elſe into Countries, the inhabitants whereof, are no leſſe cruell than Dragons: or as a learned man readeth,] *into the place of Whales,* [*i.* into the moſt deepe Sea: whatſoeuer it is, they meane, that they were caſt into moſt horrible and grieuous dangers] *and couered vs* [*i.* ouerwhelmed vs] *with a ſhadow of death.* [*i.* with moſt manifeſt dangers, which ſeeme to bring nothing but death with them: ſee *Pſal.* 23. 4.] 19
Verſ. 20. *If we haue forgot-* 20

ten [*i.* made little account of, or nothing at all regarded, as verſ. 17. of this Pſalme] *the name of our God,* [*i.* his glory, honour, worſhip and Religion] *and holden vp our hands* [*i.* by prayer and ſupplication ſought helpe of any other than of the true God, whom we worſhip, they vſe the ſigne of one that worſhippeth and ſeeketh helpe, for the thing it ſelfe] *to a ſtrange God.* [*i.* to an Idoll, either one or many: now this
21 verſe is ended in the next verſe.[*Verſ.* 21. *Shall not God ſearch this out?* [*q. d.* It could not be, but he would: and addeth a reaſon as a proofe thereof, becauſe he ſeeth, knoweth, and vnderſtandeth euen the very ſecret thoughts and imaginations of our
22 hearts.] *Verſ.* 22. *Surely for thy ſake* [*i.* for thy cauſes, as the vſe of thy word, the exertiſe of thy Religion, &c.] *are we ſlaine* [*viz.* through the crueltie of the enemies, we yet notwithſtanding willingly and cheerefully bearing the ſame] *as ſheepe.* [*viz.*
23 appointed or made ready for the ſlaughter. *Verſ.* 23. *Vp, why ſleepeſt thou,* [in theſe verſes following, they pray God to haue pittie vpon them, and to giue them ſuccour. When God for a time giueth vs ouer to the luſt of the wicked, he ſeemeth to ſleepe as it were, not that he doth ſo, as appeareth *Pſal.* 121. 4. but it is ſpoken of God, after
24 the manner of men.] *Verſ.* 24. *Wherefore hideſt thou thy face,* [as thoſe are wont to doe, that loathe to behold any in great calamitie and affliction, and by *face,* hee meaneth fauour and goodneſſe] *and forgetteſt* [*i.* makeſt as though thou hadſt no care or regard of] *our miſerie and affliction.* [*viz.* and of vs that are oppreſſed therewith.]
25 *Verſ.* 25. *For our ſoule* [*i.* the whole man, but chiefly the life] *is beaten downe vnto the duſt,* [*i.* is in wonderfull danger, and almoſt paſt hope of recouerie, as they are that are returning into duſt, out of which they were taken] *our bellie cleaueth vnto the ground.* [*viz.* like thoſe that are ouerthrowne by their enemies in fight, and are ſo caſt downe flat, euen vpon their faces, that there is no hope, as it were, of their riſing
26 againe, becauſe they ſeeme to be, as a man would ſay, glewed to the earth.] *Verſ.* 26. *Riſe vp for our ſuccour* [*i.* to helpe and ſuccour vs] *and redeeme vs.* [*viz.* from the bondage and captiuitie wherein we are.

Doctrine. *Verſ.* 1. *It is good for Anceſtors to declare to their poſteritie, and for the poſteritie to marke Gods workes diligently declared vnto them, ſhewing out either his power or his mercie: for as thereby the fathers diſcharge a dutie to their children, ſo are their poſterities confirmed in aſſured arguments of Gods power, prouidence, mercie, &c.* Verſ. 2. *Declareth, that God is all in all, either in the ouerthrow of his enemies, or in the vpholding of his children.* Verſ. 3. *It is not any worldly force or meanes (though they may bee vſed, but yet without truſt in them) but God alone that performeth whatſoeuer pleaſeth him.* Verſ. 4. *We muſt pray for the Church, yea, rather more, if we could tell how, than for our ſelues, becauſe in the good thereof, rather than in our good, ſtandeth Gods glory moſt.* Verſ. 5. *Gods power is the buckler that the faithfull haue to truſt to, for their owne defence, and for the diſcomfiture of their enemies.* Verſ. 6. *Truſt muſt not bee repoſed in any outward thing: for that is indeed to rob God of his glory, and to ſeeke helpe of creatures.* Verſ. 7. *God alone is the worker of our deliuerances.* Verſ. 8. *And he onely muſt be praiſed therefore, and that continually.* Verſ. 9. *God many times leaueth his children for a while, to the end that he may come to them againe in greater mercie: alſo if God guide not the arme, all is nothing.* Verſ. 10. *Faint-heartedneſſe on the one ſide, and courage and ſtomacke on the other ſide, is from God: the one being as a puniſhment of ſinne; the other, as a pledge of his power and fauour.* Verſ. 11, 12, 13, 14. *Tend all to one end,* viz. *to ſet out the poore and miſerable eſtate wherein Gods people are many times: which is not ſo to be taken, as though God hated them, but that hee bringeth them ſo low, to the end that his power and goodneſſe in their lifting vp, may more plainely appeare.* Verſ. 15, 16. *Teacheth vs, that it is no ſmall griefe to Gods children, to heare the words, and to ſee and feele the deeds of the vngodly.* Verſ. 17. *Teacheth, that though there be ſinne in Gods children, why they ſhould bee puniſhed, yet God doth not alwaies puniſh them for their ſinne: which well conſidered, meeteth with as the imagination of our owne minds, we ſtill ſuppoſing that God afflicteth vs for ſinne: ſo the lewd ſpeeches of the wicked, fearing not to ſay, that ſinne hath caſt vs into our troubles.* Verſ. 18. and 19.

Teach

Teach vs, that no affliction ſhould make vs ſhrinke or fall away from God; but rather that our afflictions ſhould draw vs more nigh vnto him. Verſ. 20, 21. *Teach, that we ſhould not haue recourſe for ſuccour to any, but to God alone. If we doe that, God beholdeth that and all other our wickedneſſe, in good time to puniſh it.* Verſ. 22. *It is good to ſuffer for well doing, as wherein indeed we may reioyce, and not in our ſufferings onely.* Verſ. 23, 24. *Teach vs, not onely to pray to God in our miſeries, but to be earneſt with him, and not to leaue off till we haue obtained.* Verſ. 25. *Sheweth, that the more our miſeries are, the more need we haue to repaire to God, yea euen then when they ſeeme to be paſt hope of recouerie; becauſe then he worketh moſt mightily for his glorie, and the ſtrengthning of our faith.* Verſ. 26. *In our praiers we muſt onely looke vpon Gods mercie, and nothing at all in our ſelues: for if we forget the former, or thinke any whit at all of the latter, our praiers ſhall periſh, and be turned into ſinne vnto vs.*

PSALME 45.

THis *Pſalme may be diuided into two eſpeciall parts. In the firſt is ſet out the beautie, ſtrength, glorie, power, iuſtice, magnificence and mariage of* Salomon, *from verſ.* 1. *to the end of the ninth. In the ſecond, is contained an admonition to* Salomons *Wife, with great promiſes to be performed, if ſhe keepe the matters propounded to her, from verſ.* 10. *to the end of the Pſalme.* Diuiſion. 2

The Title is, *To him that excelleth* [this is expounded before] *on Shoſhannim,* [which was an Inſtrument amongſt the Iewes, and had ſix ſtrings vpon it, for the word is deriued from another Hebrew word, which ſignifieth ſix, as *Kimchi* ſheweth] *a ſong of loue* [this is well expounded in the *Genena* Bible] all that followeth in the Title is expounded before, *Pſalme* 32. and *Pſalme* 42. This one thing I would haue noted, though *Dauids* name be not here expreſſed, yet it is very likely that he was the Penner thereof. Indeed it is not put downe before many Pſalmes, and namely, *Pſal.* 2. and *Pſal.* 66. and yet the holy Ghoſt, *Acts* 4. 25. aſcribeth it to *Dauid.* *Senſe.* 3

Verſ. 1. *My heart will vtter forth,* [*viz.* by the Inſtrument of my tongue and pen] *a good matter,* [*i.* an excellent and profitable thing, excellent in reſpect of the partie whom it treateth of, and profitable in regard of the people whom he ſhall rule ouer] *I will intreat in my workes of the King,* [*viz.* in theſe verſes following, which he calleth *workes* in the plurall number, not for the greatneſſe, but for the exquiſiteneſſe of them] *my tongue is as the pen of a ſwift Writer.* [he meaneth, that his tongue ſhall be moſt ſwift: *q. d.* I will moſt readily vtter theſe things that I haue in my minde, and my tongue ſhall no leſſe readily expreſſe the praiſes of the King, than he that is moſt skilfull in writing, writeth with a pen.] 1

Verſ. 2. *Thou art fairer than the children of men,* [here he beginneth to praiſe *Salomon*: and in theſe words he praiſeth him for his beautie and comlineſſe, which hee ſaith, was more excellent in him, than in any other perſon whatſoeuer: for ſo much he meaneth by *children of men*] *grace* [*i.* words that obtaine grace and fauour from men] *is powred in thy lips,* [*i.* is plenteous, and as it were, ouer-flowing in thy mouth: and in theſe words he cõmendeth his eloquence] *becauſe God hath bleſſed thee* [*viz.* with abundance of excellent gifts] *for euer.* [this muſt be vnderſtood of *Salomon*, but it muſt haue his true verification in Chriſt, and that that I put downe here, muſt be vnderſtood throughout the whole Pſalme. 2

Verſ. 3. *Gird thy ſword,* [*i.* take vnto thee thy authoritie, he putteth the ſigne of authoritie, as the Apoſtle alſo doth, *Rom.* 13. for authoritie it ſelfe: for Kings obtaine great 3

praise, if they rightly vse the sword] *vpon thy thigh*, [he alludeth to the fashion that was common among the Iewes then, and is at this day vsed among the Turkes, who hang their swords so, that it lieth vpon the thigh, and hangeth not on the side as ours doe: which thing also we our selues performe, though not in swords, yet in Skeanes, Hangers, Wood-kniues, &c.] *to wit, thy worship and thy glorie.* [here hee more plainly sheweth what he meant by sword: [*viz.* his great and excellent authoritie, which he should make more famous by vsing it well.] *Vers.* 4 [Amend thus, *and in thy glorie, ride prosperously, because of the word of truth*, &c.] *in thy glorie* [*i.* being thus established and set vp] *ride prosperously*, [*i.* feare not to attempt good and holy things] *because of the word of truth.* [*i.* because the matter of truth, yea all truth it selfe requireth this of thee: and he vnderstandeth by these three termes, three seuerall things that ought to be in Kings: by *truth*, hee meaneth faithfull dealing: by *meeknesse*, milde and curteous behauiour: and by *righteousnesse*, vpright execution of those things that concerne either the maintenance of good, or the punishment of vice: and if we take it as it is read in the *Geneua* Text, he seemeth then to resemble these vertues to Chariots of triumph, vpon which Kings were wont to be carried, specially after some great victories gotten: and he speaketh of these vertues, because that iust and vpright gouernment, and not outragious and violent, giueth credit and authoritie to Princes [*so thy right hand* [*i.* thy power and might, because that in that hand it most consisteth] *shall teach thee* [*i.* shall inable thee to performe, as those that teach others, make them able] *terrible things*, [*i.* such things as shall strike a terror and feare of thee into the hearts of thine enemies, and a louing reuerence into the heart of thy friends and subiects.] *Vers.* 5. *Thine arrowes are sharpe*, [*i.* the instruments and meanes that thou hast to vse against thy enemies, are piercing, yea so piercing, that] *the heart* [*i.* the closest part, yea the strongest, euen that wherein life consisteth, shall be pierced thereby] *of the Kings enemies* [marke the change of the person, meaning thereby, thy enemies which art the King] *shall fall vnder thee.* [*i.* shall come into thy power and subiection, as men are wont to fall, when they are stricken with an arrow, so that a man may doe with them what he listeth: he meaneth nothing else, but that *Salomon* should haue instruments and darts to strike his enemies afarre off, and to constraine them to yeeld to his obedience.] *Vers.* 6. *Thy Throne*, [*i.* thy kingdome; for he vseth the throne where the Prince did vse to sit that gouerned the kingdome, for the kingdome, rule, dominion, and authoritie that the King had] *O God*, [*Salomon* is here called *God*, as Kings and Magistrates are in other places of Scripture] *for euer and euer*, [*i.* indureth a long season] *the scepter of thy kingdome* [*i.* the rule and authoritie which was signified by the scepter] *is a scepter of righteousnesse.* [*i.* is iust, equall, and vpright; all this must after this sort be applied to *Salomon*: but for as much as the Apostle, *Heb.* 1 8. doth apply it to Christ, wee must more largely interpret it: *viz.* that the holy Ghost meaneth to signifie and to set out vnto vs, not onely the continuance and durablenesse of Christs kingdome, but also the continuall vprightnesse and equitie that shall be therein.] *Vers.* 7. [Apply this also to *Salomon*, and Christ, to the one in figure, to the other in truth] *Thou louest* [*i.* allowest, likest of, and performest] *righteousnesse*, [*i.* vpright dealing and equitie] *and hatest* [*i.* canst not at any hand away with] *wickednesse*, [*i.* any manner of sinne whatsoeuer: he sheweth wherein vprightnesse consisteth, *viz.* in the maintenance of equitie, and in the sharpe punishment of iniquitie] *God hath anointed thee* [the Prophet speaketh after the manner of those daies, wherein Kings were anointed, which was a visible signe of their entrance into the Kingdome] *with the oyle of gladnesse* [*i.* with such oyle as made not onely *Salomon* glad, but the people ouer whom hee should reigne] *aboue thy fellowes.* [*i.* all thy brethren set aside, though they were elder than thou: how this and other places of this Psalme haue their verification in Christ, shall be shewed afterward in the doctrines.] *Vers.* 8. *Thy garments smell of Myrrhe, Aloes, and Cassia.* [He commendeth *Salomon* for the glorie of his garments, noting that they were as it were, perfumed with Myrrhe, Aloes and Cassia, which were things not onely of good sauour, but of great price, because they were fet from far countries]

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when thou commeſt out of the iuorie palaces [*i.* excellent, which the holy Ghoſt meaneth, both by ſpeaking in the plurall number, and alſo by calling them, or affirming them to be of *iuorie*, which was excellent and precious, as may appeare, *Amos* 6. 4.] *where they* [*i.* thy people, and thoſe that doe thee ſeruices] *haue made thee glad.* [*viz.* by the dutifull deeds, cheerefull countenances and louing words that they haue declared towards thee.] *Verſ.* 9. *Kings daughters* [*i.* thoſe that iſſued from Kings] *were among thine honourable wiues,* [*i.* were wiues vnto thee among the reſt, all which thou diddeſt honourably vſe, and apparell ſumptuouſly] *vpon thy right hand did ſtand the Queene in a veſture of gold of Ophir.* [*i.* moſt fine and pure gold: ſee *Iob* 28. 16.] *Verſ.* 10. *Hearken, O daughter, &c.* [He admoniſhed *Pharao* his daughter, who was *Salomons* chiefe wife, and by mariage newly ingraffed into the body of the Church, willingly to hearken to Gods word, and quite and cleane to forget all carnall things whatſoeuer. Marke the words of this admonition; firſt, *hearing*, then conſidering of that which is heard; and laſtly, embracing of that which is heard, meant by *inclining of the eare*: and ſhee is called *daughter*, not in reſpect of her husband, but in reſpect ſhee was become now a ſchollereſſe, as a man would ſay, in Gods Church, as ſome were called children before, *Pſal.* 34. 10. and by *people* and *fathers houſe*, hee meaneth her owne countrie, and all the pleaſures therein, as friends, kindred, and whatſoeuer elſe ſhee might be delighted in.] *Verſ.* 11. *So ſhall the King, &c.* [*i.* if thou doeſt this, *viz.* embrace the Religion that he ſhall teach thee, thou ſhalt be moſt acceptable vnto him; and he ſhall loue thee moſt tenderly] *for he is thy Lord,* [*i.* thy head and gouernour, as 1 *Corinth.* 11. 3.] *reuerence thou him.* [*q. d.* therefore it beſeemeth thee to yeeld him all the obedience due to him] *Verſ.* 12. *And the daughter of Tyrus* [*i.* the citie of *Tyrus*, putting the place for the people inhabiting the ſame: ſee *Pſal.* 9. 14.] *with the rich of the people* [*q. d.* euen the richeſt, and not the meaneſt onely] *ſhall doe homage before thy face, with preſents.* [*i.* ſhall in token of homage, and as though they were ſubiects, bring openly preſents vnto thee.] *Verſ.* 13. *The Kings daughter,* [ſhe is ſo called, not as though ſhe were not his wife, but becauſe hee did, as it were, beget her vnto God, or elſe, as in reſpect of *Pharao* King of *Egypt*, from whom ſhee deſcended, ſhe hath this name giuen her; but the former ſeemeth to me to be the more ſimple] *is all glorious within* [*viz.* in the Kings palace, where ſhe remaineth familiarly with the King] *her clothing is of broidred gold.* [*i.* is moſt precious and coſtly.] *Verſ.* 14. *She ſhall be brought vnto the King* [the Prophet alludeth to the manner in thoſe daies, *viz.* that Queenes might not come when they would to the King, but when they were ſent for, *Heſt.* 4. 11. *Heſt.* 5. 2.] *in raiment of needle-worke*: which is very deare and precious [by this varietie of apparell, the Prophet mindeth to ſet out the ſumptuouſneſſe of the King and his wife: by that which followeth after, the Prophet meaneth, that ſhe ſhall come with a great number of hand-maids waiting vpon her, which ſeemeth alſo to ſet out her glory: and theſe hand-maids are called her *companions*, not becauſe they were her equals, but becauſe they were continnally in her companie, as it were.] *Verſ.* 15. He ſheweth after what ſort this glorious troupe ſhall come, *viz.* *with ioy and gladneſſe.* [*i.* with all mirth that poſſibly may bee: ſee *Pſal.* 43. 4.] *Verſ.* 16. *In ſtead of thy fathers* [*i.* thy anceſters, *q. d.* there is no cauſe why thou ſhouldeſt thinke vpon them] *ſhall thy children be* [*i.* thou ſhalt haue multitudes of children, and thy poſteritie ſhall be wonderfully enlarged, yea, aduanced to great and wonderfull honour: for that meaneth hee by making them *Princes, throughout all the earth*, meaning by earth, the land of *Iudah*, which promiſe was not fulfilled in *Salomon* and his ſeed; not becauſe God was not able, but becauſe the couenants and conditions on his part and his wiues, were not performed.] *Verſ.* 17. Are the words of the Prophet contained, wherein he promiſeth to publiſh, and that for a long ſeaſon, the glory and renowne of *Salomon* and his Kingdome: and that the people ſhall for a great while yeeld him praiſe, for his peaceable and quiet gouernment. For ſo muſt the words, *all generations, world without end*, be vnderſtood, as referred to *Salomon*. And thus we ſee how it agreeth to him. Now let vs gather the Doctrines out of it, and ſee how in truth it agreeth to our Sauiour and his time.

9 10 11 12 13 14 15 16 17

Verſ. 1.

Doctrine. Vers. 1. *Teacheth vs first to take heed that wee vtter nothing but good things, knowing that we must yeeld an account, not onely for euery euill, but for euery idle word wee speake; and secondly, to doe that willingly and readily as well, lest wee bee preuented by death or some other occasion, as also because in euery dutie God loueth and looketh for cheerefulnesse: and thirdly, to dispose our selues with all the power wee haue, to set forth holy mariage, specially that which is betweene Christ and his Church, of which see* Hosea 2. 19, 20. Vers. 2 *Is fulfilled in Christ, not in mans iudgement, as appeareth,* Isaiah 53. 2, 3. *But is to be seene by the eye of faith onely, whose glorious beautie and gift of perswasion may appeare, in that he in the ministerie of his Apostles, conuerted of all Nations vnder the Heauens some, to embrace the Gospell: and when it is said, that* God hath blessed him, *it must be vnderstood, in respect of his humanitie, for otherwise, in respect of his dutie, he is God equall with his father.* Vers. 3. *Christs sword is spirituall, and is indeed Gods word, of which, see* Isaiah 11. 4, 12. Reuel. 1. 16. *Wherein also standeth his glory and worship, when he is serued according to that, and not as man deuiseth: and in this verse Christ is called most mightie, because hee hath all power both in heauen and in earth,* Matth. 28. 18. *And doth whatsoeuer pleaseth him.* Vers. 4. *Christ is admonished, in respect of his humanitie, to take vpon him, and to execute his gouernment, seeing he is so replenished with gifts, and is described like a triumphant conquerour, amiable, and comfortable to his owne people, but terrible and fearefull to rebels, as* 2 Corinth. 2. 15, 16. Vers. 5. *He describeth Christs weapons, and the munition of his Kingdome, which are not carnall, but mighty through God, to cast downe holds and imaginations, and euery high thing, &c.* 2 Corinth. 10. 4, 5, 6. *And therefore they much deceiued, that dreame of fleshie power, and imagine Christs Kingdome to bee of this world, which hee hath flatly denied.* Iohn 19. Vers. 6. *Setteth out the euerlastingnesse and equitie of Christs Kingdome, of which see* Heb. 1. 8. Vers. 7. *First, marke one manner of speech, which in the sense I haue omitted,* louing one thing, and hating another: *which kinde of rehearsing by the contraries, the* Iewes *often vse, and hath in it great force,* viz. *to note the earnestnesse and soundnesse of loue toward righteousnesse and well-doing, and the sincere hatred of all sinne and corruption. How this was verified in Christ, wee need not to stand vpon, God is called Christs God, in respect of his manhood: and Christ in that respect also, is said to be* annointed with the oile of gladnesse, *because he had the fulnesse of the Spirit, so that of his fulnesse haue we all receiued,* euen grace for grace, i. *abundance of grace, as* Iohn 1. 16. *And by* oile of gladnesse, *is meant, the fulnesse and anointing of the Spirit, through whom it commeth to passe, that the Kingdome of God is righteousnesse, peace, and ioy in the holy Ghost,* Rom. 14. 17. *And by* fellowes, *he meaneth not equals, but generally al Christians, who yet notwithstanding, through faith are partakers of his dignitie.* Vers. 8. *Doth allegorically set out the sweetnesse and pleasure, that is to be found in our Sauiour, that so by that meanes, our loue towards him, and desire of him might more and more be increased. And when he speaketh of some that haue made him glad, he meaneth Christians, who are called,* the friends of the bridegroome, *because they stand and heare him, and reioice greatly, by reason of his voice,* Iohn 3. 29. Vers. 9. *Is described the glory of the Church, which is but one wife, if we respect it generally, or else many, if we respect either the seuerall congregations, or the particular members of the seuerall congregations: as we say that euery part of a bone broken is a bone, and euery part of earth is earth, and yet there is but one bone, and one earth.* Vers. 10. *Christ requireth of the Church, faithfulnesse to him, and deniall of her selfe, without the which indeed there is no comming vnto him, nor comfort to or in the Church.* Vers. 11. *He sheweth what profit shall come to the Church, by obedience to Christ.* Vers. 12. *Setteth out the inlarging of Christs Kingdome, by the calling of the* Gentiles: *a mysterie that was hidden from the beginning of the world, and is now made manifest in this last age.* Vers. 13. *Sheweth that the glory of the Church standeth not in outward shew and brauerie, and therefore they farre out of the way, whether they be superstitious Papists, or ceremonious Protestants, that place, if not all, yet a great part of the glory of the Church in outward glitterings.* Vers. 14. *Setteth out the glory of the Church generally, which is amplified by this circumstance, that particular Churches, which the holy Ghost resembleth to hand-maides waiting*

vpon

vpon her, ſhall adorne and beautifie her. Verſ. 15. *Sheweth the manner how the faithfull ſhould appeare in the preſence of God, in his aſſemblies: namely, with all manner of cherefulneſſe and comfort, ſpecially inward.* *Verſ.* 16. *Expreſſeth the wonderfull enlargement of Chriſts Kingdome, which we haue ſeene performed, and the great glory that his children ſhall haue, though not here, yet eternall in the heauens.* Verſ. 17. *Teacheth, that the praiſes of our Sauiour, who is the onely head of the Church, ſhall continue for euer, and that there ſhall be no end of his Kingdome, as* Luke 1. 33. *Other good Leſſons may here and there be gathered, as verſ.* 2. *that beautie and eloquence are good gifts, as in others, ſo in a Prince: the one being powerfull to draw loue to them, and the other ſtrong to perſwade and effect great things.* Verſ. 3. *that it becommeth a Magiſtrate to be courragious, and as in other vertues, ſo in that particularly, to goe before the people.* Verſ. 4. *That he ſhould profeſſe and practiſe truth, meekneſſe, and righteouſneſſe.* Verſ. 8. *That ſumptuouſneſſe in apparell for Princes, is not altogether to bee condemned: of* Salomons *apparell, ſee what our Sauiour ſaith,* Matth. 6. 29. *By all which alſo, we may perceiue that it is an Anabaptiſticall conceit, to allow men no more of the creatures, but what will ſerue for neceſſitie.* Verſ. 10. *That mariage requireth forſaking of all, that the wife may cleaue to the husband, and the husband to the wife,* Gen. 2. 24. Verſ. 17. *That the faithfull generally, and euery one of them particularly, ſhould carefully endeuour to aduance and ſet forth the great glory of God, and of our Sauiour Chriſt, we being created and placed in the world to that end.*

PSALME 46.



His Pſalme may be diuided into two parts. In the firſt, the Prophet declareth how that notwithſtanding the great trouble they were in, they were ſure they ſhould be deliuered through Gods goodneſſe, from verſ. 1. *to the end of the* 7. *In the ſecond, he exhorteth others for their comfort to looke vpon their deliuerance, and to conſider Gods power, who doth what pleaſeth him, from verſ.* 8. *to the end of the Pſalme.* Diuiſion.

The inſcription, *To him that excelleth vpon Alamoth* [which I take to be the name of an Inſtrument, ſee 1 *Chron.* 15. 20.] *Verſ.* 1. *God is our hope* [*i.* he, on whom we hope, or in whom we truſt] *and ſtrength,* [*i.* from whom the ſtrength we haue, commeth] *and helpe,* [*i.* he that alone helpeth vs in the time of troubles, and deliuereth vs out of the ſame] *ready to bee found.* [*q. d.* hee is not farre off, neither yet needeth much intreatie.] *Verſ.* 2. *Therefore will not wee feare* [*i.* bee ouercome with feare: for otherwiſe it is impoſſible in this life to be vtterly void of feare] *though the earth ſhould be moued* [*q. d.* if it were poſſible that the whole world ſhould be turned vpſide downe, as it were, much leſſe would wee feare leſſe matters, as warres and ſuch like] *and though the mountaines fall into the midſt of the Sea.* [either vpon the earth, caſt through earthquakes into the Sea, or the mountaines and rocks in the Sea, ſhould through the rage of the Sea be ouerrumbled, as in the next verſe: by theſe manner of ſpeeches, ſhaking of the earth, and mouing of mountaines, he meaneth moſt terrible tumults and fearefull things, which might ſtrike wonderfull great feare into a man that wanteth faith, but yet by reaſon of the full and aſſured hope that they had, ſhould no whit at all diſmay them.] *Verſ.* 3. *Though the waters thereof* [*i.* of the Sea] *rage* [*i.* bee very violent and vehement] *and bee troubled,* [*i.* with the rage, ſeeme to haue changed

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changed his colour, by reaſon of being mingled with dirt, clay, and mire: for ſo in our ſpeech wee doe vſe to ſay, The Fountaine is troubled] *and, The mountaines ſhake*: [*viz.* with the violence of the waues of the Sea: he meaneth by this manner of ſpeech, in this and the other verſe before going, that though all the world, and the whole courſe of Nature, ſhould be, as it were, turned vpſide downe, yet ſtill they will hang
4 vpon the Lord, being aſſured of his goodneſſe and mercie.] *Verſ.* 4. *Yet there is a riuer* [he meaneth no doubt, *Gihon* or *Shiloach*, which did runne to *Ieruſalem*, whoſe ſtreames alſo did fill ſometimes the brooke *Kidron* or *Cedron* ſpoken of, *Iohn* 18. 1. that compaſſed ſome part of the Citie of *Ieruſalem*,] *whoſe ſtreames ſhall make glad* [*viz.* in the time of their heauineſſe] *the citie of God*, [*i. Ieruſalem*, which is ſo called, becauſe he was defender thereof, and was there worſhipped] *euen the Sanctuarie* [hee putteth the word *Sanctuarie*, which was a part of the Arke, for the place where the Arke was, that is, *Sion*, whither the Arke was caried] *of the Tabernacles* [that is, of the whole land, which is called *Tabernacles*, becauſe the Arke was pitched in diuers parts of it, before it came to bee placed in *Sion*: ſee *Pſal.* 43. verſ. 3.] *of the moſt high*. [*i.* of God himſelfe] all theſe three verſes, *viz.* 2, 3, 4. are allegoricall, meaning, that though the troubles and hurliburlies were neuer ſo great, yet Gods fauour (which hee vnderſtandeth by *riuers* and *ſtreames*, as *Pſal.* 36. 9.) is a ſufficient ſtay to appeaſe their conſciences in the middeſt of them all: and becauſe Gods fauour was no where more plainly ſhewed, than in the Citie of *Sion* or *Ieruſalem*, and the Arke there pla-
5 ced, he maketh alſo ſpeciall mention thereof.] *Verſ.* 5. *God is in the middeſt of it*, [*viz.* of that Citie, noting by being in the middeſt of it, his preſence. *Matth.* 18. 20. *Iohn* 20. 26 and his ready fauour to helpe it] *therefore ſhall it not bee moued*, [*i.* therefore much leſſe ſhall it fall, doe the enemies againſt it what they can] *God ſhall helpe it*
6 • *very early*. [*i.* ſpeedily, and in good time before it be diſtreſſed.] *Verſ.* 6. *When* [*i.* ſo ſoone as] *the nations raged*, [*i.* began to expreſſe their furie] *and the Kingdomes*, [*i.* the people diuided into Kingdomes] *God thundered*, [*i.* gaue manifeſt ſignes and tokens of his wrath and iudgement againſt them] *and the earth*, [*i.* the people dwelling on the earth] *melted*. [*i.* conſumed away as ſnow before the Sunne, or as wax before the fire: ſee *Pſal.* 68. 2.] *Verſ.* 7. *The Lord of hoſts* [ſee *Pſal.* 24. 10.] *is with vs*, [*i.* on our
7 ſide to defend vs] *the God of Iacob* [*i.* of the Patriarch, and all the people that came of him, to whom the Lord ſhewed himſelfe marueilous mightie and mercifull, as in *Geneſis*, *Exodus*, and other places appeareth] *is our refuge*. [*i.* the place whereunto we
8 commit our ſelues, to be ſuccoured from our aduerſaries.] *Verſ.* 8. *Come and behold*, *&c.* [In this place the faithfull exhort all to looke vpon Gods iudgements againſt the vngodly, and his mercie towards his children, that thereby they may profit in the
9 hatred of euill, and in the loue of well-doing.] *Verſ.* 9. *Hee maketh warres to ceaſe, vnto the end of the world*. [*i.* euen vnto the furtheſt parts of the world, ſo that there is no part wherein hee gouerneth not: and by breaking, cutting, and burning of the Bow, Speare, and Chariot, they vnderſtand an vtter confounding, and conſuming of all warlike inſtruments whatſoeuer, and of all the deuices and policies that can be vſed
10 therein.] *Verſ.* 10. *Bee ſtill and know* [In this verſe the faithfull take vpon them, as it were, Gods perſon, and in the ſame admoniſh the enemies of the Church, to ſtay themſelues from perſecuting it: knowing, that in ſetting themſelues againſt it, they ſet themſelues againſt God] *that I am God*, [*i.* full of all Maieſtie and might, doing whatſoeuer pleaſeth me, both in Heauen and in earth] *I will bee exalted among the*
8 *Heathen*. [*viz.* whether they will yea or no, becauſe none of them can let mee.]
11 *Verſ.* 11. Is expounded before in the ſeuenth verſe.

Doctrine. Verſ. 1. *In all troubles Gods people muſt hang vpon God, whoſe readineſſe to helpe, is there alſo ſet out, and is, no doubt of it, a ſtrong prop vnto their perſwaſion and practiſe in the former point.* Verſ. 2. *Noteth the aſſured perſwaſion that the faithfull haue of God and his goodneſſe, notwithſtanding the great troubles that be in the world.* Verſ. 2, 3, 6. *Doe allegorically, and in plaine termes alſo, expreſſe the rage and cruelties of the wicked, that ſo euery manner of way, we may be well aſſured of their malice and miſchiefe,*

and

and the hard brunts that Gods children muſt abide at their hands, that ſo wee may not imagine to looke for fauour. Verſ. 4. *Declareth, that notwithſtanding all hurliburlies, God will comfort his children in ſuch ſort, as ſhall be moſt for his glory, and their good.* Verſ. 5. *God is alwaies preſent with his children, to helpe them in due time.* Verſ. 7. *God is a ſure place of refuge for his children to flie to, for hee will neuer put them backe.* Verſ. 8. *Teacheth vs to admoniſh one another, yea, the very wicked: it ſetteth out alſo, as likewiſe the 9. verſe doth, Gods power againſt his enemies.* Verſ. 10. *None is able to withſtand God, and his workes. For verſ. 11. ſee verſ. 7.*

PSALME 47.

THis Pſalme chiefly propoundeth two things. *The firſt,* Diuiſion. *is an exhortation to the faithfull, to ſhew themſelues thankfull vnto God, for the great and wonderfull things that he doth, from verſ. 1. to the end of the 4. In the ſecond, is a deſcription of Gods great power, maieſtie, and glory, ſet out to this end, that the faithfull might learne to truſt in him alone: from verſ. 1. to the end of the Pſalme.*

The title is expounded before, *Pſal. 42. Verſ. 1. All people* [*i.* as well *Iewes* as *Gentiles*] *clap your hands,* [*viz.* for ioy, as *Nahum.* 3. 19. Hee putteth the outward ſigne of ioy, for inward and outward ioyfulneſſe] *ſing loud vnto God, &c.* [in this part of the verſe, the Prophet requireth of the people, on the Lords behalfe, willingneſſe, cheerefulneſſe, and gladneſſe: for in all ſeruices performed to him, he ſpecially regardeth theſe things, as 2 *Corinth.* 8. 12. *Verſ. 2. The Lord is high* [*viz.* not onely becauſe he dwelleth in the high Heauens, but alſo becauſe he hath higheſt, yea, all authoritie] *and terrible,* [*i.* fearefull, or meet to be feared, not onely of his children for their good, but of the wicked for their puniſhments] *a great King* [*viz.* as whoſe power no creature is able to reſiſt] *ouer all the earth.* [*i.* ſuch a King, as to whoſe authoritie all the quarters and corners of the earth are ſubiect.] *Verſ.* 3. *Hee* [*i.* God] *hath ſubdued* [*viz.* by his word and ſpirit] *the people* [*i.* of all the people of the world ſome] *vnder vs,* [*i.* vnder the exerciſes of his Religion and ſeruice which we profeſſe, putting the perſons profeſſing a thing, for the thing profeſſed [*and the nations vnder our feet.* By this manner of ſpeech is meant, that the *Gentiles* ſhould bee Schollers, and the *Iewes* Schoolemaſters, as it were to them, for to *ſit vnder the feet,* or *at the feet*, is vſed in Scripture, for being a Scholler, or learning, as *Acts* 22. 3. And not that the *Iewes* had euer ſuch a large Lordſhip ouer the *Gentiles.*] *Verſ.* 4. [May be the words, as it were, both of the *Iewes* and *Gentiles* conuerted to Chriſts Kingdome, ſhewing what graces hee hath beſtowed vpon them] *Hee* [*q. d.* hee that knoweth what is better for vs than wee our ſelues] *hath choſen* [*i.* not onely laid out, but alſo appointed, and that of his owne good will and mercie towards vs] *our inheritance* [*i.* not onely all things meet for this life, as lands, countries, poſſeſſions, &c. but euen all other things that concerne the hope of a better life] *euen the glory of Iaacob,* [*i.* euen all theſe excellent things that he gaue and promiſed to *Iaacob*, wherein he might glory and reioice. The faithfull meane, that they had as great, both abundance and aſſurance of Gods grace and goodneſſe, as *Iaacob* euer had.] *Verſ.* 5. *God,* [*i.* the Arke of God, which was a true token of Gods preſence, and ſo is the word

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word *Lord* also vsed, as *Psal.* 132. 5.] *is gone vp* [he meaneth this no doubt, in respect of bringing the Arke into the Mount *Sion*, of which see 2 *Sam.* 6. throughout the Chapter] *with triumph*, [*viz.* against the enemies, which also was ioyfull to Gods people] *euen the Lord with the sound of the Trumpet.* [this is euen the same that was said in the first part of this verse: sauing that here hee addeth the instrument, which many times striketh terrour into the enemies, and addeth courage to the faithfull: and by this manner of speech, hee meaneth to note out the great glory of the Lord, and of the triumph and victories that our Sauiour got, as *Colos.* 2. 15. *Ephes.* 4. 8.] 6 *Vers.* 6. [The foure times repeating of these words, *sing praises*, hath great force: *q. d.* let all your care and studie tend to this, to praise the Lord and his sonne Christ.] 7 *Vers.* 7. *For God* [this is a reason, why they should extoll the Lord] *is the King of all the earth.* [*i.* hath power ouer all, and exerciseth an vniuersall Kingdome, the particulars and the Maiestie whereof, hee setteth out in the next verse.] 8 *Vers.* 8. *God sitteth vpon his holy throne.* [hee meaneth either the Tabernacle, or else the Heauen: for both of these in Scripture are called *Gods holy Throne*, because hee that had the fulnesse of holinesse in himselfe, gaue manifestation of himselfe from both these places: see *Matth* 5. 34. *Matth.* 23. 22. Whatsoeuer it is, or howsoeuer it is to bee taken, the Prophets purpose no doubt is, to describe God as a Iudge, ready to yeeld iustice, both to good and bad, according to their seuerall causes.] 9 *Vers.* 9. *The Princes of the people* [*q. d.* not onely meane men, from among the Gentiles, but euen the mightie] *are gathered* [*viz.* by the mightie working of Gods Spirit, and the exercises of the word: the Propher meaneth by this manner of speech, that the *Gentiles* should make profession of true godlinesse as well as *Iewes*, and he speaketh of it, as though it were already performed, for the certainty of it] *vnto the people of the God of* Abraham [*i.* the *Iewes*, for from *Abraham* they came according to the flesh: and hee calleth him the God of *Abraham*, thereby to distinguish him from all the false gods of the Idolatrous *Gentiles*] *for the shields of the world* [*i.* the defence and protections of the whole earth: he vseth *shields*, which are good meanes of defence, for defence it selfe] *belongeth to God*, [in his right, *q. d.* seeing that the world is preserued and maintained by God, great cause is there, why men should reuerence his so great and high maiestie, and therefore he addeth] *he is greatly to be exalted.* [*i.* feared and praised.]

Doctrine. Vers. 1. *It becommeth all sorts of people to praise God, (because there are none, but they haue tasted of his mercie) and that willingly and cheerefully.* Vers. 2. *Sheweth, that we ought to praise him for his Maiestie and power.* Vers. 3. *Declareth, that it is God alone that draweth mens hearts to the embracing of his truth.* Vers. 4. *Gods loue is the first and onely cause of all the graces we haue: and if that bee true for outward fauour, how much more is it true for inward and heauenly graces.* Vers. 5. *Setteth out his Maiestie and might.* Vers. 6. *Teacheth how earnest we should bee in praising our God: for so weightie a straine should not bee done slightly or coldly.* Vers. 7. *Sheweth that both our praises, and all the seruices that wee shall yeeld to the Lord, must proceed from an vnderstanding heart: otherwise that shall bee verified in vs,* This people draweth nigh vnto me with their lips, &c. Vers. 8. *In that God is described as a Iudge, it containeth matter of comfort to his children, and of terror to the wicked.* Vers. 9. *God calleth of all states some to the embracing of his truth: also God alone is the defender of the whole world, and of all the peoples therein, and that therefore hee is worthily to bee magnified.*

PSALME 48.

PSALME 48.

THis Psalme may be diuided into three parts. *In the first is contained a commendation of Gods power and goodnes manifested, especially to the citie of Ierusalem, from verse 1. to the end of the third. In the second is declared, that all the conspiracies, practises, and forces of the wicked against that Citie, shall be ouerthrowne, because God will defend it, from verse 4. to the end of the 8. In the third, the faithfull set out the assured perswasion that they had of Gods goodnesse towards them, praying for the continuance thereof, both vpon themselues and the whole Church, from verse 9. to the end of the Psalme.* Diuision.

The title would be thus] *A song* or *Psalme* [meaning such a Psalme or song, as both by voice and instruments was sung : the rest is expounded *Psalme* 42.] Sense.
Vers. 1. *Great is the Lord* [*viz.* in respect of his power and glory] *and greatly to be praised.* [*q. d.* and therefore no small praise doth belong to him] *in the Citie of our God* [*i.* in *Ierusalem*, which is called *Gods Citie*, because God had giuen speciall tokens of his fauour to that aboue the rest] *euen vpon his holy mountaine* [he meaneth mount *Sion* : which is therefore called *holy*, because that the Arke being there placed, the most holy God shewed himselfe present in the same.] 1
Vers. 2. [He doth commend mount Sion for the pleasant situation thereof, because it stood Northward, or as you would say, on the North side of *Ierusalem*, as *Isaiah* 14. 13. We know that places situated Northward, are very wholesome by reason of the cold, drie, and cleare aire, that commeth out of that quarter, see *Iob* 37. 22.] *It is the ioy of the whole earth* [*i.* it is a place wherein the whole earth should reioyce, because that the doctrine which came out of the same, bringeth saluation to all the world, see *Isaiah* 2. 3, 4. *Mich.* 4. 1, 2, *&c. Act.* 2. *Tit.* 2. 11.] *and the Citie of the great king* [he calleth *Sion* the mount wherein the temple was builded, and was a part of the citie of *Ierusalem*, the citie it selfe, and by *great King*, he meaneth God, who is called *great*, because he hath all greatnesse in himselfe, which also serueth, to put a difference betweene him and earthly kings, see *Matth.* 35] 2
Vers. 3. *In the palaces thereof* [*i.* in the strong bulwarkes and defenced towers of *Ierusalem*, which he called *palaces*, for the excellencie and beautie thereof, because they were not onely strong, but also very sightly] *God is knowne* [*i.* by triall taken and had] *for a refuge* [*i.* for a place of most assured safetie, as who being with them, and on their side, they needed not care who or how many were against them.] 3
Vers. 4. *The kings* [*i.* diuers and sundry kings, as *Shishak* king of *Ægypt*, 2. *Chron.* 12. 9. *Zerah* king of *Æthiopia*, 2. *Chron.* 14. 9. *Sanacherib* king of *Assyria*, *Isaiah chap.* 36. and *chap.* 37. And this circumstance maketh me to thinke, that this Psalme was made long after *Dauids* time] *were gathered* [*viz.* together with all their forces against this Citie] *and went together* [*viz.* to destroy it, but could not, as followeth : and by this the faithfull comfort themselues, that all the mischieuous imaginations of the wicked shall not preuaile against it.] 4
Vers. 5. *When they* [*i.* the enemies with all their armies and power] *saw it* [*q. d.* at the bare beholding of the Citie] *they maruelled* [*viz.* at the Walls, Bulwarks, Towers, Ramparts, and other munition thereof,] *and were astonied* [*viz.* not onely with the excellencie of the thing, but with great feare] *and suddenly driuen backe* [*viz.* for all their great warlike forces and powers, they were put to flight, and euery one glad to take them to their heeles as it were.] 5
Vers. 6. *Feare came vpon them* [*i.* a verie 6

great feare ſeized them, and tooke hold of them] *there*, [*i.* euen as they were before *Ieruſalem*, and as a man would ſay, ready to beſiege it: this was chiefly verified vpon *Sanecherib* and his hoſt, as appeareth 2 *Kings* 18. 24. 2 *Kings* 19. 35. 2 *Chron.* 32. 1. Reade the places throughout] *and ſorrow* [*i.* griefe & great paine, ſo that they were not onely afraid but full of great griefe] *as vpon a woman in trauell.*] By this ſimilitude the Prophet noteth, firſt, the ſuddennesſe of their ſorrow: ſecondly, the increaſe and continuance of it, as one throw commeth in anothers necke: and thirdly, that they ſhould not eſcape it, no more then a woman can her paine; ſee 1. *Theſſ.* 5. 3.] *Verſ.* 7. He doeth by another ſimilitude ſhew how eaſily God can breake the 7 ſtrongeſt things that men haue: there needeth no more, but a puffe of wind to breake the ſtrongeſt ſhip] *As with an Eaſt wind* [to this wind the Scripture doeth in ſundry places aſcribe great force and vehemency, as *Ierem.* 18. 17.] *thou breakeſt* [*viz.* in pieces, and makeſt them to ſuffer ſhipwracke] *The ſhips of Tarſhiſh* [*i.* goodly, tall and ſtrong ſhips: and he meaneth by ſhips of *Tarſhiſh*, not onely ſhips appertaining to that Iland, but thoſe that came into the hauen there, which was made very commodi- 8 ous for them, ſee *Ionah* 1. 3.] *Verſ.* 8. *As we haue heard* [*viz.* by our forefathers and Prophets, not only of former deliuerances, but alſo that God would deliuer vs when we were in danger] *ſo haue we ſeene* [*viz.* both with our eyes, and by experience alſo, the ſame things fulfilled] *in the citie of the Lord of hoſts* [*i.* Hieruſalem: why God is called the Lord of hoſts, ſee *Pſalme* 46. 7.] *will ſtabliſh it* [*i.* make it firme and ſure, and keepe it ſafe and ſound, from the force of the enemies] *for euer* [*i.* for a very long ſeaſon, if we referre it to *Hieruſalem*; but worlds without end, if 9 we referre it to Gods Church.] *Verſ.* 9. *We wait, &c.* [*i.* we quietly and patiently tarry the time, wherein thou wilt make manifeſt thy grace and goodneſſe] *in the middeſt of thy temple* [this muſt not be referred to the people, as though they had aboad in the middeſt of the Temple, waiting for Gods kindneſſe, but to Gods kindneſſe and goodneſſe it ſelfe, which was wont to be manifeſted and ſhewed from the propitiatorie, or mercy-ſeat, which was ouer the Arke of the couenant, and an euident ſigne of the preſence and fauour of God, and was placed in the mid- 10 deſt of the Temple.] *Verſ.* 10. *O God, according vnto thy Name*, [*i.* as thy power, might, and maieſtie is great, and ſpreadeth it ſelfe ouer the earth] *ſo is thy praiſe vnto the worlds end* [*i.* it is all the world ouer, and ſhall continue and abide for euer amongſt thine, in what place or quarter of the world ſoeuer they be] *thy right hand* [*i.* thy power, and the things that by thy power thou doeſt: for he putteth the hand wherein power conſiſteth, and by which (as by an inſtrument) matters are performed, for power it ſelfe, and the things done thereby] *is full of righteouſneſſe* [*i.* not onely righteous, but free from ſuſpition or reprehenſion of vnrighte- 11 ouſneſſe.] *Verſ.* 11. *Let mount Sion reioyce* [this is an exhortation to ſtirre vp the faithfull to thankfulneſſe. By *mount Sion*, he vnderſtandeth *Ieruſalem*, as verſe 2. of this Pſalme, putting alſo the place containing the people, for the people contained therein] *and the daughters of Iudah* [*i.* other Cities and Townes of that Countrey, as *Pſalme* 9. 14.] *be glad, becauſe of thy iudgements* [*i.* which thou 12 haſt exerciſed in defending vs thy people, and puniſhing thy enemies.] *Verſ.* 12. *Compaſſe about Sion* [the Writer of this Pſalme prouoketh the citizens of *Ieruſalem*, not onely to conſider the ſtrength and ſituation of their Citie, but alſo to ſee, whether that by the beſieging of it, it were any whit weakned, *q. d.* goe about it, and about it againe, view it well, and ſee whether there haue been any breaches made into it] *tell the towers thereof* [*viz.* to ſee whether any be wanting, defaced or 13 throwne downe. *Verſ.* 13. *Marke well the wall thereof* [no whit at all impaired] *behold her towers* [euen as beautifull and ſtrong, as they were before the beſieging, ſee verſ. 3. of this Pſalme] *that ye may tell your poſteritie* [*viz.* of this great and wonderfull deliuerance, *as our fathers haue told vs*, verſ. 8. of this Pſalme, and alſo *Pſalme* 44. *verſ.* 1, 2, *&c.* and ſo by that meanes they haue their faith 14 alſo ſtrengthened in the truth of Gods promiſes.] *Verſ.* 14. *For this God is our God i.* hath declared himſelfe ſo to be heretofore, and at this preſent, and will

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doe ſo continually]*he ſhall be our guide*[*i.* we will alwaies take him for our leader and gouernour]*vnto the death*[the faithfull meane not by affirming that God ſhall be their guide vnto death, that afterwards he ſhall ceaſe ſo to be, but this is their minde, that for as much as death is the greateſt and laſt enemy they haue to deale withall in this life, they aſſured themſelues, that God would not onely leade them thither, but giue them ſtrength to ouercome and get the victory alſo therein.]

Verſ. 1. *Meane praiſes appertaine not to ſo great a maieſtie as God is, let that rather belong to men vpon earth, who are beſt cõpared with God, but in his large graces, large land belongeth to him, whoſe praiſes ſhould ſound euery where, but ſpecially in Gods Church.* Verſ. 2. *Vnder* Sion *and* Hieruſalem, *and the ſituation thereof, the Prophet ſetteth out both the beauty of the Church, and the healthfull and ſafe dwelling therein, that ſo men might be drawne the more powerfully to come thither, and dwell there.* Verſ. 3. *It is a notable thing once to haue felt and had triall of Gods goodneſſe and power towards his, becauſe that is as it were an aſſurance, of finding the ſame ſtill preſt and ready for our good.* Verſ. 4. *Sheweth, that euen the mightieſt are many times enemies to the Church, but yet that they ſhall not, or cannot prenaile, for he that ſtandeth for it, is ſtronger than all.* Verſ. 5. *Setteth out the ſudden deſtruction of the enemies of the Church.* Verſ. 6. *Noteth the greatneſſe of their griefe, and the aſſuredneſſe thereof: all which laid together, ſhould ſtrike wonderfull terror into the wicked, and yeeld ſtrong conſolation to Gods people.* Verſ. 7. *Declareth their vtter ruine and ouerthrow, when the holy Ghoſt reſembleth it to a ſhipwracke.* Verſ. 8. *The faithfull finde God alwaies faithfull in the performance of his promiſes.* Verſ. 9. *Gods children muſt in patience abide the Lords leaſure for their deliuerance, becauſe God hath ſet as meanes to worke it by, ſo a time alſo wherein to accompliſh it.* Verſ. 10. *God is holy and iuſt in all things he doth, whatſoeuer the vngodly babble to the contrary, neither is there any reaſon, that for the ſlanderous mouthes of the wicked, he ſhould be the worſe either thought of, or ſpoken of.* Verſ. 11. *Gods people ought to reioyce, when God either ouerthroweth their enemies or deliuereth them.* Verſ. 12. *The Lord will haue all the ſeuſes of his ſeruants witneſſes of his gracious deliuerances, to the end that their faith might be more confirmed, and they the better ſtirred vp to praiſe his bleſſed and holy name therefore.* Verſ. 13. *Our poſteritie ſhould be inſtructed in Gods mercies towards vs, out of which alſo they ſhould reape an argument of comfort in diſtreſſe.* Verſ. 14. *We learne to hang vpon God continually, who will neuer forſake vs in life or death, if we cleaue vnto him ſtedfaſtly.* Doctrine.

PSALME 49.

THis *Pſalme may be diuided into three eſpeciall parts. In the firſt, is contained an exordium or entrance into the matter, where the Prophet prepareth his people to attentiueneſſe, commending alſo the matter that he will ſpeake of, from verſe* 1. *to the end of the* 4. *In the ſecond part is ſet out the vanitie and ſhortneſſe of mans life, and the aſſuredneſſe that men ſhall once die: againſt which there can be no better, yea no other remedie, than ſtedfaſt faith, and aſſured perſwaſion in God and the truth of his promiſes, from verſe* 5. *to the end of the* 15. *In the third, the Prophet by his owne example exhorteth all the faithfull, to take heed that through abundance of riches, they haue not their hearts ſtollen (as the fatlings of the world haue) from the hope of better things, from verſe* 16. *to the end of the Pſalme.* Diuiſion.

1 For the title, and the exposition thereof, see *Psalme* 42.] *Vers.* 1. *Heare* [*viz.* not onely with the eares of the body, but also of the minde] *this*, [*viz.* that I shall speake hereafter] *giue eare* [in that the Prophet doubleth his speech, he sheweth both how dull of heart men are to conceiue, and also how excellent his doctrine is, that requireth such attentiuenesse] *all ye that dwell in the world*, [in these words he sheweth how large and generall his doctrine is, appertaining to all people then liuing, or afterwards to come.] *Vers.* 2. He declareth that none for their pouertie, or other for their
2 honour, can be exempted from the truth of his doctrine.] *Vers.* 3. *My mouth shall*
3 *speake of wisdome*, [in the Hebrew text, it is in the plurall number, *wisdomes*: meaning thereby, varietie and abundance of wisdome: and when he saith, *his mouth shall speake of wisdome*, he meaneth that the words that he shall vtter, if they be rightly receiued, shall stand them in great stead to attaine excellent wisdome] *and the meditation of mine heart* [*i.* that, that I haue within me, which also I will expresse with my tongue] *is of knowledge* [in Hebrew, *knowledges*, by which he noteth the excellency, varietie and abundance thereof, commending also his doctrine by these speeches, to
4 the end it might be the better embraced.] *Vers.* 4. *I will encline mine eare* [*i.* I my selfe will diligently marke, consider and hearken vnto these things, and therefore you ought also to doe the like: so that he maketh himselfe an example here, as ppeareth in the next verse] *to a parable* [*viz.* that followeth in this Psalme, meaning by one, sundry: the word signifieth graue and sententious speeches, of matters of weight, such as in this Psalme are, verse 12. 20.] *and vtter my graue matter vpon the harpe* [*i.* vsing a harpe in the vtterance thereof, that you may so much the more easily and chearefully heare me speaking of it.] *Vers.* 5. *Wherefore should I feare* [*q. d.*
5 there is no cause, because I am certainly perswaded of Gods goodnesse towards me: the reason of this is shewed in verse 14, 15. of this Psalme] *in the euill daies* [*i.* in the daies of affliction, calamitie, or death: which are called *euill*, not that they be so of themselues, as sent from God, but because they are laid vpon vs, for the euill committed against him, and so we account of them: for otherwise daies are not euill, but good.] The last part of the verse mend thus; *though the iniquitie of my heeles might compasse me*, [by *iniquitie of the heeles*, he meaneth not onely the iniquities, to the doing whereof he had bin carried with his feet, putting *heeles* which are part of the feet, for the feet, but also whatsoeuer calamitie had fallen vpon him for these sinnes, *q. d.* there is no cause why I should be afraid, no though my sinnes, and and the punishments for my sinnes, were on euery side vpon me: for that assured perswasion that I haue receiued through faith and loue in God, hath banished all that feare and doub-
6 ting.] *Vers.* 6. *They trust* [amend thus, of them that trust] *in their goods* [*i.* in the wealth and substance that they haue scraped together] *and boast themselues* [*viz.* as though by their owne wit and labour they had obtained it] *in the multitude* [*i.* in the
7 great quantitie and abundance.] *Vers.* 7. Amend thus, *not one can by any meanes redeeme, &c.* and so knit it to the sixt verse] *by any meanes* [*viz.* which he hath or can deuise] *redeeme* [*viz.* from death and the power thereof: he meaneth deliuerance & freedome from bodily or naturall death] *his brother* [*i.* any of his kinred, or deare friend & acquaintance] *he cannot giue his ransome* [*i* ransome for him, [*viz.* that he may haue a longer life] *to God* [there is a double reason of this: first, because God regardeth not these outward things, as siluer, gold, honour, &c. Secondly, because God is not subiect to alteration or change, but that hauing set vs the bounds of our life, he will per-
8 forme it. *Vers.* 8. *So precious* [*i.* so deare, yea so hard a matter, as indeed it cannot be performed of men to God-ward] *is the redemption of their soules* [*i.* of their liues, he meaneth that they should liue longer vpon the earth] *and the continuance thereof for euer*, amend thus, *yea it ceaseth* [*i.* purchase of a longer life, ceaseth for euer: so that it is a deare thing, nay I affirme it to be an impossible thing, which shall neuer be performed: and all this 8. verse must be read by a Parentheſis.] *Vers.* 9.
9 *That he may liue still* [*viz.* amongst men vpon the earth] *for euer* [*i.* a very long time, and so haue his daies prolonged] *and not see* [*i.* not come vnto, or trie or feele, see *Psalme* 16. 10.] *the graue* [*i.* death, he putteth that which insueth death,

viz.

viz. buriall in the graue, for death it ſelfe: we may well turne the word *corruption, the graue*, being ſo called in the Hebrew tongue, becauſe it corrupteth that which is put into it.] *Verſ.* 10. *For*, [this word *for*, reade *although*, and ſo ioyne this 10. and 11. verſe together] *beſeeth* [*i.* euery man may and doth ſee: for the Prophet vſeth the word *he*, for the whole eſtate of men, though it ſeeme to note but ſome particular perſon] *that wiſe men die* [*i.* that all without difference and reſpect of perſons yeeld to death, yea though their ſtate and condition haue beene neuer ſo farre differing from others] *and the ignorant and fooliſh leaue their riches* [*viz.* behinde them on the earth] *for others* [*viz.* to poſſeſſe.] *Verſ.* 11. *Yet they thinke* [*q. d.* all this notwithſtanding, they are of this perſwaſion] *their houſes and their habitations* [betweene theſe two words, I make this difference, that vnder *houſes* the Prophet mindeth to comprehend that couerture that keepeth them from heat, cold, ſtorme, raine, &c. whether they be caſtles, towers, manſion houſes, or ſuch like: and vnder *habitations*, not onely theſe houſes themſelues, but the demeanes, reuenues, or liuing belonging thereto, which afterward in this verſe he calleth *lands*; ſaying, that *they call them by their owne names*, to the end that both they make famous, and continue their name.] *Verſ.* 12. But man ſhall not continue [*viz.* long, howſoeuer he thinke to make his name ſure] *he is like beaſts* [ſee *Eccleſ.* 3. 19.] *that die.* [By this ſpeech he meaneth not onely that they die as beaſts, but alſo be vnprofitable and ſerue to no vſe, but to be caſt forth, as beaſts that die, not being killed, no man regardeth to any purpoſe, but it goeth to carrion. *Verſ.* 13. *This their way* [*i.* this their manner of dealing and behauiour] *vttereth their fooliſhneſſe*, [*i.* bewrayeth that they haue no heauenly wiſdome at all, how wiſe ſoeuer they be taken among men] *yet their poſteritie* [*q. d.* notwithſtanding their folly appeare, they that ſucceed them as heires, for ſo generally I take the word *poſteritie*] *delight in their talke* [or rather approue and allow it: vnderſtanding alſo by *talke*, not onely the words that proceeded from them, but the acts alſo they did, for many times mens deeds doe ſpeake. The Prophet meaneth, that theſe men doe both allow of, and with delight follow the words and deeds of their predeceſſors, touching hauing abundance of riches, building houſes, &c.] *Verſ.* 14. *Like ſheepe they lie in graue*, [the Prophet meaneth by this ſpeech, not only that they die, but that they die in great numbers and troupes, as it were, euen like flockes of ſheepe in the fields; ſo are theſe men laid in graues, vſing one graue for many, as one number for another] *death deuoureth them*: [*q. d.* how braue and glorious ſo euer they be, yet death ſhall take hold of them, as a prey ready to be conſumed, and they ſhall not eſcape] *and the righteous* [*i.* good and godly people, who are ſo accounted, and not that they are ſo of themſelues] *ſhall haue domination ouer them.* [I take the mind of the Prophet to be thus: the wicked and the vngodly during the time of their life, did exerciſe a tyranny ouer the good: but when it commeth to paſſe that the vngodly are once dead, then they ſhall not onely be deliuered from their crueltie, but then it appeareth that they haue, as a man would ſay, gotten the victory againſt them, and be as it were Lords ouer them. And whereas he addeth] *in the morning*, [I take his meaning to be thus: *q. d.* very ſuddenly the godly ſhall preuaile, when neither he himſelfe, nor the wicked thinketh of it; ſo that he that ouer-night, as a man would ſay, was Lord ouer the righteous, ſhall *in the morning* become as it were his vaſſall, and he that was a ſeruant ouer-night ſhall *in the morning* be a Lord or ruler] *their beautie* [*i.* their glory, brauerie, force, and whatſoeuer was excellent in them] *ſhall conſume* [*i.* ſhall come to nothing] *when they ſhall goe from their houſe*: ſee verſ. 11. of this Pſalme] *to graue* [*i.* the houſe appointed for all the liuing, *Iob* 30. 23.] *Verſ.* 15. *But* God [In the other verſe he ſhewed what was the end of the wicked: now he ſheweth what their end ſhall be that truſt in God, confeſſing indeed, that he was ſubiect to bodily death as others were, but for all that, that God would preſerue him in a better life] *ſhall deliuer my ſoule* [*i.* my whole man] *from the power of the graue* [the body entring into it, till the generall reſurrection, at what time it ſhall be yeelded vp againe, and the ſoule neuer comming into it: and in this place the Prophet taketh vpon him

10 11 12 13 14 15

him the person of all the faithfull] *for he will receiue me* [*viz.* to himselfe, as *Eccles.* 12.7. and as appeareth also, in the person of one of the theeues that was crucified
16 with our Sauiour, *Luk.* 23.42,43.] *Vers.* 16. *Be not thou afraid* [*viz.* either of thine owne poore estate, or of the other mans flourishing, as though that thereby he should ouercome thee, or that thou thereby shouldst be drawne from God, or godlinesse] *when the glorie of his house is increased* [*i.* the renowne of that race and stocke from whence he came, together with the beautie of his building, great rents and re-
17 uenues, &c. *are increased*; for so large I take the word to signifie.] *Vers.* 17. *He shall take nothing away* [Common experience sheweth the truth of this, and *Iob* hath well declared it, chap. 1.21.] *neither shall his pompe* [*i.* glory, riches, wealth, or whatsoeuer else, as may appeare by two examples, *Luk.* 12. 16, 17, *&c.* also *Luk.* 16.19,
18 20, *&c.*] *descend after him* [*viz.* into the graue. *Vers.* 18. *He reioyced himselfe* [*i.* gaue himselfe to all manner of pleasures, neglecting or forgetting God: for so much doe the Hebrewes vnderstand by this phrase of *blessing their owne soules*, which is here turned, *reioycing themselues*: see *Deut.* 29. 19.] *And men* [Besides that the wicked deceiue themselues, the world vpholdeth them in their folly, praising and approuing their wicked life, as though it were good: such kind of people the holy Ghost reproueth, *Rom.* 1. 32.] *praise thee* [a sudden change of the person, from the 3. to the 2.] *when thou makest much of thy selfe* [*i.* so feedest thy selfe in all manner of delights and pleasures excessiuely: for otherwise to make much of our selues, is not only not condemned but allowed, that thereby we may be the better inabled to serue
19 God, & to profit our brethren.] *Vers.* 19. Amend thus, *though he may come to the age of his fathers* [*i.* though he should liue neuer so long, yea euen as long as the oldest fathers were wont to doe] *yet they shall not enioy light for euer* [*i.* yet their life must haue an end in this life, and they shall not enioy the light of eternall life. The Geneua translation also may haue a good sense thus] *he shall enter into the generation of his fathers* [*i.* he shall die, as his fathers haue done before him (for that is the way of all flesh) notwithstanding his great pampering of himselfe] *and they* [he suddenly changeth the number, from the singular to the plurall, meaning that though they be neuer so many, or neuer so wealthy, yet they shall not escape death, nor enioy life] *shall not liue*
20 *for euer* [*i.* a long season vpon the earth.] *Vers.* 20. Amend thus, *A man that is in honour and vnderstandeth not, is like to beasts that perish* [*i.* one, yea euery one that God highly aduanceth, and yet vnderstandeth not, *viz.* how to vse the good things he hath, or that they all come from God alone] *is like to brute beasts* [*i.* voyd of true feeling, light and iudgement, and in respect of Gods matters, may be said to be as void of goodnesse, as brute beasts are of reason and vnderstanding.

Doctrine. Vers. 1. *Gods word must be diligently hearkened vnto, otherwise it can hardly be conceiued: also it is generall, appertaining to all people, and therefore they are fond that looke for iniunction and exemption from it, vnder the pretence of their titles.* Vers. 2. *To teach all sorts of people, as who by reason of their darknesse and ignorance, had need to fetch light and instruction from them.* Vers. 3. *We should learne alwayes to speake the words of edification.* Vers. 4. *They that will teach others to hearken diligently, must be examples themselues of the same things: also they must vse all lawfull meanes to make the doctrine acceptable and gracious to the hearers.* Vers. 5. *Assured faith surmounteth all difficulties whatsoeuer.* Vers. 6. *There is a double iniquitie in the vngodly rich: the one is, they make their goods their God, and so commit idolatrie: the other, they wax proud, thorow the abundance of their riches, and so sundry times oppresse their brethren.* Vers. 7. *Setteth out the insufficiencie of riches: and that and verse 8. teach, that as money cannot ransome a naturall life, so all that which hath beene giuen for Masses, Dirges, Trentals, &c. hath beene cast away, seeing Christ is the onely Redeemer.* Vers. 9. 10. *Money cannot preuent, or put away death: neither can wit, wisdome, or policie: for as the aduersarie is too strong and spirituall, so these weapons are too weake, and but bodily.* Vers. 11. *Sheweth how vaine and deceitfull mens mindes and cogitations are, and how that all the meanes that they can deuise for the continuance of their name, shall come*

to

to nought. Verſ. 12. *Nothing that man hath is certaine: and why ſhould not we be perſwaded of that, ſith he himſelfe in his beſt eſtate is lighter than vanitie, and fadeth away as flower in the field.* Verſ. 13. *There is no wickednesſe ſo plaine and manifeſt, but ſome either for pleaſure or profit, will delight in it, and approue it.* Verſ. 14. *Nothing can deliuer from the power of death.* Verſ. 15. *The faithfull hanging aſſuredly vpon God, ſhall eſcape eternall iudgement.* Verſ. 16. *Other mans proſperitie, or our owne aduerſitie ſhould not diſmay vs, becauſe it is God that lifteth vp one, and putteth downe another, according to his good pleaſure, and for purpoſes beſt knowne vnto his owne wiſdome.* Verſ. 17. *We brought nothing into this world, neither ſhall we carrie any thing out,* 1 Tim. 6. 7. *which well conſidered, ſhould teach vs the right and good vſe of worldly things in this life.* Verſ. 18. *Epicures alwaies pamper their bellies: beſides, the rich are neuer without their flatterers.* Verſ. 19. *Death is the end of all fleſh.* Verſ. 20. *The more that a man hath of worldly bleſſings, and the leſſe he hath of ſpirituall and heauenly vnderſtanding, the greater is his blockiſhneſſe and miſerie, and that not onely becauſe of his preſent wants, but alſo becauſe of his ſubſequent woes when he paſſeth out of this life.*

PSALME 50.

THis Pſalme may be diuided into three parts. *In the firſt, is contained an excellent deſcription of the maieſtie, power, greatneſſe and glory of almightie God, from verſe* 1. *to the end of the* 6. *In the ſecond, the Prophet taking vpon him the perſon of God, ſheweth that no outward meanes, no though he himſelfe preſcribed them, can be acceptable before God, but that it is a ſpirituall ſeruice that pleaſeth him, from verſe* 7. *to the end of the* 15. *In the third, he reproueth the wicked and vngodly, ſhewing what fruits true worſhippers ſhould yeeld, from verſe* 16. *to the end of the Pſalme.* Diuiſion.

The title, *A Pſalme of* Aſaph: [I take it to be called *Aſaphs* Pſalme, not becauſe he was the writer of it, but becauſe it was committed to him and his, to be the ſingers thereof, ſee 2 *Chron.* 25. 2.] *Verſ.* 1. *The God of Gods* [*i.* he that is God to all the Rulers in the world, who are called Gods, and to all the counterfeit idols of the Gentiles, who are alſo ſo named, 1 *Corin.* 8. 5.] *euen the Lord* [he ſheweth more plainly whom he meaneth] *hath ſpoken,* [*viz.* by his ſeruants, as *Moſes* and the reſt, touching his true worſhip and ſeruice] *and called* [*viz.* to himſelfe and his ſeruice] *the earth* [*i.* the people and inhabitants of the earth: this was verified in the Gentiles by the workes of the creation, as *Rom.* 1. and in the Iewes by the creatures, and by the word alſo] *from the riſing vp of the Sunne, vnto the going downe thereof* [*i.* all the world ouer, and thorow out the ſame, ſee *Malach.* 1. 11.] *Verſ.* 2. *Out of Sion,* [ſee *Pſalm.* 48. 2.] *which is the perfection of beautie,* [*i.* which is the moſt beautifull and faire place that can be, and ſeemeth to be ſo glorious, that nothing can be added thereto] *hath God ſhined,* [*i.* made manifeſt himſelfe by his workes and by his word, in the exerciſes of his religion.] *Verſ.* 3. *Our God,* [Theſe be the words of the faithfull people, aſſuring themſelues of gracious deliuerance from the cruelty of the wicked, by the mightie power of that God whom they feare] *ſhall come* [*i.* certainly and aſſuredly ſhall come, though he ſeeme for a while to deferre and put off his comming] *and ſhall not keepe ſilence,* [as he hath ſeemed to doe heretofore, either in not hearing the prayers of his people, or in not puniſhing the wicked and vngodly: ſee verſe 21. of this Pſalme.] *A fire ſhall deuoure before* *Senſe.* 1 2 3 11

fore him, [he compareth Gods iudgements against the wicked to a consuming fire, which shall so eat them vp, that nothing shall remaine] *and a mightie tempest* [this is another similitude to expresse Gods power and iudgements by, against the vngodly] *round about him* [these words are added, to take away hope of escape from the wicked, for if iudgemant should be but before him, they would thinke to creepe behinde him, but the Prophet sheweth, that whether they be before him or behinde him, all is one, for consumed they shall be, if not with the fire, yet with the tempest or whirlewinde, before which they shall be as chaffe, *Psalm.* 1. 4. Such, yea a more large description of Gods wrath against his enemies, is before *Psalm.* 18. 7, 8, *&c.* *Vers.* 4. *He shall call the Heauen aboue*, [*Heauen* is here put for
4 heauen and all the heauenly powers, which the Lord will call forth, not onely as witnesses against the vngodly, but as aides and helpes also for the defence of his] *and the earth* [*i.* not onely the earth it selfe, but all the powers therein] *to iudge* [*i.* to punish the wicked, and to defend the good, and maintaine them] *his people* [*i.* all both good and bad : now the bad are called *his people*, not because he loueth them with the loue of his people, but because they are at his commandement,
5 to vse them as pleaseth him.] *Vers.* 5. *Gather my Saints* [he commandeth the heauen and the earth to bring Gods people before him, whom he calleth *Saints*, because his elect were truly sanctified, and all were admitted to outward sanctification] *those that make a couenant with me* [*viz.* that they will serue me and none but me] *with Sacrifice*, he meaneth that the sacrifice slaine was a signe and testimonie of the couenant betweene God and his people, see *Exod.* 24. 6, 7, 8. He speaketh this according to the common custome : for in old times couenants were made and sealed, as it were betweene parties with the death and slaughter of some beasts. *Vers.*
6 6. He sheweth how ready the heauens shall be to accompliſh and performe that which was enioyned them before, verse 4.] *by righteousnesse* he vnderstandeth fauour towards Gods children, and iudgement vpon the wicked, see 2 *Thess.* 1. 6, 7. *for God is Iudge himselfe* [*q. d.* he that will not be corrupted, or iudge
7 vniustly.] *Vers.* 7. *Heare, O my people* [he requireth attention, declaring that he hath good occasion to deale with them, because they had broken the couenant, some by standing onely vpon the outward seruice, and these he dealeth with, till you come to the end of the 15. verse : and othersome for their lewd life, and these he reproueth from verse 16. to the end of the Psalme] *and I will testifie vnto thee* [*viz.* in a solemne sort, and as it were vsing witnesses] *for I am God, euen thy God* [this is a reason why they should hearken vnto him: not onely for that he hath power in himselfe to punish, the contempt of his Word,
8 but also because he hath manifested that power for their good.] *Vers.* 8. *I will not reproue thee*, [*viz.* so much for the neglect of sacrifices, as for not referring them to their right end and vse : for otherwise euen the very neglect of them, was for that time a breach of Gods law, and therefore iustly deserued a reproofe] *for thy Sacrifices or burnt offrings:* [I take betweene these two words is this difference, that by *Sacrifices* he meaneth all manner of offrings, except those that were offered for sinne, and by *burnt offerings*, he meaneth those that were offered for sinne, which are called *burnt offerings*, because they were wholly burned; whereof some were
9 daily offered, as two lambs morning and euening euery day.] *Vers.* 9. *I will take* [*q. d.* I haue no need to take] *no bullocke out of thine house* [*i.* out of thy stall where thou diddest vse to keepe them as in a house] *nor Goats* [he speaketh here of
10 two sorts which were vsuall in the Sacrifices appointed by the law.] *Vers.* 10. *For all the beasts of the Forrest are mine*, [this is a reason why the Lord need not require any of their beasts, for all the beasts, and fowles of the world are at his commandement] *and the beasts on thousand mountaines* [a number certaine, for an vncertaine, meaning by *forrests* and *mountaines*, all the world, and the beasts thereof.]
11 *Vers.* 11. *I know all the fowles* [*viz.* in such order, that I can count them, and call them when I list] *and the wilde beasts of the field are mine* [*viz.* to doe with them whatsoeuer I thinke good.] *Vers.* 12. *If I be hungry* [he speaketh this by supposall : *q. d.* if it

were

were poſſible that I could be hungry] *I will not tell it thee*, [*q. d.* I haue no need ſo to doe, for ſeeing all things are mine, I can ſatisfie my ſelfe when I liſt.] *Verſ.* 13. *Will I eat the fleſh of Goats* [*q. d.* not at any hand: I am a ſpirit, *Ioh.* 4. and need no ſuch groſſe nouriſhment. *Verſ.* 14. *Offer vnto God praiſe*, [*q. d.* This is it that God requireth, that he be praiſed for his goodneſſe: and this is indeed his ſpirituall ſeruice] *pay thy vowes* [*i.* the things which thou haſt vowed and promiſed, as teſtimonies of praiſes and thankſgiuing.] *Verſ.* 15. *Call vpon me* [*i.* pray vnto me] *in the day of trouble* [*i.* when thou ſhalt be in any kinde of calamitie or affliction: and it is called *the day of trouble*, becauſe in that day, or at that time trouble doth ſeize vpon vs] *glorifie me*, [*i.* praiſe and thanke me. *Verſ.* 16. *But to the wicked God ſaid, What haſt thou to doe to declare mine ordinances?* [*q. d.* Doth it belong to thee? No, no: With what face then dareſt thou to ſpeak of my lawes, or of that couenant that is betweene me and my people, ſeeing thy life vtterly diſagreeth from the ſame?] *Verſ.* 17. *Seeing thou hateſt to be reformed* [*viz.* by the rule of righteouſneſſe which is Gods word] *and haſt caſt my words behinde thee* [*i.* contemned them or little regarded them, ſee *Phil.* 3. 13.] *Verſ.* 18. *When thou ſeeſt a thiefe, thou runneſt with him* [*i.* thou both takeſt delight, and makeſt great haſte to commit theft as he doth] *thou art partaker with the adulterers* [*i.* thou doeſt not onely enter into fellowſhip, but committeſt the ſame villanie with them.] *Verſ.* 19. *Thou gineſt thy mouth to euill* [*i.* to ſpeake ill words, and to vtter euill things] *and with thy tongue thou forgeſt deceit* [*i.* thou deceiueſt others with thy ſpeech, putting the tongue which is an inſtrument of our ſpeech, for ſpeech it ſelfe.] *Verſ.* 20. *Thou ſitteſt* [*viz.* with ſome other in open places, as markets, iudgement-places, and ſuch like] *and ſpeakeſt againſt thy brother* [*i.* thy friends and kinſfolke, vnder one, comprehending the reſt] *and ſlandereſt thy mothers ſonne* [*i.* euen thine owne brother by birth and nature, *q. d.* Such is thy naughtineſſe, that thou regardeſt not friend, kinſman, or him that toucheth thee ſo nigh, as thy owne brother is.] *Verſ.* 21. *And I held my tongue* [*i.* I did not by my iudgements puniſh thee for the ſame (for then God is ſaid to hold his tongue, when he executeth not his wrath) but did in long ſufferance looke for thy repentance, ſee *Rom.* 2. 3, 4, *&c.*] *therefore thou thoughtſt that I was like thee* [*i.* one that tooke pleaſure in wickedneſſe, as thou doeſt] *but I will reproue thee* [*i.* but thou ſhalt finde and feele the contrary, by the puniſhments that I will powre forth vpon thee, and amongſt the reſt, by this] *I will ſet them in order before thee* [*i.* I will in ſuch order and ſo particularly lay them out to thy face, that thou ſhalt ſee them and confeſſe them.] *Verſ.* 22. *Conſider this* [*viz.* that I behold all things that men doe, *q. d.* at the length know it, marke it, and be perſwaded of the truth of it] *ye that forget God.* [*i.* himſelfe and his iudgements againſt you for ſinne] *leſt I teare you in pieces*, [he vſeth a metaphor taken frō wilde beaſts, that cruelly rent in pieces the preyes that they haue gotten: noting thereby, the greatneſſe of the puniſhment that ſhall come vpon the wicked] *and there be none, &c.* [He taketh away all hope of deliuerance from the vngodly.] *Verſ.* 23. *He that offereth praiſe* [*i.* he that in ſtead of ſacrifices praiſeth me: vnderſtanding by *thankeſgiuing* and *praiſe*, which is a part of Gods ſeruice and worſhip, his whole religion] *ſhall glorifie me* [he meaneth, that he that from the heart praiſeth the Lord, doth yeeld him moſt excellent honour] *and to him that diſpoſeth his way aright*, [*i.* rightly and holily ordereth his life] *will I* [*i.* God himſelfe, ſpeaking of himſelfe; or elſe his ſeruant and Prophet] *ſhew the ſaluation of God.* [*i.* If we referre it to God, he meaneth, that he will ſhew himſelfe the Sauiour of ſuch a perſon: but if we referre it to the Prophet, and take it to be his words, he meaneth, that he will declare vnto him excellent ſaluation (for ſo ſometime, theſe words, *of God*, are vſed) which he ſhall receiue indeed from God, who will for euer keepe and ſaue ſuch perſons: both the ſenſes come almoſt to one.

Verſ. 1. *Gods maieſtie appeareth excellently in his creatures, which howſoeuer at in reſpect of men, they ſerue for no other vſe but to make them vnexcuſable before God, yet doe they in themſelues wonderfully ſet forth his glory and greatneſſe. See for both points,* Pſalm. 19. *and* Rom. 1. Verſ. 2. *But ſpecially, in his Church doth his glory and greatneſſe* Doctrine.

nesse appeare, see Psalm. 29. 9. *which should cause men with care and conscience to repaire thither.* Vers. 3. *Gods iudgements and power are terrible to his enemies, but comfortable to his servants.* Vers. 4. *All creatures are at Gods commandement.* Vers. 5. *Gods people are called Saints euen in this life, which is contrary to that of Poperie, which will haue this name giuen to none, but to them that are dead. Now sith God hath giuen them this honour here, it becommeth them carefully to keepe the couenant of sanctification, that passeth betweene them and their God.* Vers. 6. *It is comfortable to consider, that God who is iustice it selfe, shall iudge: for howsoeuer we may be wronged by men in the world, yet when he commeth, all shall be righted.* Vers. 7. *When God speaketh, all ought to heare.* Vers. 8, 9. *God regardeth not outward seruices, when inward is wanting, what comfort then can hypocrites haue in the duties they doe?* Vers. 10. *All things in the world are Gods, and at his commandement.* Vers. 11. *If he know the creatures, then men likewise.* Vers. 12. *God standeth not any manner of way in need of man.* Vers. 13. *God being a spirit, needeth not outward nouriture, reason in the consideration of our owne soules needing no such outward helpes, will much more teach vs the truth of this in the Diuine nature.* Vers. 14. *The sacrifice of thankesgiuing, is acceptable to God.* Vers. 15. *Aduersitie is a spurre vnto prayer, if we could rightly consider of it.* Vers. 16. *Gods ordinances being holy and pure, should not come into mouthes giuen to filthinesse: with what face then dare men of vncircumcised mindes and mouthes, meddle with such holy mysteries, either publikely, or priuately.* Vers. 17. *To hate admonition, and to despise Gods word, be two grieuous sinnes.* Vers. 18. *Learne to beware of making haste to wickednesse, and of communicating with other men in their sinnes.* Vers. 19. *Our tongues and mouthes should be dedicated to goodnesse.* Vers. 20. *To speake euill of, or to slander any, much more our nigheſt kinred, is a horrible sinne.* Vers. 21. *Gods mercy and long suffring worketh strange effects in the wicked, that is to say, they doe euery day in the same wax worse and worse, but this is not of it selfe, but because that they in the corruption of their owne nature abuse it.* Vers. 22. *Gods iudgements should strike a reuerence and feare of his maiestie into our hearts.* Vers. 23. *God delighteth in those that giue themselues to godlinesse and honestie: as for others, we are sure of this, that as his pure eies cannot behold that which is euill, so they cannot behold the persons committing the same.*

PSALME 51.

Diuision. *THis Psalme propoundeth specially two things: the first is an humble confession of sinnes, with an earnest craiuing pardon for the same, desiring notwithstanding his sinne, the continuance of Gods fauour towards him, and this reacheth from verse 1. to the end of the 17. In the second is comprehended an earnest praier for the whole estate of Gods Church, and this is in the two last verses of the Psalme.*

Sense. The Title, *To him that excelleth, a Psalme of* Dauid, [this hath beene expounded before] *when the Prophet* Nathan *came vnto him,* [for the better vnderstanding of this, reade 2 *Sam.* 11. and 12. chapter throughout] *after he had gone in to* Bathsheba [the Scripture speaketh chastly and purely, of a filthy fact: in other places it is expressed by knowing her, in our speech we say, after he had had her company, or laine with her.] *Vers.* 1. Containeth excellent words of a man, that doth earnestly confesse his sinnes: and he doubleth, as it were, the same matter in other words, that he might more effectually declare his affection, he runneth onely to Gods mercie: and because his sinnes were many and infinite, he prayeth the manifestation and feeling of the infinite multitude of Gods goodnesses] *put away mine iniquities,*

[*viz*

[*viz.* either as they doe that take ſpots out of apparell, or as they doe that blot ſomewhat out of debt-bookes, for ſuch a metaphor he ſeemeth to vſe here, meaning the vtter removing of them.] *Verſ.* 2. [Vnder the termes of *waſhing* and *cleanſing*, the Prophet alludeth to the outward purifyings and cleanſings of the Law: yet ſo, that he knoweth that all theſe outward things were nothing, without the Lord performed that inwardly, which was ſignified by theſe outward ſignes, that is, free pardon, and full forgiueneſſe of all his tranſgreſſions.] *Verſ.* 3. *For I know mine iniquities* [*i.* feele ſenſibly within my ſelfe, but yet ſo, that I doe withall confeſſe it] *and my ſinne is euer before me* [*i.* is continually in my remembrance, and the very thought of it doth continually vex me: and by *iniquitie* and *ſinne* in the ſingular number, he meaneth not, that he committed no more but one ſinne, for we ſee there was murther adioyned with his whoredome and adulterie: but in confeſſing one as the principall, he acknowledgeth all the branches appertaining thereto whatſoeuer.] *Verſ.* 4. *Againſt thee, againſt thee onely, &c.* [*Dauid* noteth by this manner of ſpeech, that he did ſo cunningly couer his ſinne from mens eies, that none ſaw it for the time, till it was reuealed, but God alone: ſo that we ſee, *againſt thee*, doth not onely note, that his ſinne was directly againſt God, which alſo he meaneth by doubling the words, *Againſt thee, againſt thee*, but alſo that it was naked before him, as appeareth by that which followeth: and when he addeth this word *onely*, he meaneth not, that he had not offended againſt men alſo, for we ſee that he had cauſed *Vriah* to be ſlaine; but becauſe God was he, whoſe law, both in reſpect of the firſt and ſecond table was broken, whom it did moſt eſpecially touch] *that thou maiſt be iuſt* [*i.* declared to be iuſt, for otherwiſe God is alwaies iuſt, though the manifeſtation thereof appeare not] *and pure* [*i.* ſound and vpright] *when thou iudgeſt*. [*viz.* others, for God is alwaies pure, but it then ſpecially appeareth, when he either pronounceth ſentence againſt ſome, or executeth iudgements vpon them.] *Verſ.* 5. *Behold, I was borne in iniquitie*, [*q. d.* I confeſſe not onely this ſinne of adultery and murther, but all other from the time of my being, vntill this preſent houre: he ſpeaketh indeed ſpecially of originall ſinne, but yet ſo, that vnder the ſame he comprehendeth all his other ſinnes whatſoeuer, originall ſinne being the fountaine from whence the reſt flow] *and in ſinne hath my mother conceiued me* [theſe words meane not, that the performance of mariage dueties ſimply of themſelues be euill, as ſome lewd men haue dreamed and taught, but that he hauing originall ſinne from his parents, was in that ſinne *conceiued*. [*i.* noſtred and nouriſhed in his mothers wombe, and brought forth in the ſame: for ſo largely doe I take the word of *conceiuing*, the beginning of a thing, being put for the growth, proceeding and continuance of the ſame thing.] *Verſ.* 6. *Thou loueſt truth* [*i.* vprightneſſe & ſoundneſſe, and a ſincere good will to follow thee] *in the inward affections* [meaning that God ſpecially reſpecteth the heart, yet ſo, that he will haue the outward conuerſation agreeable thereto] *therefore haſt thou taught me wiſdome* [*i.* heauenly and right vnderſtãding out of thy law. Al this the Prophet alledgeth to aggrauate his own ſin, becauſe that cõtrary to the knowledge & truth that God had manifeſted vnto him, he had committed groſſe iniquities. *Ver.* 7. *Purge me with hyſſop* [no doubt he alludeth to the ceremonies and purifications of the law, among which hyſop was greatly vſed, as *Leuit.* 14. 6. 7. *Leuit.* 19. 18. yet ſo, that he would haue the truth alſo ſignified by theſe outward things: & he putteth *purging* & *hyſſop*, & *waſhing*, which were outward parts of the legall purifyings, for a thorow & whole cleanſing, as ver. 2.] *and I ſhall be cleane* [*q. d.* otherwiſe I cannot be cleane, vnleſſe thou, O Lord, perfourme it indeed] *whiter than ſnow* [ſee *Iſa.* 1. 16, 18. for the vnderſtanding of this verſe.] *Verſ.* 8. *Make me to heare* [*i.* either to feele, one ſenſe being put for another, a thing vſuall in Scripture, or elſe, by ſome one of thy Prophets or other, make me to know my ſinnes to be forgiuen, as *Nathan* pronounced the ſame vnto him 2 *Sam.* 12. 13.] *ioy and gladneſſe* [*i.* that comfortable and ioyfull meſſage, touching the free and full pardon of my ſinnes, that may make me ioyfull and glad indeed] *that the bones* [*i.* I my ſelfe both body and ſoule: he putteth a part for the whole] *which thou haſt broken*, [*viz.* by the horror of thy grieuous iudgements againſt me for my ſinne, ſee *Pſal.* 38. 3.] *may reioyce*

[*i.* haue

[i. haue matter of reioycing ministred vnto them, and performe that ioy indeed, whilst
9 that they enioy their former feelings. *Verſ.* 9. *Hide thy face from my ſinnes*, [*i.* bu-
rie them as it were, in perpetuall forgetfulneſſe: for we doe not eaſily forget thoſe
things that be continually in our ſight] *put away* [ſee before verſe 1. of this *Pſalme*]
all mine iniquities [one and other, for ſo long as any ſinne preſſeth vs, the conſcience
10 can hardly be quiet.] *Verſ.* 10. *Create in me a cleane heart* [he prayeth, becauſe
the heart is the ſeate of the affections, and naturally it is inclined to all filthineſſe eue-
rie day, ſee *Matth.* 15. 19. *Gen.* 6. 5. *Gen.* 8. 21. that God would reforme it, taking
away that filthineſſe, and planting goodneſſe in it, which he calleth creation] *and*
renew a right ſpirit within me [*i.* a minde free from all hypocriſie, and abhorring croo-
ked wayes; ſome reade *a ſtedfaſt ſpirit*, meaning a ſpirit and minde ſo well ſtayed,
as might not in time afterward be remoued from his obedience.] *Verſ.* 11. *Caſt me*
11 *not away from thy preſence* [he vſeth here a metaphor taken from Kings, who will
not vouchſafe ſuch to behold them, as they hate or like not of] *and take not thy holy*
ſpirit [*i.* the effects and works of thy holy ſpirit: for neither doth the ſpirit ſubſtan-
tially dwell in men, as ſome haue dreamed, neither is the pledge of the ſpirit ſo
taken away, as ſome haue imagined, though it be hidden ſometimes vnder the
12 aſhes of corruption.] *Verſ.* 12. *Reſtore to me the ioy of thy ſaluation* [*i.* make me
to feele againe that vnſpeakeable comfort of ſaluation, that I was wont to feele: So
that it ſeemeth, that *Dauid* was almoſt at the doore of deſpaire with the feeling of his
ſinnes, and the iudgements of God againſt him for the ſame] *eſtabliſh me* [*i.* make
me ſtrong and ſtedfaſt] *with thy free ſpirit*, [the ſpirit of God is called *free* in di-
uers reſpects, as becauſe it is Gods effectuall inſtrument to ſet vs free from the
bondage of ſinne, for where the ſpirit of the Lord is, there is freedome, 2. *Corint.*
3. 17. becauſe alſo thereby God worketh in vs freeneſſe and readineſſe to the doing
of thoſe things which he commandeth: and laſtly, becauſe it maketh vs freely and
boldly to profeſſe that we are Gods children, as *Rom.* 8. 15, 16. Some reade, *prin-*
cipall or *princelike* ſpirit, meaning thereby a moſt excellent ſpirit, ſuch as Kings and
Princes haue need of, that they may know how to guide themſelues in their offi-
13 ces.] *Verſ.* 13. *Then ſhall I teach thy wayes* [*i.* thy mercies and louing kindneſſe,
which are called *Gods wayes*, becauſe he alwayes ſheweth them to true penitent ſin-
ners, *q. d.* If thou wilt pardon me my ſinnes, I will be thy inſtrument to teach
them that ſhall come to the like feeling of their tranſgreſſions, thy wonderfull mer-
cy and goodneſſe] *and ſinners ſhall be* [*viz.* by that meanes] *conuerted vnto thee* [*viz.*
from whom they haue gone aſtray; he meaneth that he will take paines to win men
14 to God, but that the profit thereof ſhall redound to Gods owne glory.] *Verſ.* 14.
Deliuer me from blood [he meaneth not onely from the ſinne committed in ſhedding
Vriahs blood, and others with him, as 2 *Sam.* 11. 17. but alſo the puniſhments that
by that ſinne he had drawne vpon himſelfe: whereof ſee *Gen.* 9. 5, 6.] *O God of my*
ſaluation: [ſee *Pſalme* 18. 46.] *my tongue ſhall ſing ioyfully* [*i.* chearefully and a-
loud praiſe] *thy righteouſneſſe* [*i.* thy goodneſſe, faithfulneſſe and truth, which
thou promiſeſt and performeſt to them, that craue pardon and forgiueneſſe.] *Verſ.*
15 15 [He praieth the Lord not onely to giue him an occaſion, but alſo to inable him
16 to thankfulneſſe, and then he will performe it.] *Verſ.* 16. [Muſt be vnderſtood
by the way of compariſon, and not ſimply, for yet in his time ſacrifices were to be
vſed, and that by the preſcript of Gods law, ſee *Pſalme* 50. 8, 9, *&c.* *Iſaiah* 1. 11,
17 12, *&c.*] *Verſ.* 17. *The ſacrifices of God* [*i.* ſuch as he principally alloweth and
accepteth] *are of a contrite ſpirit*, [*i.* a ſpirit bruiſed and broken as it were, with the
feeling of the ſinne committed, and the acknowledgment of his owne weakneſſe
and vnworthineſſe, which as I take it, the Apoſtle calleth *godly ſorrow*. 2 *Corinth.*
7. 10, 11.] *thou wilt not deſpiſe* [*i.* thou wilt graciouſly and mercifully accept:
18 for not refuſing or deſpiſing, with God is gracious accepting.] *Verſ.* 18. *Be fa-*
nourable [*i.* notwithſtanding my ſinne, continue gracious, and heape vp benefits
vpon benefits] *vnto Sion* [*i.* vnto thy Church and people: he putteth the place
where Gods people dwelt, and the exerciſes of his religion were vſed, for Gods
people
QUEEN.]

people and Church: see *Psal.* 48 12.] *for thy good pleasure* [*i.* for thine owne goodnesse sake, and not for any thing in them or mee, for there is nothing in vs that can procure that] *build the walls of Ierusalem.* [*i.* not onely defend thy Church by thy mightie power and prouidence, but giue it all the meanes whereby it may resist the assaults of thine enemies, as walls to a citie are a good defence to saue them from the violences and outrages of their enemies.] *Vers.* 19. *Sacrifices of righteousnesse* [see *Psal.* 4. 5. 9. *d.* When Sacrifices and burnt offerings shall bee referred to a right end, God will allow and like of them] *then shall they* [*i.* thy people] *offer Calues vpon thine Altar.* [*i.* Sacrifices of praise and thanksgiuing, vnderstanding no doubt by *Calues*, euen the instruments of their lips, to praise God withall: see *Hos.* 14. 2. also *Heb.* 13. 15.

Vers. 1. *When we are touched with the feeling of our sinnes, Gods mercie is the onely medicine that we must looke to, for the curing of our sore: without which indeed wee doe not onely languish away, but increase in transgression and sinne.* Vers. 2. *Wee must pray for pardon and full forgiuenesse of all our sinnes, or else it is nothing that wee doe: for how ganour hearts be cheared, when some sinnes remaine unpardoned, the least bringing with it eternall condemnation, if God pursue it in iustice. See for this point also vers.* 9. *of this Psalme.* Vers. 3. *Confession of our sinnes, and the fruit of them are good meanes to bring vs to repentance for them, and forgiuenesse of them: for how is it possible to repent of that which we know not, or see not? And as for professing of them, S.* Iohn *saith, that if we confesse them, God is faithfull and iust to forgiue, &c.* Vers. 4. *God onely is iust in all his waies and words, how vile soeuer men bee; many times blasphemously charging him with iniustice, cruelty, and I know not what.* Vers. 5. *Proueth originall sinne, and that not by imitation, as the* Pelagians *imagine, but by naturall corruption from our parents, yea, and the same before we could follow them: yea, indeed in our very conception, and before we were borne.* Vers. 6. *God specially regardeth the inward parts, as the heart and minde: and therefore hypocrites are much deceiued, that imagine God will be pleased with shewes.* Vers. 7. *Vnlesse God take away our sinnes, we can neuer bee purged: for who in heauen or in earth can bestow that benefit vpon vs but he alone?* Vers. 8. *When we are afflicted with heauinesse, it is good to pray, that wee may feele spirituall comfort: otherwise the sorrowes of our soules will oppresse vs.* Vers. 9. *We are not able to endure Gods presence, much lesse his iustice for our sinnes.* Vers. 10. *God is he alone that must alter and change the corruptions of our mindes.* Vers. 11. *To bee banished out of Gods fauour, and to want the effects of the spirit, is extreme miserie: and yet the world neither thinketh nor feeleth this to be true.* Vers. 12. *Vnlesse God vphold vs, we shall easily fall.* Vers. 13. *Our feelings of Gods mercies, should bee referred to other mens profit, and Gods glory; that so he might haue the praise of them from whom they come: and others might be comforted by the consolations we haue from him.* Vers. 14. *Wee ought to pray for deliuerance from sinne, and the punishments due thereto.* Vers. 15. *All the members of our bodies should be referred to Gods glory, but yet wee cannot performe that, vnlesse hee giue vs strength and grace.* Vers. 16. *God regardeth not outward seruices onely, but the inward and the outward must be both ioined together: for, as the inward approueth vs to God and our owne hearts, so the outward serueth for the benefit and good of men.* Vers. 17. *Godly griefe of heart for sinne, is an acceptable sacrifice to God.* Vers. 18. *We must pray for the Church, and the prosperitie thereof.* Vers. 19. *It becommeth Gods children, after he hath heard their praiers, and granted them their requests, outwardly to shew themselues thankefull: for to what end else hath he bestowed mercies vpon them? or what is it (that excepted) that he requireth at our hand for all his fauours?* Doctrine.

PSALME 52.

Diuision. THis Psalme may be diuided into two parts. *In the first, the Prophet by piecemeale, as it were, describeth the corruption and malice of his aduersaries: and this is comprehended in the foure first verses. In the second, he sheweth Gods iudgements against the vngodly, and his fauour to his children, with the fruit the godly shall reape thereby, from vers. 5. to the end of the Psalme.*

Sense. The title, *To him that excelleth: A Psalme of* Dauid *to giue instruction.* [this hath beene expounded before, *Psal.* 4. also *Psal.* 32.] that which followeth in the title, declareth the occasion wherefore *Dauid* made this Psalme: for the more ample vnderstanding whereof, see 1 *Sam.* 21. from vers. 1. to the 9. and *Doeg* is here called an *Edomite*, not that I thinke, he was so by Nation or birth, but because hee had vpon
1 some one occasion or other, dwelt in *Edom.*] *Vers.* 1. *Why boastest thou thy selfe, &c.* [*q. d.* there is no cause why thou shouldest so doe, if either thou consider thy selfe, or the matter that thou art about to commit: For God himselfe, whose goodnesse continueth towards his children for euer, though he doe for a time giue them ouer to the vngodlies lust, so that all thy labour is but lost, though thou brag neuer so much thereof: for neither art thou able to assault God, though thou bee neuer so mightie,
2 neither to hinder the course of his goodnesse towards his children. *Vers.* 2. *Thy tongue imagineth mischiefe* [he attributeth imagination to the *tongue*, which is proper to the minde: meaning thereby, expressing: *q. d.* thou doest by thy words bewray what minde thou haddest when thou wast with *Abimelech*] *like a sharpe rasor* [*viz.* in cutting, and that deeply: *q. d.* thou woundest and cuttest with thy tongue as a rasor doth: he meaneth, the slaughter committed, 1 *Sam.* 22. 16.] *that cutteth deceitfully.* as missing the beard, and striking the throat, that is, not vsed where it should bee, and where it should not bee vsed, there to bee of great force. A very learned man read-
3 eth this verse otherwise, and somewhat more plainly in my iudgement.] *Vers.* 3. *Thou doest loue euill* [*i.* not onely euill in affection, but in act: meaning specially the murther committed at *Nob*] *and lies.* [*viz.* in falsly accusing *Abimelech*, see 1 *Sam.* 22.
4 7. 8, 9. &c.] *Vers.* 4. *Thou louest* [*i.* allowest and vsest] *all words that may destroy* [such speeches, as by the vttering of them, may bring hurt and destruction to others,]
5 *Vers.* 5. *So shall God* [*i.* as thou hast delighted to destroy others, *viz.* the Priests of *Nob*, so shall God take pleasure in thy ouerthrow, although for a while hee deferre to punish thy traiterous and craftie dealing] *destroy thee* [O *Doeg*, although thou thinkest thy selfe to be very high and sure, yet shalt thou be cast downe] *for euer:* [*i.* continually, and that so, that thou shalt haue no hope of rising againe] *he shall take thee* [*viz.* away from amongst men, so that thou shalt not hurt any more] *and plucke thee* [*viz.* by strong hand, whether thou wilt, yea or no] *out of thy tabernacle,* [*i.* the place of thy dwelling, and abode, and all that thou haddest to maintaine the same, which thou madest account of, as though it had beene perpetuall: meaning, that hee would take away from him *Sauls* seruice, and whatsoeuer else hee had to trust in] *and root thee* [*i.* not onely thine owne person, but thy remembrance and posteritie] *out of the land*
6 *of the liuing.* [*i.* out of the world, and from the face of the earth.] *Vers.* 6. *The righteous also shall see it,* [*i.* the punishment that God shall lay vpon thee, and such wicked ones as thou art] *and shall feare* [*viz.* God and his iudgements, but yet with a reuerence and loue also of his Maiestie, from which shall spring sincere seruice]

and

and ſhall laugh [*i.* inwardly and outwardly reioice] *at him* [*i. Doeg*, and ſuch wicked men, not ſo much for that they are ouerthrowne, as becauſe thereby it pleaſeth God to manifeſt the care he hath for his children, and the iudgements hee executeth vpon the wicked.] *Verſ.* 7. *Behold the man* [*q.d.* they ſhall point at him, as it were, with 7
the finger, and will other men to looke vpon the heauie iudgements that God hath executed againſt him] *that tooke not God for his ſtrength*, [*i.* that did not put his truſt for his ſtrength and all other things in God onely] *but truſted vnto the multitude of his riches* [ſee *Luk.* 12. 15, 16, &c. 1 *Tim.* 6. 7.] *and put his ſtrength* [*i.* truſted that his ſtrength ſhould appeare] *in his malice* [*viz.* which he practiſeth againſt *Abimelech*, and the reſt of the Prieſts at *Nob.*] *Verſ.* 8. *But I ſhall bee* [*Dauid* expreſſeth the 8
hope that hee and other faithfull haue, howſoeuer the wicked bee deſtroyed, and that though the wicked truſt in vncertaintie of riches, yet hee and they ſtill hang vpon the Lord continually] *like a greene Oliue tree*, [*i.* alwaies freſh and flouriſhing, and yeelding fruit: for the Oliue is very fruitfull, and neuer wanteth greene leaues] *in the houſe of God* [*i.* in his Church and Congregation; from which though *Dauid* were at this preſent baniſhed, yet in a ſure hope he perſwadeth himſelfe, he ſhall in good time returne thither, and bring forth much fruit] *for I truſted in the mercie of God* [this is a reaſon why hee ſhould continue and flouriſh] *for euer and euer.* [expound this by verſ. 6. of *Pſal.* 23.] *Verſ.* 9. *I will alway praiſe thee* [*Dauid* promiſeth thankfulneſſe] 9
for that thou haſt done this, [he ſheweth a cauſe why he will bee thankfull: and marke the manner of ſpeech; hee ſpeaketh as the Prophets alſo doe oftentimes, of a thing that ſhould be done, as though it were already done, becauſe of the certaintie of it] *I will hope in thy name*, [*i.* I will truſt in, and patiently waite for thy vertue, power, and grace, as *Pſal.* 20. 1. ſo that here hee promiſeth patience] *becauſe it is good* [*i.* is found to be gracious, fauourable, and ready to helpe afflicted ones] *before thy Saints.* [*i.* euen in the very ſight, iudgement and experience of thine owne people. For this word, *Saints*, ſee before *Pſal.* 50. 5. alſo *Pſal.* 16. 3.

Verſ. 1. *The vngodly reioice, and glory in their ſinne and ſhame: ſo impudent and ſhameleſſe are they in their iniquitie: alſo Gods kindneſſe continueth for euer towards thoſe that feare him.* Verſ. 2, 3, 4. *Shew how that the vngodly vſe all the meanes they can, of words, deeds, &c. to worke miſchiefe and hurt by, which ſhould teach Gods people warily to looke to themſelues, and ſtedfaſtly to truſt in God.* Verſ. 5. *Setteth out Gods iudgements againſt the wicked, and that the hope of the vngodly ſhall periſh.* Verſ. 6. *Gods iudgements vpon the wicked, ſtrike two contrary paſſions as it were, into the hearts of his children*, viz. *feare and ioifulneſſe: feare, for the greatneſſe of the vengeance that is executed vpon them: and ioy, for that mercifull deliuerance that God thereby hath wrought for his owne.* Verſ. 7. *Sheweth how vaine a thing it is, to truſt in any thing ſaue in God alone, and to take pleaſure and delight in vngraciouſneſſe.* Verſ. 8. *Deſcribeth the flouriſhing eſtate of the faithfull.* Verſ. 9. *Teacheth praiſing of God, and patience: the former reſpecting him for his fauours, and the latter, our ſelues and other men for much good.* Doctrine.

PSALME 35.

THis *Pſalme is the ſame, not onely in matter, but in words almoſt, with Pſal.* 14. *and therefore that that hath beene ſaid there, muſt bee looked vpon againe, where it varieth, ſomething ſhall be put downe. In the title are theſe words*, on Mahalath, *which I take rather to bee an inſtrument* Diuiſion.

than a tune, and such an instrument as was made to goe with blowing or breath, by the reason of the hollownesse of it, all the rest of the title hath beene expounded before, Psal. 42. and elsewhere.

Sense. *Vers.* 1. [For the word *worke*, in *Psal.* 14. here is put downe *wickednesse*, seuerall words tending all to one end, *viz.* to set out the naughtinesse of these wicked men.]
1
3 *Vers.* 3. *For all are gone out of the way, Psal.* 14. there is read here, *euery one is gone backe* [*viz.* from the obedience of God and his Commandements, whereof they seemed to make some profession.] *Vers.* 5. [Differeth almost altogether from *Psal.* 14. the Prophet declaring what great iudgement the Lord bringeth vpon the wicked, though neuer so stout and couragious: noting, that though they feared God no whit at all, yea, and they themselues were greatly feared of men, yet when they thought least of it, and no cause of feare appeared, the Lord stirred vp the terrors and pricks of their owne consciences to trouble them] *scattered the bones* [*viz.* being first broken, as it were, in pieces. By this manner of speech, the Prophet meaneth, that the Lord by his iudgements entreth and pierceth euen into their inward parts, and breaketh and weakneth all their force and strength whatsoeuer: and you so shall haue the word, *bones*, vsed for strength before, *Psal.* 32. 3.] *of him that besieged thee:* [the Prophet speaketh of Gods people, as of one person, because of the vnitie that is, or ought to be amongst them, and of their fellow-like suffering. So also hee speaketh of the wicked, as of one man, by reason of the consent that is in them to doe mischiefe: vnderstanding also by the word, *besieging*, all the mischieuous attempts, deuices, and proceedings of the vngodly] *thou hast put them to confusion* [this may bee referred either to the Church, as that the Church had gotten victorie against the wicked, because God would haue it so: or else to Christ the head of the Church, or God the Father, speaking to him, and of him; in the first place, in the second person, and in the latter place, speaking of him in the third person. I would rather referre it to the Church. All the rest see before, *Psal.* 14.

Psalme 54.

Diuision. 

His Psalme, though it bee short, hath yet notwithstanding three parts. In the first, the Prophet praieth deliuerance from his enemies, shewing the cause that moueth him so to doe, from vers. 1. *to the end of the third. In the second, hee declareth what mercie God will shew to him, and what iustice hee will execute vpon his enemies, and this is in the two next verses,* viz. 4, 5. *In the third, hee promiseth heartie thankesgiuing vnto the Lord, and sheweth the cause thereof; and this is contained vers.* 6, 7.

Sense. The title, *To him that excelleth on Neginoth* [see this expounded *Psal.* 4. in the title] *a Psalme of* Dauid, *to giue instruction* [see this expounded *Psal.* 32. in the title] *when the Ziphims* [*i.* diuers the people that dwelt in *Ziph*: for the expounding of this, and all that followeth in this title: see 1 *Sam.* 23. 14, 15, 16, 17, 18, 19, &c.

also

alſo 1 *Sam.* 26. 1, 2, &c.] *Is not* Dauid *amongſt vs?* [This demanding doth more certainly affirme: *q.d.* certainly, and without all doubt he is in our countrey, and therefore we come to tell it thee.] *Verſ.* 1. *Saue me* [*i.* deliuer me, and ſet mee free from theſe dangers wherein I am: ſo haue wee had this word vſed ſundry times before, and ſo haue you it afterwards, *Pſal.* 69. 1.] *by thy name* [or elſe for thy names ſake, *i.* for thy ſtrength, vertue, power and graces ſake, as ſundry times before, and namely, *Pſal.* 20. 1.] *and by thy power* [*q.d.* mine enemies are ſtrong, and I am weake, therefore I come vnto thee that art ſtronger than all] *iudge mee.* [*i.* defend my right, pleade my cauſe, and ſet mee free from the force and ſubtilties of mine enemies. *Verſ.* 2. *Heare my prayer* [*i.* ſhew by effect, that thou haſt or wilt grant my requeſt: for otherwiſe *Dauid* doubted not, but that the Lord heard him praying] *hearken vnto the words of my mouth.* [*i.* vnto the praier which I vtter with my mouth: for praier ſpecially is a lifting vp of the heart vnto God, though words ſundry times bee not vſed or heard before men, as *Exod.* 14. 15. alſo 1 *Sam.* 1. verſ. 10, 11, 12, 13.] *Verſ.* 3. *For ſtrangers* [*i.* the *Ziphims* and others, taking part with *Saul*, who although they were *Iſraelites* according to the fleſh and outward profeſſion, yet by their deeds, declared themſelues to be ſtrangers from God, his Religion, and all humanitie: for very humanitie it ſelfe would haue taught them to haue beene ſo farre off from deliuering the afflicted into Tyrants hands, that they ſhould rather haue pitied him] *are riſen vp againſt me,* [*viz.* both with bodily violence, and with their tongues to doe mee euill] *and tyrants* [*i.* men not onely of great might, but alſo of great crueltie, like vnto wild beaſts] *ſeeke my ſoule* [*i.* diligently ſearch after my life to deſtroy it: ſee *Matth.* 2. 20. *Soule* is put here for life, as in other places before, and alſo verſ. 4. of this Pſalme] *they haue not ſet God before them.* [*q.d.* all this outrage againſt mee ſpringeth from this fountaine, to wit, that they neglect God, as hee is manifeſted and reuealed vnto them in his word, neither take they counſell of him, but preferre their owne iudgements and deuiſes in all their attempts whatſoeuer.] *Verſ.* 4. *Behold, God is mine helper,* [*q.d.* notwithſtanding all this, ſee how graciouſly God helpeth and ſuccoureth mee] *the Lord is with them,* [*i.* taketh their part, and is on their ſide, as *Rom.* 8. 31. For otherwiſe God by his preſence is with all his creatures; and no doubt, hee meaneth not onely thoſe that fled away with him, but euen *Ionathan*, and ſuch others, as euen in *Sauls* Court fauoured him and his cauſe] *that vphold my ſoule,* [*i.* that beare mee good affection, haue care ouer my ſafegard, and take my part, and aid and helpe me, ſo farre forth as God enableth them: *Soule* is here put for life, as before in the 3. verſe, not that men are able to vphold either their owne liues or other mens, otherwiſe than as God maketh them inſtruments to doe the ſame.] *Verſ.* 5. *Hee ſhall reward euill* [*i.* God by powring forth his iudgements vpon them, ſhall in a iuſt meaſure recompenſe them the miſchiefe that they haue deuiſed and done againſt me: for *euill*, here is put for euill of puniſhment, and ſundry times before] *Obcut them off* [*viz.* either from amongſt men, rooting them out of the land of the liuing, or elſe from power and meanes to performe their miſchiefes by] *in thy truth,* [*i.* according as thou truly haſt promiſed, ſo make me effectually to feele the performance thereof: we haue had the ſame phraſe ſundry times before. *Verſ.* 6. *Then will I ſacrifice* [*viz.* the ſacrifice of praiſe and thankeſgiuing] *freely* [*i.* not onely with free and cheerefull courage, but with great liberalitie alſo. So that hee promiſeth to ſhew himſelfe after his deliuerance euery manner of way thankfull to God] *I will praiſe thy name* [*i.* goodneſſe, ſtrength, power, &c. as before verſ. 1. of this Pſalme]: *becauſe it is good.* [*i.* mercifull, almightie, &c. for ſo much doth the word *good*, comprehend in this place.] *Verſ.* 7. *for he hath deliuered me* [this is the reaſon why he will giue hearty thanks to the Lord, *viz.* becauſe God hath ſet him free from wonderfull dangers and troubles: for ſo much, I take it, he meaneth by *all troubles*, and not that he ſhould not endure any more afterwards] *and mine eie hath ſeene* [*i.* I haue not onely in my vnderſtanding perceiued, but with theſe bodily eies of mine (for he putteth one for both) I haue beheld powred forth vpon my enemies, the iuſtice and iudgements of God, which I praied for, or deſired might fall vpon them: which alſo we may doe, to wit, holily rejoice

in the execution of Gods iustice vpon the wicked, so that our eies be pure from outward corruption, and our minds cleansed from desire of reuenge.

Doctrine. Vers. 1. *Teacheth vs, not onely in our distresses to pray vnto God alone, but for the strengthening of our faith, to haue recourse to his goodnesse and power: the first, assuring vs of his good will, and the other of his abilitie.* Vers. 2. *Teacheth vs in prayer to vse both heart and voice: the one being very acceptable vnto God, and the other powerfull to stirre vp our selues.* Vers. 3. *Doth not onely set out the crueltie of the vngodly against the good, but also noteth the fountaine of all wickednesse, that is, the neglect and contempt of God, and his will reuealed in his word.* Vers. 4. *Instructeth the faithfull, to assure themselues of Gods present aid; who is mercifull not onely to them, but also to all those that take their parts: and therefore we see it is not good to destitute Gods seruants, vnlesse we will plucke God vpon our owne backs.* Vers. 5. *Setteth out Gods iustice against the wicked, of which see* Psal. 18. 26. *it teacheth also, to make Gods faithfull promises, the grounds of all our supplications and praiers: for otherwise how can wee bee perswaded that he will heare vs, but in that hee hath giuen vs his most faithfull promise?* Vers. 6. *Teacheth vs both to giue God thankes for his mercies, and also the manner how we should yeeld it, that is, willingly, cheerefully, freely, and plentifully.* Vers. 7. *Sheweth, that it is God alone that must set vs free from all dangers whatsoeuer; the Doctrine of the latter part of this verse, is put downe in the sense.*

PSALME 55.

Diuision. 

His Psalme, I take it, may well bee diuided into three parts. In the first, the Prophet maketh his praier vnto the Lord, shewing also what great causes hee had to moue him thereto: and this is from vers. 1. to the end of the 8. In the second, hee praieth against his enemies, describing their mischieuous malice, hypocrisie, and other vices, from vers. 9. to the end of the 15. In the third, he returneth againe to his praiers, both for himselfe and against his enemies, concluding with a comfortable exhortation to the faithfull, with a terrible denouncing of Gods iudgements against the wicked, and this reacheth from vers. 16. to the end of the Psalme.

Sense. The title is expounded before, *Psal.* 4. and *Psal.* 32. in the titles thereof. Some there be, that thinke *Dauid* made this Psalme when he was afflicted with the rebellion of his sonne *Absolon*. Othersome vnderstand it of that great and wonderfull danger, wherein he was in the citie *Keilah*, whither *Saul* came to besiege him, where-
1 of see more at large, 1 *Sam.* 23. 2, 2, &c. And to this doe I rather encline. *Vers.* 1. *Heare my praier* [see *Psal.* 54. 2.] *hide not thy selfe*, [*i.* turne not thy selfe away: hee seemeth to speake after the manner of men, who sometimes, if they be not disposed to grant a request, will not speake with the parties that sue vnto them, but seeme to hide themselues from presence and speech] *from my supplication.* [true it is, that in Scriptures *praiers* and *supplications* are many times vsed for one and the selfe same, and it may be that they are so taken here, but yet you shall see them sundry times seuered, as *Ephes.* 6. 18. *Philip.* 4. 6. 1 *Tim.* 2. 1. where by *supplication*, the Apostle meaneth, requests made to God for deliuerance from those things which trouble vs: and by

praiers,

praiers, requeſts which are made for benefits that we lacke.] *Verſ.* 2. *Hearken vnto* 2
me [*i.* the praiers that I make before thee, as *Pſal.* 54. 2.] *and anſwer me* [*i.* grant mee my requeſt, for thoſe whom we louingly anſwer, we ſeeme in ſome ſort to grant vnto] *I mourne* [*i.* I am ſorrowfull and heauy hearted] *and make a noiſe.* [he meaneth, that by violence and vehemency of his affliction, he was as it were inforced, ſometimes to heauineſſe of heart, and mournfull bewailings, and ſometimes againe into moſt pitifull outcries.] *Verſ.* 3. *For the voice* [*i.* for the hard and grieuous threats which 3.
are vttered with the voice] *of the enemy* [*i. Saul*, vnderſtanding notwithſtanding, vnder him as the principall, all thoſe that claue to him in theſe outragious words and deeds againſt him] *and for the vexation of the wicked* [*viz.* which they doe againſt me, and not which they themſelues ſuffer: for here the vexation of the wicked is vſed actiuely, *viz.* for the oppreſſion wherewith they did afflict the innocent] *becauſe they* [*i.* the enemies and wicked men: and marke here the ſudden change of the number] *haue brought iniquitie vpon me*, [theſe words haue diuers ſenſes: ſome expound them thus, They ſlandered me, as though I had beene a wicked man: ſome thus; They imagined a wicked purpoſe againſt me, ſeeking by all meanes to bring me to ruine and deſtruction. Some thus; They did vniuſtly and wrongfully ruſh in vpon mee and againſt me, to deſtroy me. Some thinke it to be ſuch a manner of ſpeech, as is *Gen.* 20. *verſ.* 19. For mine owne part, I take this to be the Prophets meaning, that the vngodly did by all meanes, thoughts, words and deeds, ſeeke his hurt and ouerthrow; which dealing of theirs, he calleth *iniquitie*, becauſe they practiſed it againſt him, without any cauſe on his part, giuen them, and that in no ſmall meaſure, but in wonderfull heaps: which I take, he meaneth by theſe words, *they brought vpon me*,] *and furiouſly hate me.* [he noteth in theſe words, the fountaine of all Iuſtice, and hard dealings; to wit, outragious hatred: ſo that he ſheweth in this verſe foure cauſes of his mournings and outcries, their wicked ſpeeches againſt him, their great iniuries done to him, the heaping of them vp to a full meaſure thereof, and their cruell and outragious hatred.] *Verſ.* 4. *My heart trembleth within me*, 4
[now he ſheweth what great feare poſſeſſed him, by reaſon of the miſchiefes that the wicked attempted againſt him. He ſaith not without cauſe, *My heart trembled*, meaning by that manner of ſpeech, that courage and boldneſſe, which haue their ſeat in the heart, were remoued, and in ſtead thereof, came all trembling and feare] *and the terrors of death* [*i.* moſt grieuous terrors, and as it were, the pangs of death for bitterneſſe and ſharpneſſe] *are fallen vpon me.* [*i.* haue ſeized mee and taken hold of me, and the reaſon thereof was, becauſe hee thought he ſhould haue fallen into the hands of his aduerſaries; to be murthered of them at their pleaſure: which thing declareth, that notwithſtanding the faithfull people haue a wonderfull truſt in God, yet they are not for all that inſenſible, or vtterly void of feare, which alſo hee noteth in the next verſe.] *Verſ.* 5. *Feare and trembling are come vpon me*, [this verſe is almoſt 5
the ſame with the fourth. Betweene *feare* and *trembling*, I make this difference, that *feare* is inward, and as it were, the cauſe of the other: *trembling* is outward, and as it were, the effect of feare] *and an horrible feare* [*i.* an extraordinarie and moſt terrible feare] *hath couered me.* [*i.* beſet me about on euery ſide, and as it were ouerwhelmed me, whereby we ſee that he was in great diſtreſſe.] *Verſ.* 6. *And I ſaid* [*viz.* in that 6
great extremitie, for in this verſe and ſome others following, hee doth amplifie his calamitie and miſerie, by wiſhing the auoiding thereof, if it were poſſible: which thing declareth that he was ſo compaſſed in on euery ſide, that he could hardly hope to bee deliuered, vnleſſe it were miraculouſly, and that hee could hardly finde any meane to ſaue himſelfe, though he were readie and willing to forgoe all that he had, and goe into exile] *Oh that I had wings like a Doue* [true it is, that he vſeth the word *Doue* in ſome reſpect, to ſet out the miſerable eſtate wherein he was (as one hath noted) becauſe that it is a ſilly and fearefull bird: but yet I ſuppoſe that he meaneth rather in this place, to wiſh vnto himſelfe ſwiftneſſe, that thereby he might auoid the dangers and troubles that his enemies intended againſt him. Many fowles are more ſwift of flight then Pigeons or Doues are, we confeſſe: but yet hee that were able to

flie

flie from his enemies as faſt as the Pigeon, needed not much feare all their forces] *then would I flie away*, [*viz.* from their force and furie: he meaneth, that he would giue place to the rage and furie of his enemies] *and reſt*. [*viz.* in ſome place free from their
7 attempts and miſchiefes.] *Verſ.* 7. Seemeth to be of the ſame ſenſe and meaning: for when he ſaith, *farre off*, [he meaneth not onely from the places of their abode, but from their fiercenelſe and furie] *and lodge* [*i.* dwell, and as it were make my abode] *in the wilderneſſe* [*i.* in ſome place either vninhabited, or elſe not ſo peopled, as other places are: ſo you haue the word vſed, *Matth.* 3. 1. Whatſoeuer it is, he meaneth that he would dwell in a place where he might not be knowne of any, or at the
8 leaſt but onely of thoſe that ſhould wiſh him well.] *Verſ.* 8. [In the beginning, for *he*, reade *I*, and ſo the ſenſe is plaine, the Prophet ſhewing what he would doe if hee had wings as ſwift as a Doue: that is, he would make no delay that he might eſcape, and be ſet free from the outragious dangers wherein he and his were, by that continuall purſuit, which *Saul* and other his complices, made againſt him: for ſo much
9 I thinke in a Metaphor he meaneth, by *ſtormie wind, and tempeſt*.] Verſ. 9. *Deſtroy* [*viz.* them and their counſels. The Hebrew word ſignifieth to ſwallow or ſup vp: by which he noteth an vtter ruine, that neither they nor their imaginations may any more appeare: and this kinde of puniſhment was exerciſed, towards *Dathan* and *Abiram*, *Numb.* 16. 31, 32.] *diuide their tongues* [*viz.* in ſuch ſort, that they may not vnderſtand one another: which iudgement was powred forth vpon the builders of *Babel*, *Gen.* 11. 7, &c.] *for I haue ſeene crueltie and ſtrife* [*i.* all manner of naughtineſſe and diſorder: he putteth two ſorts for all of what ſort ſoeuer: and when hee ſaith, *he hath ſeene it*, he meaneth that he certainly knew of it, the ſenſe of the ſight, being a notable inſtrument to ingender knowledge of things that be done before it] *in the citie*. [*i.* in my iudgement, not *Ieruſalem*, though in *Sauls* time all things were verie diſorderous there, but in *Keilah*, of which, ſee *Ioſh.* 15. 44. Alſo 1 *Sam.* 23. 1, 2,
10 &c.] *Verſ.* 10. *Day and night* [*i.* continually, as *Pſal.* 1. 2.] *they goe about it* [*viz.* crueltie and ſtrife, of which before verſe 9. he noteth the diſorder that was there, to wit, in *Keilah*, all Iuſtice, order and right being baniſhed; and all crueltie, ſtrife, and all manner of naughtineſſe, being the principall and continuall watchmen of the Towne, whoſe dutie it was to goe about the places where they watched, as may appeare, *Cant.* 3. 3.] *vpon the walls thereof*, [*i.* in the higheſt and chiefeſt places, for the walles in Townes beſieged, are the moſt meet places to keepe watch and ward on. All that followeth both in this verſe, and in the next verſe, is nothing, but a particular recitall of the iniquities that were bolſtered and practiſed in this place, as vniuſt dealing, miſchieuous practiſes, all manner of wickednelſe; and namely, to their tyrannie they ioyned deceit and ſubtiltie: If any man liſt to referre it to other Cities, ſubiect to *Sauls* kingdome, beſides *Keilah*, I will not greatly contend: This alwaies being
12 prouided, that it muſt be principally vnderſtood thereof.] *Verſe* 12. *Mine enemie* [*i.* mine open enemie, or one that I had giuen any good cauſe vnto, to be mine enemie: for otherwiſe no doubt, hee or they whoſoeuer they were that put this in practiſe againſt *Dauid*, were his foes: and here note, that though he ſeeme to ſpeake but of one, yet no doubt, he meaneth more, or elſe vnder one moſt ſingular in that craft of diſſimulation, he vnderſtandeth others: for he meaneth here, that by ſecret deuiſes, which he could not preuent, he was vnder the preſence of friendſhip almoſt caſt away] *did not diffame me*: [ſee verſe 3. of this Pſalme] *for I could haue borne it*, [*viz.* better than I doe now, becauſe I looke for nothing from mine enemie, but enemie like dealing] *neither did mine aduerſarie exalt himſelfe againſt me*: [*i.* ſet himſelfe againſt me by word or deed. All this the Prophet ſpeaketh by the way of compariſon, not denying but that his foes did diffame him, and oppoſe themſelues againſt him: but if that were compared with the hypocriticall dealings of his counterfeit friends, it would appeare to be nothing, as a man would ſay; and this we call a deniall by the way of compariſon] *for I would haue hid me from him*. [*i.* I would haue kept
13 my ſelfe cloſe and ſafe from him and his crueltie.] *Verſ.* 13. Hee ſheweth who it was that wrought him this iniurie] *euen my companion* [*i.* my equall, and of the

ſelfe-

ſelfe-ſame ſtate and condition that I my ſelfe was of: by which we ſee that this Pſalme was made before hee came to the kingdome, for when he was exalted thither once, none was equall vnto him] *my guide*, [*viz.* in matters of counſell and affaires that I had to doe] *and my familar* [*i.* my deare and tender friend. He meaneth no doubt, ſome whom he had in great regard and eſtimation.] *Verſ.* 14. *Which delighted in conſulting together* [*q. d.* with whom I tooke wonderfull pleaſure to conferre of many matters, and namely of the exerciſes of Gods religion: which I ſuppoſe the Prophet meaneth by *going into the houſe of God*, as companions, conſulting as it were together, how they might prepare themſelues to his ſeruice, and behaue themſelues therein.] *Verſ.* 15. *Let death ceaze vpon them*, [*viz.* not onely ſuddenly, and or euer they beware: for ſo much the Hebrew word in a Metaphor ſeemeth to import: but let it take ſuch hold of them, that it may neuer leaue, till it haue taken them away from amongſt men] *let them goe downe quicke into the graue*: [as *Korah*, *Dathan*, and *Abiram* did, *Numb.* 16. 31. He meaneth, that hee would haue them die of ſome ſudden death, no diſeaſe or ſickneſſe going before it] *for wickedneſſe* [*i.* all manner of vngodlineſſe: ſee before, *Pſal.* 36. 1.] *is in their dwellings*, [*i.* in their congregations, aſſemblies, & fellowſhips, putting the places where ſuch wicked perſons did meet, for their meetings] *euen in the midſt of them*. [*i.* they nouriſh it within them, and haue it alwaies in their company.] *Verſ.* 16. *I will call vpon God* [*i.* earneſtly pray vnto him] *and the Lord will ſaue me.*] *i.* deliuer me from theſe cruelties and dangers, as *Pſal.* 54. 1.] *Verſ.* 17. *Euening and morning, and at noone day, will I pray*, [*i.* I will be importunate, and neuer ceaſe, till I haue obtained: from hence, and out of *Dan.* 6. 10. we may gather, that in thoſe daies the faithfull ſet themſelues certaine houres to pray in, thereby the better to awake their ſluggiſhneſſe] *and make a noiſe*, [*i.* I will be feruent and earneſt in it: for many haue praied long, and yet haue wanted feruencie] *and hee will heare my voice*. [*i.* grant the petitions and praiers, that I ſhall powre forth before him: wherein wee ſee how he aſſureth himſelfe of Gods good will and mercy.] *Verſ.* 18. *He hath deliuered my ſoule* [*i.* my life, as ſundry times before] *in peace* [*i.* ſafely and ſoundly, and with great quietneſſe] *from the battaile that was againſt me*, [*i.* from the great conflicts and dangers, wherein I ſhould haue bene ſnared, becauſe they were laid and prepared againſt me] *for many were with me*, [*q. d.* though to ſee too, we were but few, yet we had Gods Angels with vs, to diſmay our enemies, and to comfort vs, as 2 *King.* 6. 16.] *Verſ.* 19. *God ſhall heare* [*viz.* me and my praiers] *and afflict them* [*i.* whereas he ſhewed mercie to me, he ſhall afflict them and puniſh them] *euen he that reigneth of old*: [*i.* he which in nature, counſell and iudgement is eternall, and alwaies like to himſelfe: which thing the Prophet expreſſeth, to giue the wicked to vnderſtand, that there is no ſtarting holes to hide them in from God] *becauſe they haue no changes*: [*viz.* from wealth, honour, and credit, to pouerty, diſgrace and miſerie, but alwaies they goe forward in abundance of theſe outward bleſſings] *therefore they feare not God*. [*i.* they neither reuerence him, nor his iudgements, but abuſing his mercie, runne riot to all wickednesſe: and ſo in this verſe he pointeth them out for their hard heartednesſe in vngodlineſſe.] *Verſ.* 20. *He laieth his hand* firſt, marke the ſudden change of the number, before he ſpake of them in the plurall, now of them in the ſingular: next, note that by *laying of hands vpon others*, he meaneth, exerciſing of violence towards others; yea, and this outragious diſcourteſie is aggrauated, by how much it was practiſed towards them that] *were at peace with him*, [*i.* not onely ſuch as liued quietly with him, but alſo loued him: and ſo by that meanes] *he brake his couenant*. [*viz.* which hee had made with him; all this *Dauid* ſpeaketh principally of *Saul*, and himſelfe, and of the couenant that paſſed betweene them: ſee 1 *Sam.* 24. from verſe 17. to the end of the Chapter.] *Verſ.* 21. *The words of his mouth were ſofter than butter*, [*i.* he made ſhew in his words of nothing but gentleneſſe and mildneſſe] *yet warre was in his heart*, [*i.* inwardly he imagineth nothing but miſchiefe and deſtruction: for ſo is the word *warre* vſed here, *viz.* put for things that commonly follow warres] *his words were more gentle than oyle*. [this I take to be but the ſame thing repeated in another Metaphor: in ſumme,

the

the Prophet toucheth him here for his peruerſe hypocriſie, and wooluiſh minde, as it
22 were, againſt him.] *Verſ.* 22. *Caſt thy burthen vpon the Lord* [*q. d.* if there bee any thing that troubleth thee, or that thou thy ſelfe ſtandeſt in need: for ſo much I thinke he meaneth by the word, *burthen*; commit all the care thereof into Gods hands and power, ſtaying thy ſelfe altogether vpon his prouidence] *and he ſhall nouriſh thee* [*i.* vndoubtedly thou ſhalt not want: for God will play the part of a good Father (whereunto indeed the Prophet in this place reſembleth him) giuing vnto euery one of his in meaſure, and as he ſhall ſee to be neceſſarie for them, for ſo much doth the word import] *he will not ſuffer the righteous to fall for euer.* [*viz.* into the wicked
23 mans power, that he ſhould vſe him, as he himſelfe luſteth.] *Verſ.* 23. *Thou, O God, ſhalt bring them downe* [*viz.* from the wealth, credit, and authoritie that now they are in: and this he ſpeaketh of the vngodly and wicked] *into the pit of corruption:* [*i.* into the graue, meaning thereby death, putting that which followeth death, *viz.* the graue and buriall, for death it ſelfe] *the blondie and deceitfull men* [*i.* the cruell and craftie perſons] *ſhall not liue halfe their daies.* [Albeit this doth not commonly fall out, as is declared, *Iob* 21. 7. Yet we finde it true, in many particular examples. And when he ſaith, *halfe their daies:* he meaneth not, as their yeeres are numbred to them from God, for we know they cannot paſſe them; but this he will, that they ſhall not liue halfe ſo long, as they themſelues imagined they ſhould, becauſe in Gods iuſtice they ſhall be taken away for their ſinnes: and he vſeth this word *daies*, for yeeres, an vſuall ſpeech in Scripture, becauſe the yeere and yeeres conſiſt of daies: ſee for this purpoſe, the inſcription of the Prophets prophecies; and namely, *Iſaiah* 1. 1. *Hoſea* 1. 1.] *but I will truſt in thee.* [*q. d.* whatſoeuer fall out vpon the wicked, I will alwaies in a ſtedfaſt faith cleaue vnto thee, and thy goodneſſe.]

Doctrine. Verſ. 1, 2. *Teach vs two things: firſt in our diſtreſſes, to come to God by praier, and next, to vſe feruencie and earneſtneſſe therein: for God both requireth that, and our preſent ſtate calleth for the ſame.* Verſ. 3, 4, 5. *Teach vs, that the miſchieuous mindes of the vngodly, and our owne fearefull ſtate and condition, ſhould be continuall ſpurres in our ſides to prouoke vs to earneſt praier: whereunto, becauſe we are dull and ſlow, God by ſuch whetſtones is pleaſed to ſharpen vs.* Verſ. 6, 7, 8. *Teach vs ſundry times to giue place to the violence and rage of our enemies, and that with ſome haſte and ſpeed alſo, leſt otherwiſe we be ouertaken and preuented: and therefore they are much out of the way, that when God offereth them meanes to eſcape, refuſe, or elſe neglect the ſame.* Verſ. 9. *Teacheth, that wee may ſundry times ſafely pray againſt the enemies of Gods Church.* Verſ. 10, 11. *Teach vs, not to forbeare the diſpraiſing of ſinne in what place ſoeuer we be, ſpecially when it is growne to ſo great a head, that in all places it ouerfloweth.* Verſ. 12. *Teacheth vs, that many good men, can better beare with vncourteſie from the wicked, than from thoſe that they make account of as friends, and that they can more ſafely preuent dangers from their open aduerſaries, than otherwiſe.* Verſ. 13. *Teacheth vs, that it is no new thing, that a mans enemies ſhould be they of his owne houſhold.* Verſ. 14. *Declareth, that the vngodly to atchiene their purpoſes, will many times make profeſſion of religion. And that therefore becauſe they come vnder ſo holy a cloake, we had need to pray the Lord to guide vs, that we be not deceiued or intrapped.* Verſ. 15. *Sheweth, that when God hath diſcouered ſome hypocrites, and we ſee them goe forward from one ſinne to another, we may then pray againſt them.* Verſ. 16. *Teacheth vs, when we ſee all out of order, to call vpon the Lord, who being the God of order, muſt helpe to redreſſe confuſion, or elſe it will neuer be amended. Alſo that we ought to be rightly and aſſuredly perſwaded of his good will towards vs.* Verſ. 17. *Teacheth vs, that for the ſhaking off of our drowſineſſe, it ſhall be good for vs to ſet vnto our ſelues ſome ordinarie times of good exerciſe.* Verſ. 18. *Setteth out Gods fauour and mercie towards thoſe that are his, and that by his owne helpe, and ſometimes by the miniſterie of his ſeruants and Angels: not as though he could not without them doe what he would, but for our infirmities ſake he is pleaſed to employ them.* Verſ. 19. *Sheweth how gracious God is towards the good, and how iuſt in executing vpon the wicked his heauie iudgements: it teacheth further,*

that

that the vngodly abuse Gods mercies, to a contempt of his Maiestie. Vers. 20. *Declareth the inhumanitie and vnfaithfulnesse of the vngodly.* Vers. 21. *Setteth out their hypocrisie, dissimulation and crueltie.* Vers. 22. *Teacheth vs in all things to hang vpon the Lords power and prouidence, with full hope and assurance, that he will neuer destitute vs, nor forsake vs.* Vers. 23. *Comprehendeth Gods sharpe iudgements against all the wicked; and namely, against bloudie and deceitfull men: it teacheth the godly also still to hang vpon God, how peruerse and setled in wickednesse soeuer the vngodly be: yea, the more they are caried that way, the more need they had to relie vpon God, because the more sinne increaseth in the wicked, the worse they wax, and the more they rage.*

PSALME 56.

THis Psalme may be diuided into three parts. In the first, the Prophet praieth vnto God for deliuerance from feare, promising to be thankfull for it, and to learne thereby not to feare flesh: from vers. 1. to the end of the 4. In the second, he declareth, that both in respect of his owne miserie, and of the force and subtilties of his aduersaries, there is good cause why the Lord should succour him: from vers. 5. to the end of the 9. In the third, he promiseth thankfulnesse for all Gods mercies; and namely, for his deliuerances, from vers. 10. to the end of the Psalme. Diuision.

The Title, *To him that excelleth, a Psalme of Dauid* [see *Psalme* 4. in the Title] *on Michtam* [which is either the name of a tune, as *Psal.* 16. in the Title, or else of some musicall instrument] *concerning the dumbe Doue* [some take this to be the beginning of a common song, after the tune that *Dauid* would haue this Psalme sung, and then *Michtam* must be taken not for a tune, but for an instrument: others thinke that these words must be applied to *Dauid* by a Metaphor, who calleth himselfe *a dumbe Doue*, not onely because he sought no reuenge, but also because committing all things to Gods will, he opened not his mouth to answer the aduersaries] *in a farre Country*, [*viz.* from the land of *Iudea*; and namely, from the place where the seruices of God were practised] *when the Philistins tooke him in Gath* [for the vnderstanding of this, see *1 Sam.* 21. from verse 10. to the end of the Chapter. Some I know, reade this Title thus, *To the master of the harmonie* [that is all one in sense with these words, *To him that excelleth*] *a notable song of Dauid* [this answereth in sense to, *A Psalme of Dauid on Michtam*, which word is sometimes vsed for gold, as though that for the excellencie of it, it should be as good as gold] *touching the soule that suffered violence* [the reason of this varietie is, because the word in his proper and naturall signification is sometimes vsed for *a Doue*, sometimes vsed for *a soule*, but the sense is all one, and this agreeth with that, concerning the *dumbe Doue*] *by a band of people that were farre off.* [*i.* by a company or multitude of Philistines, as appeareth by that which followeth in this Title. *Vers.* 1. *Be mercifull vnto me, O God, for man* [*i.* great numbers of men, as when we say, man can doe nothing against God: and no doubt, he meaneth both *Saul* and his complices, together with the Philistines and other enemies of his.] *would swallow me vp*, [hee compareth his enemies to a whirlepoole, or rauenous beasts, meaning, that they had a minde vtterly to destroy him, except God put to his hand for his deliuerance] *be fighteth continually* [*viz.* against me, as vers. 2. doing what he can to ouerthrow me, and worke mischiefe at the Sense. 1.

the leaſt: which I ſuppoſe, he meaneth by theſe words, *and vexeth me.*] *Verſ.* 2. Is
3 very plaine, and is the ſame almoſt with the firſt verſe.] *Verſ.* 3. *When I was afraid*
[*i.* when any thing fell out, that might make me afraid] *I truſted in thee.* [*q. d.* and
4 ſo I will doe ſtill, becauſe I neuer haue as yet beene fruſtrate of my hope.] *Verſ.* 4.
I will reioyce in God, [*viz.* in the midſt of all my troubles] *becauſe of his word,* [*i.* for
the certaintie and aſſurednesſe of his promiſe: putting the whole word for a part
thereof] *and will not feare* [*viz.* becauſe I truſt in him, ſee *Pſal.* 3. 6.] *what fleſh can*
doe vnto me, [*i.* any man whatſoeuer, as appeareth verſ: 11. of this Pſalme, and hee
calleth his enemies *fleſh,* as it were in contempt, that he might put his aduerſaries in
remembrance of their pride, who forgetting themſelues, did thruſt in themſelues in-
5 to ſuch fooliſh enterpriſes.] *Verſ.* 5. *Mine owne words grieue me daily* [*q. d.* beſides
my enemies, which much trouble me, I feele the want of Gods fauour in my affaires,
which doth alſo much grieue me: he vſeth *words,* for thoughts, purpoſes, ſpeeches,
and deeds, according to the proprietie of his owne tongue, which vſeth it many
times ſo generally] *all their thoughts are againſt me.* [*i.* they doe nothing elſe in a
6 manner, but thinke and deuiſe how to deſtroy me and worke me miſchiefe.] *Verſ.* 6.
They gather together [*viz.* to conſpire and take counſell againſt me] *and keepe them-*
ſelues cloſe, [that their meetings, practiſes, and concluſions may not be knowne or
diſcloſed: and by this ſpeech he meaneth alſo their ſubtilties which they vſed, ſecret-
ly to intrap him, ſee *Pſal.* 10. 8, 9, 10.] *they marke my ſteps* [ſome expound it thus:
They follow me ſo nigh, that they are as it were at my heeles: but I take this to be
the ſimple ſenſe: They prie into my life and conuerſation, to ſee whether they can
finde any thing in it blame worthy: and ſo haue you the words vſed in ſundry pla-
ces, 1 *Pet.* 2. 11. *Heb.* 12. 13, *they wait for my ſoule.* [*ſoule* is here put for life, as in
ſundry places before: and when he ſaith, they wait for it, he noteth their diligence
7 and labour to kill him, and to take his life from him.] *Verſ.* 7. *They thinke they ſhall*
eſcape [*viz.* thy iudgements *by iniquitie* [*viz.* which they commit: the Prophet mea-
neth, that the wicked perſwade themſelues, not onely that they ſhall eſcape vnpuni-
ſhed for their wickednesſe, but alſo that God will bleſſe them for it: ſee *Iohn* 16. 2.
caſt theſe people downe [*viz.* from the height of pride and crueltie that they practiſe
againſt thine] *in thine anger.* [*i.* at that time which thou ſhalt thinke meet to declare
8 thy wrath againſt them.] *Verſ.* 8. *Thou haſt counted my wandrings* [*i.* thou knoweſt
that all my life hath beene nothing elſe, but a continuall flight hither and thither, as
though I were a vagabond, I neuer being aſſured in any certaine place, nor hauing
any ſetled reſt all my life long as it were: this he alledgeth to ſtrengthen his faith, that
as God before had had care ouer him, ſo he would continually after that time] *put my*
teares into thy bottle [*i.* ſuffer them not to fall in vaine vpon the earth, and to be like
water ſpilt vpon the ground: and this is ſpoken according to man. By *teares,* he vn-
derſtandeth not onely his weeping, but alſo that great heape of afflictions that did
make him ſhed his teares: and by *bottle,* ſpeaking after the manner of men, (who re-
ſerue precious things ſundry times in ſuch manner of veſſels) hee meaneth Gods
continuall remembrance, or as he ſaith afterwards in this verſe, *regiſter:* ſo that all to-
gether commeth to this much; *q. d.* Behold ſomewhat more nighly the afflictions
that I endure, to the end that thou maiſt take pitie vpon me, and haue me in conti-
nuall remembrance, ſuffer not my teares to fall to the ground, but eſteeme of them,
I pray thee, as of a precious thing] *are they not in thy regiſter?* [*q. d.* Yes, certainely
they are, for by ſuch demandings they vſe moſt certainly to affirme, as we haue ſun-
dry times noted before: he meaneth, that the remembrance of the teares of the faith-
9 full ſhall neuer be blotted out before God.] *Verſ.* 9. *When I cry* [*i.* when I pray ear-
neſtly, as *Pſal.* 22. 2. *Pſal.* 30. 2, 8. *mine enemies ſhall turne backe* [*viz.* as though they
were diſcomfited in the day of battell; he meaneth, that they ſhall haue no force or
power to doe him any hurt, but that in the ſtrength of God, he ſhall be able to wound
them] *this I know* [*i.* this I am fully perſwaded of, ſee the word *know,* ſo vſed, 2 *Corin.*
5. 1.] *for God is with me,* [*i.* taketh my part, ſee *Pſal.* 54. 4. *Pſal.* 55. 18. and this hee
10 putteth downe as an aſſured reaſon of his perſwaſion.] *Verſ.* 10. [Is the ſame both

in

in words and sense, with the first part of verse 4. in this Psalme.] *Vers.* 11. Is the same with the latter part of that verse: and he repeateth the same words, that he might expresse the force of the trust that he had in God, and in his promises. The sense is thus much, *q. d.* although it may seeme to men that God doth abuse me, withdrawing his aid from mee, and keeping me in suspense; yet I will neuer cease to trust in his promise, which shall be strong enough to vphold mee in all mine afflictions.] 11
Vers. 12. *Thy vowes* [*i.* the vowes that I haue vowed vnto thee: which are called *Gods vowes*, because they did of dutie afterwards belong vnto him] *are vpon me*, [*viz.* not onely because I haue vowed the same, but because it pertaineth vnto me to performe them, and that vpon paine of thy displeasure and wrath] *I will render praises vnto thee*, [he sheweth that he will not be vnthankfull for the benefit receiued from God, *q. d.* I bound my selfe vnto thee, by the vowes that I made when I was in danger, which now I will pay vnto thee, because thou hast deliuered me: the particularities of which deliuerance he expresseth in the next verse.] 12
Vers. 13. *Thou hast deliuered my soule from death*, [*i.* my bodie and life, which was in the danger of death, and as it were, at deaths doore, by reason of the rage of mine enemies] *also my feet from falling* [*i.* thou hast staied me vpright, so that notwithstanding all the grinnes and snares of the enemies, I haue not fallen or stumbled] *that I may walke before God* [*i.* not onely leade a holy, vpright, and vertuous life, but also commit my selfe and my affaires to Gods prouidence and protection. See *Gen.* 17. 1. *Psal.* 116. 8, 9. and marke how he changeth the person, from the second to the third] *in the light of the liuing*, [*i.* in this life, which is called the light of the liuing, because they here enioy it. 13

Vers. 1. *Teacheth vs two things. First, to runne to Gods mercy by earnest praier in our distresses. Secondly, what is the outragious and cruell nature of the wicked, which thing also verse* 2. *doth set out vnto vs.* Vers. 3. *Teacheth, that assured trust and confidence in God, is a readie way to ouercome all feare; not because we beleeue, for there is weakenesse and wants in our faith; but because he whom our faith respecteth, is stronger than all.* Vers. 4. *Teacheth two things: first, that Gods promises are, and ought to bee the matter of our mirth, for indeed how can wee reioyce without them? secondly, that if wee be fully perswaded thereof, weeneed not greatly feare what flesh and blond can doe against vs.* Vers. 5. *Teacheth vs to be moued much, and to learne to make our profit by it, when God crosseth vs in our purposes and attempts, and the latter part of that verse, and vers.* 6. *doe maruellously paint out the mischieuous imaginations, close conspiracies, narrow markings, and craftie crueltie of the wicked, which may teach the godly two things specially; first, in all holy wisedome to labour the preuenting of these mischiefes that are meant against them: secondly, to striue to liue a holy and an vpright life, because the eies of the wicked are continually vpon them.* Vers. 7. *Sheweth vs how the wicked flatter themselues in their sinne, which also causeth them to be farre off from vnfained repentance, and sound approching vnto God.* Vers. 8. *Expresseth the great care that God hath ouer his children, and how dearely hee accounteth euery thing that is done to them, or commeth from them, which as it should cause Gods children much to comfort themselues, because God doth so highly account them, so should it restraine the wicked from imagining mischiefe against them.* Vers. 9. *Setteth out the force and effect of feruent praier.* Vers. 10, 11. *Are the same with verse* 4. *of this Psalme.* Vers. 12. *Teacheth vs in care and conscience to performe the holy promises we haue made vnto God, specially those that concerne praise and thanksgiuing, for otherwise it were lesse euill not to promise, then hauing promised, not to performe.* Vers. 13. *Teacheth two things; first, that it is God alone that vpholdeth his children, and deliuereth them from all dangers and distresses: secondly, that he doth this to this end, that by holy life and godly conuersation, wee should glorifie him before men.* Doctrine.

PSALME 57.

Diuision. THis Psalme may be diuided into three parts. In the first, the Prophet calleth vpon the Lord, assuring himselfe that God will graciously heare his praiers and deliuer him, from vers. 1. to the end of the third. In the second, he declareth the dangerous and pittifull estate wherein he was, and the craft and crueltie of his enemies, praying deliuerance there, from vers. 4. to the end of the 6. In the third part, he sheweth his readinesse, and inforceth himselfe to yeeld thankes to the Lord for his mercie and goodnesse towards him, from vers. 7. to the end of the Psalme.

Sense. The Title, *To him that excelleth*, see *Psal.* 4.] *Destroy not* [In these words is declared the summe of those petitions, which are conteined in Psalmes that haue such titles as this is, as *Psal.* 58. also *Psal.* 59. It should appeare that *Dauid* was in some wonderfull feare of death and destruction: and therefore praieth the Lord not to destroy him, *i.* not onely not to suffer the wicked to destroy him, but also because he alone had all power in his hands, not to lay hands vpon him himselfe.] *A Psalme of Dauid on Michtam*, [see *Psal.* 56. in the title] *when he fled from Saul*, [the Historie hereof is put downe at large, 1 *Sam.* 22. 1. and 1 *Sam.* 24. 1, 2, 3, &c.] *In the caue*, [or rather *into the caue*. He meaneth either *Adullam*, or else another caue in *En-gedi*, for which see the places before noted: so that in this title we may see the occasion of the writing
1 and making of this Psalme, *viz. Dauids* great danger and affliction.] *Vers.* 1. *Haue mercy vpon me, O God, haue mercy vpon me:* [this is a most vehement request, which also may appeare by the doubling of the words: by the which also he sheweth that he was in very great danger] *for my soule trusteth in thee*, [this word *soule*, importeth, that he trusted in God with all his heart: which is the part that God especially regardeth] *and in the shadow of thy wings*, [*i.* thy safegard, prouidence, and protection: it is a Metaphor borrowed from chickens, who lie close vnder the hens wings, till the kite be passed ouer, see *Psal.* 17. 8.] *Will I trust* [*viz.* because I haue heretofore found it good: the Prophet meaneth, that he had trusted, did, and would continually trust in Gods almightie protection only] *till these afflictions ouer-passe*, [It appeareth, that *Dauid* had more troubles than one; yea, that he had as it were, flouds of them, which maketh him here to resemble his afflictions to a storme or tempest: not meaning by the word *till*, that when the tempest was appeased, he would then cease to trust in God, but that he would both then & for euer hang vpon him: so haue you the word *till*, vsed *Psal.* 110.
2 1.] *Vers.* 2. *I will call* [*i.* I will pray vnto] *the most high God*, [the Prophet addeth this to strengthen his faith, because he whom he would inuocate, had al power in his hand: and he strengtheneth himselfe also by that which followeth, *viz.* that God doth faithfully performe his promises made him: for God neuer vseth to leaue a worke vnperfit that he hath begun, but alwaies continueth his benefits and goodnesse towards those
3 that are his.] *Vers.* 3. *He will send from heauen* [*viz.* either one or many Angels, rather than I should want help and succour] *and saue me* [*i.* deliuer me] *from the reproofe*, [he meaneth by this word, all that either closely or openly could be done or said against him] *of him* [*i.* not onely of *Saul*, though he be the chiefe, but of those that take part with him against me] *that would swallow me*, [see *Psal.* 56. 1.] *God will send his mercie and his truth* [this may serue to expound by the way of addition, these words, *he will*

send

ſend from heauen, in the beginning of this verſe: or elſe we may expound them thus,] *he will ſend* [*viz.* vnto me, making me feele by experience, that which I haue had heretofore but in perſwaſion] *his mercie and his truth* [by *mercy*, he meaneth the manifeſtation of his good will and grace towards him: and by *truth*, hee meaneth the faithfulneſſe and true performance that God obſerueth in keeping his promiſes.] *Verſ.* 4. *My ſoule* [*i.* my whole life and body] *is among Lions*, [*i.* greedie and cruell perſons, ſee *Pſalme* 35. 17. He meaneth his enemies, whom he reſembleth to *Lions*, becauſe they were full of rage and crueltie: meaning alſo by this manner of ſpeech, and thoſe that follow in this verſe, that he was in wonderfull danger] *I lie among the children of men*, [*i.* ſuch as haue nothing more than that corruption which they haue brought from their fathers; which is nothing elſe but all manner of naughtineſſe and crueltie] *that are ſet on fire* [*viz.* againſt me, and that through the malice and miſchiefe of their owne hearts, without any cauſe on my part giuen] *whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſword.* [by *teeth* and *tongue*, which are the inſtruments whereby men ſpeake, he vnderſtandeth the falſe and hatefull accuſations, that *Sauls* flatterers made againſt him: and in that he reſembleth them to *ſpeares*, *arrowes*, and *ſwords*; he meaneth, that they were ſharpe, keene, and piercing, euen to the wounding of him, ſee *Pſal.* 120. 4. alſo *Pſal.* 55. 21. alſo *Pſal.* 59. 7.] 4

Verſ. 5. *Exalt thy ſelfe, O God, aboue the heauen*, [he prouoketh the Lord, as it were by praier to declare his power, *q. d.* ſhew thy might and power (which is farre aboue the heauens) here vpon the earth, in ouerthrowing and confounding mine enemies] *and let thy glorie be* [*viz.* made manifeſt and appeare] *vpon all the earth* [*i.* all the earth ouer: to the end, that thy glory may be extolled and magnified amongſt men: which can hardly be, if I be oppreſſed: for that ſhould be with the diſhonour of thy name.] 5

Verſ. 6. *They* [*viz.* the wicked and vngodly, my deadly enemies] *haue laid a net for my ſteps* [*i.* haue either narrowly watched me in my conuerſation, as before, *Pſal.* 56. 6. or elſe haue laid ſnares in my way to trap me as I goe, that I may thereby fall into their danger: and this latter I rather allow of,] *and my ſoule* [*i.* my life and body, as ſundry times before] *is preſſed downe* [*viz.* with their crueltie and mine owne miſerie: the Prophet meaneth by this manner of ſpeech, the great danger that he was in] *They haue digged a pit before me*, [*i.* they haue craftily deuiſed waies and meanes to intrap mee, and that in the way as I ſhould walke: for I thinke that by laying of nets, and digging of pits, the Prophet meaneth to note their ſubtilltie] *and are fallen into the middeſt of it* [*i.* the miſchiefe and hurt which they had prepared againſt mee, is light vpon their owne heads: ſee *Pſal.* 7. 15, 16.] 6

Verſ. 7. *My heart is prepared, O God, my heart is prepared:* [by doubling the ſpeech, the Prophet noteth not onely how readie he was, but alſo how reſolute a purpoſe hee carried with him, to praiſe God: and when he ſpeaketh of the heart, he ſetteth it againſt hypocrites, who haue nothing in their heart, but all in their mouthes; ſee verſe 1. of this Pſalme] *I will ſing* [*viz.* thy praiſes: and by *ſinging*, he meaneth, that he would publiſh them aloud with his tongue, as well as haue them in his heart] *and giue praiſe* [*viz.* to thee, that art worthy all praiſe.] 7

Verſ. 8. *Awake my tongue*, [hee ſtirreth vp the parts and members of his bodie, to a certaine liuelineſſe in praiſing the Lord: ſee *Pſal.* 16. 9.] *Awake viol and harpe* [the better to inforce himſelfe to this great dutie, he addeth certaine muſicall inſtruments, ſee *Pſal.* 32. 2. alſo *Pſal.* 43. 4.] *I will awake early* [*viz.* in the morning, *q. d.* I will not be ſluggiſh to praiſe God, yea, I will breake my ſleepe rather then faile that dutie.] 8

Verſ. 9. The Prophet meaneth, that he will ſpread abroad the praiſes of God in all places, and to all perſons among whomſoeuer he ſhall come: and no doubt but in ſpirit hee did foreſee the vocation of the Gentiles, who were to be called to the knowledge of God.] 9

Verſ. 10. *For thy mercie is great vnto the heauens, and thy truth vnto the clouds* [*i.* thy goodneſſe and faithfulneſſe fulfill the whole world, ſo that all people in euery place vnder heauen, know thee to be mercifull and true in thy promiſes.] 10

Verſ. 11. Is the ſame with verſ. 5. both in words and meaning, in which the Prophet beſeecheth the Lord to declare his power, not onely in the Country of *Iudea*, but alſo to exerciſe 11

his iudgement throughout the whole world, in succouring the innocent, and in punishing the wicked.

Doctrine. Vers. 1. *Teacheth vs in all our praiers, to cleaue to Gods mercy, and not to our merits; for howsoeuer we vse the tearme, yet we are sure to haue no such thing: it instructeth vs also in our distresses, and at all other times to hang vpon his great power and wonderfull prouidence.* Vers. 2. *Gods power, & Gods promise, are two very good grounds of our praiers; yea, indeed the onely ground, for if we separate one of them from another, what shall become of vs and our petitions?* Vers. 3. *Teacheth vs, to be assured to obtaine those things that we shall aske according to his will: where is then that wauering and doubtfulnesse, that is so much magnified in Poperie?* Vers. 4. *Setteth out the crueltie, outrage, and wonderfull bitternesse, both of word and heart, that the wicked haue.* Vers. 5. *Teacheth vs to pray for the manifestation of Gods iustice and glory, because as the one is of comfort to the godly, so the other is terrible to the wicked.* Vers. 6. *Discribeth the mischieuous subtiltie of the wicked against the godly, into which notwithstanding, through Gods iust iudgement they themselues doe fall.* Vers. 7. *Teacheth to bee readie and willing to praise God.* Vers. 8. *Teacheth vs to inforce all the parts and members of our body thereto, for therefore are they giuen vs, and to vse all holy meanes, either inward or outward, whereby wee may be prouoked to the performance of that dutie, God hauing beene pleased to that end to allow them vs also.* Vers. 9. *Teacheth vs, neuer to be ashamed to doe it in euery place, and before all persons, that other men may be drawne by our examples to doe the like.* Vers. 10. *Declareth for what causes we should praise God:* viz. *for his mercy and for his faithfulnesse.* Vers. 11. *Is the same with vers. 5. of this Psalme, both in sense and doctrine.*

Psalme 58.

Diuision. *THis Psalme may be diuided into two parts. In the first he declareth, that the wicked are not onely free from all goodnesse, but repleniſhed on the other side with all manner of corruption and vngodlinesse: and this reacheth from vers. 1. to the end of the fift. In the second, he maketh an earnest praier against the wicked, shewing that in their ouerthrow the godly shall haue an occasion of mirth giuen them, and other men shall be instructed in the iustice and righteousnesse of God, and this reacheth from vers. 6. to the end of the Psalme.*

Sense. The Title of this Psalme is expounded before, *Psal. 57.*] *Vers. 1. Is it true* [*viz.* that ye pretend and say, that yee speake iustly, and deale vprightly. *q. d.* no. For by such interrogations they doe certainly deny the thing] *O congregation?* [he speaketh no doubt of *Sauls* Counsellers and Courtiers, against whom he inueigheth here] *speake yee iustly?* [*viz.* concerning me, and my causes, or doe yee not rather for *Sauls* pleasure flatter him, and slander me?] *O sonnes of men* [see this expounded before, *Psal. 4. 2.*] *Iudge yee vprightly?* [*viz.* of me and my matters: *q. d.* no. The sense of this verse together is this much. He directeth this speech to his enemies, who were of *Sauls* Court & counsell. *q. d.* I make you Iudges, whether vnder the shadow of assembling your selues, to consult for the common wealth, and for a good and iust matter, you goe not about to oppresse me that am innocent and guiltlesse.] *Vers. 2. Yea rather* [*q. d.* yee are so farre from that, that yee execute the contrary] *you imagine mischiefe in your heart* [*i.* secretly and priuily] *your hands execute cruelty,* [the Prophet chargeth them

them with two things here: firſt deuiſing of wickedneſſe, then practiſing and performing of the ſame: by *hands*, he meaneth not onely the power they had to worke wickedneſſe, but that they themſelues with their owne hands, were the executioners of the crueltie they had deuiſed: ſee *Micah* 2. 1.] *vpon the earth* [*i.* vpon the people inhabiting the earth: meaning alſo by this manner of ſpeech, that their crueltie was manifeſt, as being ſeene and felt of men.] *Verſ.* 3. *The wicked* [in this verſe, and the other following, he ſetteth out the cauſe why *Saul*'s Courtiers commit all theſe things; firſt, by reaſon of the naturall corruption which is in them, and maketh them to goe aſtray from God; ſecondly, becauſe they carie with them a ſetled purpoſe to all manner of euill, and will not be reclaimed from it by any meanes,] *are ſtrangers* [*viz.* from God and godlineſſe, as with whom they haue no manner of acquaintance at all] *from the wombe* [*viz.* of their mother] *euen from the belly* [*viz.* of their mother] *haue they erred* [to wit, from the right way of holineſſe and goodneſſe. *q. d.* it is not to be maruelled at, that they are ſo wicked; for it is no new thing, becauſe they haue had it euen from their birth.] *Verſ.* 4. *Their poiſon* [*i.* the malice of their hearts, and the miſchieuous words that they vtter] *is like the poiſon of a ſerpent* [*i.* ſtrong and full of infection, able to kill the parties, vpon whom it is caſt; and namely, the venime of the *Aſpes*, of which he ſpeaketh in this place, which is vncurable, vnleſſe the members touched therewith, be immediatly cut off, as *Plinie* noteth, *lib.* 8. *cap.* 3.] *like the deafe Adder*, [*i.* the wicked are like to it: when he ſaith, the *Adder* or *ſerpent* is *deafe*; hee meaneth, that they make themſelues ſo, expreſſing thereby their ſubtiltie againſt inchantments: of whom ſome write, that they ſtop both their eares after this ſort, they lay the one of them cloſe and hard to the ground, and ſtop the other with their taile, ſo that no ſound can enter: and when he attributeth *eares* vnto theſe *adders* and *ſerpents*, hee meaneth by that ſpeech, thoſe open parts of the head, whereby they receiue a ſound and noiſe made.] *Verſ.* 5. He noteth, that the moſt cunning Inchanter cannot once preuaile againſt them, when their eares are ſtopped from hearing of his inchanting words. That Serpents and Adders by inchantments haue beene made to lie ſtill, and not able to hurt, is very manifeſt and famous by ſundry examples, and yet at this day many in *Germanie* doe practiſe the ſame: and I my ſelfe haue ſeene it practiſed vpon a Snake by a high Dutch-man, yet aliue, as I take it, in *England*: but neither theſe examples, nor this place doe proue the lawfulneſſe of that art, as ſome doe gather thereupon, but rather the contrary, for whereas the Iewes call their Charmers by a name, importing hauing fellowſhip with another, calling to their fellowſhip the Deuill himſelfe and his ſtrength, to the practiſing of theſe arts: *Dauid* vſeth the ſame word here, which alſo God himſelfe condemneth, *Deut.* 18. 11. Let vs rather ſee what the Prophets purpoſe is: he meaneth to note, that his enemies in ſubtiltie and malice did ſurpaſſe the moſt ſubtill ſerpents whatſoeuer, and that they were ſo ſetled in their wickedneſſe, that there was no way, nor hope of their reclaiming.] *Verſ.* 6. *Breake their teeth in their mouthes*, [he praieth the Lord here to remoue all meanes whereby they might hurt either nigh or farre off. I take it to be the ſame with *Pſal.* 10. 13. ſauing that it is expreſſed in other words: meaning by *teeth*, the cruell deſire, or rather their deſperate rage to hurt, wherewith they were ſet on fire, as though they were raging to bite; ſee *Pſal.* 3. 7.] *breake the iawes of the young Lions, O Lord*, [*i.* ouerthrow the force and power of theſe cruell men, who for their force and crueltie, he reſembleth to *young Lions*.] *Verſ.* 7. *Let them melt like the waters*, [*viz.* turned either into ſnow, or ice, which when the heat of the ſunne once commeth vpon them, conſumeth very eaſily and quickly, ſo that he praieth for a quicke riddance and diſpatch of the wicked] *let them paſſe away*, [*viz.* very ſuddenly] *when he ſhooteth his arrowes*, [*i.* when he goeth about any manner of miſchiefe whatſoeuer, ſee *Pſalme* 11. 2.] *let them be as broken* [*i.* not able to wound or hurt, no more then a broken arrow can: he praieth the ouerthrow of all their miſchiefe and power: and marke both in this verſe, and in that that followeth, the ſudden change of the number, from the plurall to the ſingular.] *Verſ.* 8. *Let him conſume like a Snaile that melteth*, [*viz.* after that hee is come out of his ſhell or houſe; for then as *Ariſtotle* noteth,

Lib. 5. de historia animal. cap. 32. he waxeth dull and dieth quickly, so that here he praieth, that the wicked might come to a sudden end] *and like the vntimely fruit of a woman,* [*i.* like a child borne long before the time. It appeareth by *Iob* 3. 16. that there is two sorts of this vntimely fruit: one in which the forme and lineaments of a body doe not yet distinctly appeare: another that hath the parts and members of a bodie and life it selfe, and yet dieth either before the birth, or in the birth. I would
9 vnderstand the Prophet of both, but especially of the first particular.] Vers. 9. *As raw flesh.* [*q. d.* let the vngodly be like raw flesh taken away out of the pot, before the pot haue felt the heat of fire made with thornes, or any other wood whatsoeuer: by which similitude the Prophet mindeth to note two things: *viz.* both the sudden vengeance of God against the wicked, which also he expresseth afterwards by *carrying him away in a whirlewind,* and also the vnprofitableneisse of the wicked. For as raw flesh cannot be meet food for man, so these vngodly are such as the Lord taketh no delight in at all] *so let him,* [*i.* God, *carie them away as with a whirlewind,* [*i.* destroy the wicked from amongst men, or else tosse them to and fro, as the whirlewind doth the chasse, dust, or any light thing: and by the *whirlewind,* hee noteth their sudden destruction: as by *Gods wrath,* hee meaneth the greatnesse thereof. I know other men reade this verse otherwise, and giue other senses, but me thinketh,
10 this is sufficiently plaine, and hangeth well with that that goeth before.] Vers. 10. *The righteous* [*i.* those that are accounted right, not that any are so of themselues, but that they are so accounted for Christs righteousnesse sake] *shall reioyce* [*i.* not onely be glad for the wickeds ouerthrow, but giue God the glorie and praise therefore] *when he seeth the vengeance* [*viz.* from God, executed vpon the wicked and vngodly: and this is not because the godly are carried forward with a desire of reuenge, that they so reioyce in the wickeds destruction and otherthrow, but because they conceiue a wonderfull ioy when they see Gods iudgements executed, whereby they know that their life is precious before God. For as there is mildnesse and gentlenesse in faithfull mens hearts, so being led with a true zeale, they take pleasure in the execution of Gods iudgements: and these affections are pure and right, because they are ruled according to Gods will] *he shall wash his feet in the blood of the wicked;* [the Prophet meaneth hereby, that Gods iudgements shall be so heauily executed vpon the wicked, and there shall be so great a slaughter and discomfiture of them, that
11 the good shall euen bathe their feet, by a manner of speech, in their bloud.] Vers. 11. *And men,* [*viz.* not onely the good, but euen others, that in the great slaughter of the wicked shall remaine aliue] *shall say* [not in heart onely, but also confesse with their mouthes] *verily there is fruit for the righteous,* [*i.* certainly it is profitable and good, to striue to serue God, and to leade a holy life,] *doubtlesse there is a God* [*viz.* in heauen] *that iudgeth in the earth.* [*i.* that gouerneth the world, though the wicked thinke that he is idle in heauen, and regardeth not the things that are done here below. See *Mal.* 2. 17. also 3. 14.

Doctrine. Vers. 1. *Teacheth vs charitably to debate matters with the wicked and vngodly: it sheweth also that hypocrites pretend iustice and iudgement, whereas they performe nothing lesse.* Vers. 2. *Declareth how sinne proceedeth from imagination in the minde to execution in act and deed, and that therefore if we would doe well, we should withstand it in the beginning.* Vers. 3. *Plainely proueth originall sinne: and noteth the proceedings that the wicked make in vngodlinesse, so that from their birth vnto their death, there is nothing but sinne and corruption.* Vers. 4, 5. *Teach vs, first, that the wicked are giuen to all manner of lying, slandering, and backbiting: secondly, that they are so setled in their sinne, that they are almost past hope of recouerie, and therefore the labour seemeth to be lost, and the paine perisheth, that is bestowed vpon them.* Vers. 6, 7, 8, 9. *Teach, that we may pray against the obstinate enemies of Gods Church and truth, that the Lord God would (if he see it so good) shortly confound, and speedily ouerthrow them: which condition would be vnderstood in all such praiers of* Dauid, *though he were excellently endued with the spirit of prophecy.* Vers. 10. *Teacheth vs, that the execution*

of

of Gods iudgements vpon the wicked, is a matter of great comfort to the godly. Verſ. 11. *Teacheth vs, that the execution of Gods iudgements vpon the wicked, is likewiſe a matter of great inſtruction to other people, wringing from them a ſincere confeſſion and acknowledgement of Gods mercie towards the good, and of his iuſtice towards the other: it teacheth alſo that the godly ſhall loſe nothing by this, that they haue led a religious and holy life before men in this life,* ſee Iſaiah 3. 10.

PSALME 59.

THis Pſalme, as I take it, may bee diuided into two parts. In the firſt, the Prophet praieth deliuerance from his enemies, ſhewing that their craft, crueltie, and proud brags made him thus earneſt with God, from verſ. 1. to the end of the 8. In the ſecond, he declareth, that God notwithſtanding all their trecheries, will deliuer him; vpon which ground hee praieth and propheſieth againſt them, promiſing to yeeld thankefulneſſe to the Lord for that goodneſſe, from verſ. 9. to the end of the Pſalme. Diuiſion.

The title, for the moſt part, is expounded before, *Pſal.* 57.] *When* Saul *ſent, and they did watch the houſe to kill him* [ſee for this, 1 *Sam.* 19. from verſ. 11. to the end of the 17. where it appeareth how *Michal* his wife ſaued him from thoſe that *Saul* ſent to ſlay him.] *Verſ.* 1, 2. [He praieth to bee deliuered from his enemies, which were ready (as it were) to ouerwhelme him, by their wicked attempts, cruell practiſes, and miſchieuous ſubtilties, who did nothing elſe, as a man would ſay, but ſeeke his deſtruction.] *Verſ.* 3. *They haue laid wait* [*viz.* both ſecretly and openly] *for my ſoule* [*i.* for my life (as ſundry times before) that they might take it away] *the mightie men are gathered* [*q. d.* no ſmall ones, and therefore the greater danger am I in, but ſuch as haue will and power to performe what they liſt, vnleſſe thou preuent] *not for mine offence, nor for my ſinne* [*viz.* to them-ward, for I haue not done them any manner of euill, which alſo may appeare by the next verſe following] *O Lord* [*q. d.* euen as thou that ſearcheſt all hearts, knoweſt.] *Verſ.* 4. *They runne and prepare themſelues* [by theſe words the Prophet meaneth, that they vſed all their diligence, and ſpared no coſt, labour, or paines, to deſtroy him: yea, they were ſo diligent, that they thought vpon nothing elſe almoſt, but to execute their wicked enterpriſe] *without a fault on my part* [*viz.* towards them, as before, verſ. 3.] *Ariſe therefore* [here hee calleth vpon God, whom he imagineth to be aſleepe as it were: and all this is ſpoken according to man: *q. d.* ſhew thy power and might, as hee doth that is waked out of his ſleepe] *to aſſiſt me* [*i.* to ſtand by me, and to ſtrengthen me againſt ſuch a number of cruell enemies as I haue] *and behold* [*viz.* not onely my wretchednеſſe and weakneſſe, but alſo the outrages and miſchieuous matters, that they imagine and doe againſt me.] *Verſ.* 5. *Euen thou, O Lord of hoſtes,* [hee more plainly deſcribeth the God, whom hee called vpon for ſuccour: and in theſe termes, *Lord of hoſtes,* hee comprehendeth his power, as who hath infinite armies of all ſorts of creatures in his hands, to puniſh the wicked by, and to defend the good; and by theſe words] *O God of Iſrael,* [he ſetteth out his mercy, ioyning both together for the further ſtrengthening of his faith] *awake,* [*i.* declare thy power, as before, verſ. 4. and ſhew thy ſelfe no leſſe diligent to ſuccour me, than they are to hurt me,] *to viſit* [*i.* to puniſh and correct, as *Exod.* 20. 5.] *all the heathen,* [by *heathen,* he meaneth the hypocriticall and counterfeit *Iſraelites,* who did Senſe.

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as grieuously persecute *Dauid* for *Sauls* pleasure, as people estranged from God, would haue done: and when he saith *all*, he meaneth the greatest number, expressing also vnder that tearme, the great multitude of his enemies, which were so many in number, as though they had beene whole swarmes of the *Gentiles* comming together] *and bee not mercifull*, [*i.* shew no manner of fauour at all,] *vnto all that transgresse maliciously*, [*i.* of set purpose, and, as it were, for the satisfying of their owne mischieuous minds: he mindeth not here to speake of any, but of the reprobate: whose iniquitie was altogether desperate: which as it should seeme, hee did know through the spirit of Prophecie. Here we must take heed that we be not ouer hastie to iudge in
6 this behalfe.] *Verſ.6. They runne too and fro*, [*i.* they cease not to goe and come, so that they may execute their enterprises: and this manner of speech noteth their rage] *in the euening* [*q. d.* if they can doe no euill in the day, they will not cease to employ the night thereto, as being indeed a most conuenient time to worke mischiefe in: and this setteth out their diligence in committing euill] *they barke like dogs*, [*i.* they pursue me eagerly, and that with open mouth: it is a metaphor taken from dogs vsed in hunting, who sundry times follow their game barking, and opening their mouthes wide, as though they were ready to deuoure their prey: in which respect he also compareth them here to raging and hungry dogs] *and goe about the citie*, [*viz.* left I might escape
7 any manner of way; and this noteth their diligence: see *Psal.* 55. 10. *Verſ.7. Behold, they brag in their talke*, [*i.* they boast openly of that, which they haue wickedly deuised and consulted on, yea, they vomit out, and discouer all their wicked attempts, without hiding or dissembling any thing, so great is their impudencie and shamelesnesse] *and swords are in their lips*, [*i.* the words that they speake are cruell, for they speake of nothing but murthering, throat-cutting, and spoiling: see *Psal.* 55. 21.] *for who, say they, doth heare* [*viz.* our words, or else perceiue our deeds and attempts: and this they say amongst themselues, meaning, that neither God nor men doe perceiue them. And here he toucheth the outragious blockishnesse that reigneth in the wicked, when they perswade themselues that God regardeth not their wickednesses, for being in possession and freedome to execute their wicked counsels, they haue no
8 shame of men, nor feare of God. *Verſ.* 8. [See expounded before *Psal.* 2. 4. and for the word *heathen*, see verse 5. of this Psalme. Whatsoeuer it is, the Prophet meaneth, that God will bring all their purposes to nothing, and that without making
9 any great adoe, but euen as it were playing and sporting.] *Verſ.* 9. *Hee is strong* [this may be either vnderstood of *Saul*, who was in the Kingdome, and had all at his commandement, or else of all that ioined with him, speaking of them, as of one man, by reason of their consent to mischiefe, though otherwise they were many in number] *but I will waite vpon thee* [*q. d.* notwithstanding his strength, I will patiently tary thy leasure, till thou ouerthrow him, or deliuer me] *for God is my defence*, [marke the sudden change of the person, from the second to the third: and this is a reason why he will waite the Lords leasure, because hee is sure to be defended, sith God taketh his
10 part.] *Verſ.* 10. *My mercifull God* [*i.* my God, who hath made mee sundry times feele his mercie and goodnesse] *will preuent mee* [*viz.* with his helpe and fauour, yea, and that many times before I aske or haue need: hee meaneth, that Gods aid should alwaies be ready to succour him, and though he deferred it for a time, yet hee would not faile at need] *God will let me see*, [*i.* through his goodnesse hee will make mee perceiue the force of my praiers, and the execution of his iustice vpon the wicked. For
11 that which followeth in this verse, see before, *Psal.* 54. 7.] *Verſ.* 11. *Slay them not* [*viz.* suddenly, or at one blow, as we would say: he praieth that his enemies may bee discomfited and ouerthrowne by little and little, lest the remembrance of Gods iudgements should perish: but that this vengeance of God, exercised vpon them, might endure a long season in mans memorie, for their bettering, if it might be] *lest my people, &c.* [*i.* either these that are presently with me, or shall in time hereafter come vnder my gouernment] *but scatter them abroad* [*i.* cause them to wander vp and downe, as troubled people that know not what they doe: or else as people that be grieued, and can finde no place of their owne or of other mens, to ease themselues in, by reason of

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the euill that pincheth them. I suppose hee alludeth to the iudgement that God pronounced against *Kain*, *Gen.* 4. 12.] *by thy power* [*viz.* which they nor any other are able to resist] *put them downe* [*viz.* from their estates and honourable degrees, whereunto they are exalted in *Sauls* Court, that their miseries may serue them as glasses to behold thy iudgements in] *O Lord, our shield* [*i.* our defender and succourer: see *Psal.* 18 2.] *Vers.* 12. *For the sinne of their mouth, and the words of their lips,* [*i.* 12
for the slanderous and false speeches that they haue giuen out and spoken: the Prophet sheweth a cause why the Lord should or would plague them by casting them downe from their honour] *let them be taken* [*viz.* by thy iudgement] *in their pride,* [*i.* when they are at the height thereof, or most proud. For the more high a man falleth, the greater is his fall to him, and more noted of others] *euen for their periurie and lies that they speake* [by these words he toucheth two great faults in them, the lesser of them being strong enough to draw Gods iudgements vpon them.] *Vers.* 13. 13
Consume them [*viz.* in the end when thou shalt haue scattered them, and cast them downe (as vers. 11.) and when the time shall come, that thou shalt haue sufficiently serued thy selfe with them, as a most plaine example of thy vengeance, vers. 11. also of this Psalme] *in thy wrath* [which is, as it were fire, whereas they are but stubble] *consume them,* [this doubling of the words noteth the earnestnesse of the Prophet in his praier] *that they bee no more* [*viz.* among men: he meaneth, that they might not liue any longer: see *Ierem.* 31. 15. *Matth.* 2. 18.] *and let them know* [*viz.* at the last, and that by their owne experience and feeling] *that God ruleth* [*i.* not onely gouerneth, but also careth for] *in Iaakob* [*i.* in and for his Church: as *Psal.* 14 7.] *euen vnto the ends of the world,* [this may be taken, either that it should note the continuall care and gouernment of God, in and ouer his Church: or else, that it should set out the largenesse of his gouernment, as that it should be stretched from the one side of the world to the other: and to this latter doe I rather encline.] *Vers.* 14. *And in the euening,* 14
&c. [for the vnderstanding of these phrases and manners of speech, see before, vers. 6. where the same words are repeated and expounded. In this place, the Prophet mindeth to mocke them, for their endeuours and agreements, and saith, that after they shall bee much wearied, and haue trauelled all day long, in remouing houshold-stuffe, as it were, and trudging hither and thither to entangle him, they shall bee frustrate notwithstanding of their deuices, attempts, and purposes.] *Vers.* 15. *They* 15
shall runne here and there [*i.* they shall be very painefull and laborious] *for meat,* [*i.* to hurt and to doe mischiefe: for as the godly thinke it a nourishment vnto them to doe good, as our Sauiour saith, *Iohn* 4. 32, 34. also *Iohn* 6. 27. so the wicked take as much delight in doing ill, as in their food] *and surely they shall not be satisfied,* [*i.* they shall certainly misse of that they desired and sought for, yea,] *though they tarrie all night,* [*i.* though they watch all night long, and take neuer so much paines to atchieue it. I know others doe otherwise expound it, as though they should bee pinched with famine, and hunger-bitten, what toile and labour soeuer they tooke, but the former sense liketh me] *Vers.* 16. *But I will sing of thy power* [*i.* in my songs I will make mention of, and set forth thy power, made manifest in deliuering me, and in punishing mine aduersaries] *and will praise thy mercy* [*i.* with a loud voice I will set it forth, that others hearing it, may reioice with me, and trust in the same] *in the morning,* [he meaneth euery morning, and euery day, putting a part for the whole: and yet because the morning is the speciall time for that exercise of praier and thanksgiuing, hee maketh speciall mention thereof] *for thou hast beene my defence* [*i.* thou alone hast defended me] *and refuge.* [*i.* the sure place whereunto I fled, as to a high Mountaine: see *Psal.* 11. 1.] *in the day of my trouble.* [*i.* in the time, or times; for he meaneth not that hee was troubled but one day onely.] *Vers.* 17. *Vnto thee, O my strength* [*i.* vnto thee, O my 17
God, that art the God of my strength, and from whom alone I haue the strength that I haue] *will I sing* [*viz.* songs of praise and thanksgiuing] *my mercifull God* [*i.* he that vouchsafeth me worthy of his mercy, and by his mercie doth protect and defend me.

Vers. 1, 2. *Teach vs to pray for deliuerance from our enemies, and that so much the* Doctrine.

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more earneſtly, by how much they are many in number, or cruell in deeds, or great dangers in multitude increaſe vpon vs. Verſ. 3. *Setteth out firſt the ſubtiltie of the wicked, which ſhould teach vs not to truſt them: ſecondly, that not the meaneſt many times, but the mightieſt are enemies to Gods children: and that not for any euill the godly haue done againſt them, but to ſatisfie their malicious minds: which may bee terrible to them, but comfortable to the godly.* Verſ. 4. *Setteth out the paines and diligence that the wicked take to performe miſchiefe, whoſe example ſhould prouoke vs much more to trauell in that that is good.* Verſ. 5. *Teacheth, that God, euen the God of power, muſt onely lay to his hands, when matters are as it were deſperate, to reſtraine the rage of the malicious multitude, or elſe there is no way to eſcape.* Verſ. 6, 7. *Shew the crueltie, rage, diligence, boaſting, and carefulneſſe of the vngodly, from whence wee ſhould learne to take heed how we fall into their hands.* Verſ. 8. *Teacheth, that God will make all the miſchieuous attempts of the wicked fruſtrate, which as it expreſſeth his wonderfull power ouer all, ſo ſhould it miniſter much conſolation to the godly.* Verſ. 9. *Teacheth vs, not ſo much to regard the force and multitude of our enemies, as to looke vp to our God, whoſe power is preſent with vs.* Verſ. 10. *Teacheth, that God is more ready to doe for vs, than we many times thinke of.* Verſ. 11. *Gods iudgements iuſtly executed vpon the wicked, ſhould not be lightly let paſſe, or ſlip out of our remembrance, but we ſhould ſet them to heart, and labour to make good vſe of them.* Verſ. 12. *Teacheth vs to looke to our words, to beware of pride, and to take heed of periurie and lying, for they are ſuch things as the Lord cannot away with.* Verſ. 13. *Gods iuſt iudgements executed vpon the wicked, are euident teſtimonies of his iuſtice towards the vngodly, and of his mercy towards his owne children.* Verſ. 14, 15. *Teach, that all the wicked purpoſes and attempts of the vngodly, ſhall be fruſtrate, whatſoeuer paine, toile, and diligence they ſhall take in the performance thereof.* Verſ. 16. *Teacheth vs, that Gods iuſtice vpon the wicked, and his goodneſſe towards his owne, ſhould enforce vs to yeeld continuall praiſe and thanks to him, both for the one, and for the other.* Verſ. 17. *Teacheth, that all our ſtrength and ſufficiencie, is from God alone, and that therefore we ſhould neuer make fleſh and bloud our arme, for that is to incurre a curſe: but wholly and onely to relie vpon him.*

PSALME 60.

Diuiſion. THis ſhort Pſalme may be diuided, as I ſuppoſe, rightly into three parts. In the firſt, the Prophet ſheweth the great affliction that he had a long time endured, and the great bleſſings that God afterwards powred forth vpon him, from verſ. 1. to the end of the 5. In the ſecond, hee doth by the ſpirit of Prophecie, foretell the enlargement of his Kingdome, not onely in the land of Iudea, but among the nations about him, from verſ. 6. vnto the end of the 8. In the third, he praieth the Lord to ſtrengthen him againſt his enemies, and aſſureth himſelfe of his aid, from verſ. 9. to the end of the Pſalme.

Senſe. The title, *To him that excelleth* [this is expounded before] *vpon Shuſhan Eduth.* [I take it to bee the name either of ſome Inſtrument, which ſhould bee vſed in the ſinging of this Pſalme, or elſe the beginning of ſome ſong, according to the tune whereof

whereof, *Dauid* would haue this Pſalme ſung] *or Michtam*, [*q.d.* it may be ſung either vpon the one inſtrument or tune, or vpon the other inſtrument or tune: of *Michtam* we haue ſpoken before, and namely, *Pſal.* 16. in the title] *a Pſalme of Dauid*, [*i.* which *Dauid* made] *to teach* [*viz.* not onely himſelfe, and thoſe of his time, but others that ſhould come after him, what great care God hath ouer his, though hee afflict them for a little while] *when he fought againſt Aram Naharaim*, [this expreſſeth the time of the making of this Pſalme: the Hiſtorie whereof you may ſee at large, 2 *Sam.* 8. thorowout, and namely, verſ. 12, 13. For *Aram Naharaim*, what Countrie it was, and why it was ſo called: ſee *Gen.* 24. 10. and the note in that place] *and againſt Aram Zobah* [hee maketh onely mention of terrible people, and ſuch as are farre off, leauing to ſpeake of the Nations round about him, becauſe the diſcomfiture of thoſe was, as it were incredible, and yet God gaue him the victory both againſt the *Aramites* of *Meſopotamia*, and againſt the other *Aramites*, that inhabited *Zobah*] *when Ioab returned*, [to wit, from the ſlaughter of the *Syrians*, as 2 *Sam.* 8, 13. where it is ſaid, that *Dauid* ſlew eighteene thouſand: which we muſt vnderſtand thus, becauſe hee was the chiefe of that armie, and therefore that is aſcribed to him, which was performed by the people that was ſubiect to him: and in 1 *Chron.* 8. 12. it is ſaid, that *Abiſhai Ioabs* brother ſlew them: which muſt be vnderſtood, becauſe hee was the firſt inſtrument that ouerthrew the *Syrians*, killing ſix thouſand of them; which victorie, his brother and the armie that was with him purſued, and ſlew twelue thouſand more of them, of which mention is made in this place: reade diligently for the better vnderſtanding hereof, the places before alledged, *viz.* 2 *Sam.* 8. thorowout, and 1 *Chron.* 18. thorowout.] *Verſ.* 1. No doubt he bewaileth the miſerable diſperſion and long afflictions, that the people of *Iſrael* abode in the time of the Iudges and *Saul*, of which you may reade in the booke of *Iudges*, and the firſt of *Sam.*] *Thou haſt caſt vs out* [*viz.* either of thy fauour, or elſe of the land and dwelling places that thou haſt giuen vs: of which the ſtory of *Ruth* yeeldeth an example] *thou haſt ſcattered vs* [*viz.* amongſt other people round about vs: ſee more of this phraſe, *Pſal.* 59. 11.] *thou haſt beene angry* [*viz.* againſt vs, euident ſignes of which thy wrath, haue beene our out-caſtings and diſperſions] *turne againe vnto vs* [*q.d.* behold our miſerie and affliction, and once againe looke vpon vs in mercie and louing fauour, as thou haſt done ſundry times heretofore: take not thy flight from vs, neither depart away from vs in furie, but in mercie returne to vs, and abide with vs for euer.] *Verſ.* 2. *Thou haſt made the land to tremble*, [*i.* thou haſt ſtricken a wonderfull feare into the hearts and heads of thy people, by reaſon of forreigne warres, and heauie troubles: or elſe thus: Thou haſt brought great diſorders amongſt the people, euen as confuſion commonly and ouerthrowing of houſes followeth earthquakes: but I allow rather of the former ſenſe: whatſoeuer it be, he doth by a *metonymia*, put the land for the people inhabiting the ſame] *and thou haſt made it to gape* [*viz.* not onely as it were with an earthquake, but alſo as it were with a moſt dry and parching ſummer: meaning thereby, ſeditions and ciuill diſcords, when the people were diuided among themſelues, ſome following *Dauid*, and ſome the houſe of *Saul*, as appeareth 2 *Sam.* from chap. 1. to the 4.] *heale the breaches thereof* [*i.* remedy the diſorders therein, and cure the diſeaſes like a good Phyſician, as indeed one to whom alone it belongeth] *for it is ſhaken* [*viz.* greatly and grieuouſly: with the calamities that it hath already endured, and is like to endure, vnleſſe thou redreſſe it: *q.d.* It is ſo laden with affliction and miſerie, that it cannot long endure, euen as if a man had a burthen on his backe that were too heauie for him to beare.]* *Verſ.* 3. *Thou haſt ſhewed thy people heauie things*, [*i.* thou haſt made that people whom thou diddeſt dearely loue, to feele and ſee things that might miniſter, and haue miniſtred great ſorrow, and heauineſſe to them] *thou haſt made vs to drinke the wine of giddineſſe* [hee ſpeaketh of ſome venemous and infected drinke, which taketh from men their ſenſe and vnderſtanding, and as a man would ſay, bewitcheth people, and maketh them drunke: *q.d.* Thou haſt made vs dull and blockiſh in our euils, euen as drunkards are, or people that are inchanted. Not that God was either the author of euill, or did them any iniurie, but that hee had iuſt cauſe

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4 thus to plague them, and giue them ouer for their ſinnes.] *Verſ.* 4. *But now thou haſt giuen a banner,* [*i.* a plaine ſigne of thy fauour, and of good hope to vs-ward, giuing vs by the change that is fallen out, matter and occaſion of courage and reioicing, in hope that the diſperſed ſhall be gathered together, and things brought into good order: hee meaneth, that God by the light of his promiſes, and by his aid; and namely, by the new victorie he had giuen them, whereof mention is made in this Pſalme, would take into his guiding againe the people whom he had ſeemed before to forſake, and goe before them now, as it were, with a banner diſplaide: ſee *Pſal.* 20. 5.] *becauſe of thy truth,* [becauſe of thy moſt true and aſſured promiſes, that
5 thou haſt made to them in that behalfe.] *Verſ.* 5. *That thy beloued,* [*i.* thoſe whom thou carieſt a ſingular fauour to] *may bee deliuered,* [*i.* ſet from danger and diſtreſſe] *helpe with thy right hand,* [*i.* with thy wonderfull might and power, aſſundry times
6 before] *and heare me* [*i.* grant my requeſt and praier. *Verſ.* 6. *God hath ſpoken* [*viz.* by his ſeruant and Prophet *Samuel*] *in his holineſſe* [ſome reade it, *by his holineſſe:* if we reade, *in his holineſſe,* then he meaneth thereby, Gods ſanctuarie and Arke, which is called *his holineſſe,* becauſe hee that is holineſſe it ſelfe, did dwell and appeare there. If we reade, *by his holineſſe,* it is as much as if he ſhould ſay, He hath called his holineſſe to witneſſe, and pawned it, as a man would ſay, for the certainty and aſſurance of that which was promiſed him] *therefore I will reioice* [*i.* comfort my ſelfe in this, as good cauſe I haue indeed ſo to doe.] *I ſhall diuide Shechem, and meaſure the valley of Succoth.* [*Shechem* was the name of a place on this ſide the Riuer *Iordan,* as the valley of *Succoth* was on the other ſide this Riuer. Hee nameth ſome parts of the land, putting them for the whole Kingdome, in the full poſſeſſion whereof, though hee were not, by reaſon of the diuiſion betweene him and *Sauls* houſe, yet hee aſſured himſelfe vpon the promiſe of God, that hee ſhould enioy the ſame in good time: and by *diuiding* and *meaſuring,* he meaneth nothing but that they ſhould come vnder his ſubiection, as the other part of that land was, alluding to the manner of diuiding and meaſuring out lands by cords, the owners thereof being the principall dealers moſt commonly in that matter; and it is as much as hee ſhould ſay, I will not looke to haue my ſhare meaſured out by others, but I will diuide it, and meaſure my ſelfe, and will
7 be the right owner and poſſeſſor thereof.] *Verſ.* 7. *Gilead ſhall be mine, and Manaſſeh ſhall be mine,* [theſe are other parts of the kingdome, which *Dauid* aſſureth himſelfe ſhal come into his poſſeſſion] *Ephraim alſo* [*i.* that whole Tribe and people] *ſhall bee the ſtrength of mine head,* [*i.* the ſtay and power of my Kingdome, becauſe that this Tribe was very mightie and well peopled: in ſo much, that the very name of it in the Prophets, is put for the whole Kingdome of *Iſrael*] *Iudah is my law-giuer* [*i.* that Tribe obtaineth the right of gouernment and kingly authoritie amongſt the people of God. See for the better vnderſtanding of theſe two laſt ſpeeches, *Deut.* 33. 17. *Gen.* 49.
8 10] *Verſ.* 8. *Moab,* [*i.* the *Moabites*: and now he ſpeaketh of forreigne people] *ſhall bee my waſhpot,* [*i.* ſo baſe and contemptible in my ſight, that I will freely breake them as a potſheard, and if I ſhall reſerue any of them, I will put them to filthy ſeruices, as 2 *Sam.* 8. 2.] *ouer Edom* [*i.* the *Edomites*] *will I caſt out my ſhooe.* [*i.* I will boldly tread them downe, as altogether in ſubiection to me, for I will bring them altogether vnder mine obedience, and that with as much eaſe in a manner, as caſting my ſhooe ouer them] *Paleſtina* [*i.* O yee *Philiſtines*] *ſhew thy ſelfe ioifull for me.* [*q. d.* at the leaſt, make outward ſhew, though thou haue nothing inward, that yee are glad that I
9 ſhall reigne ouer you.] *Verſ.* 9. *Who will leade mee* [*i.* mee and mine that are within me, *q. d.* none can doe this but God alone] *into the ſtrong Citie,* [*viz.* of mine ad-
10 uerſaries: and here hee putteth one for many.] *Verſ.* 10. *Wilt not thou, O God, which haddeſt caſt vs off,* [*viz.* for a time] *and diddeſt not goe forth,* [*viz.* to warre, aiding and
11 ſtrengthening the hands and hearts of ours in the day of battell.] *Verſ.* 11. *Vaine is*
12 *the helpe of man.* [*viz.* as it commeth from man.] *Verſ.* 12. *Through God* [*i.* through the aſſurance we haue of his ſuccour and aid, and by the ſtrength that he ſhall giue vs] *we ſhall doe valiantly,* [*viz.* againſt his and our enemies] *for he* [*viz.* either by himſelfe extraordinarily, or by our miniſterie, as by a meane: but whatſoeuer it is, he aſcriberh

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all to God [*ſhall tread downe our enemies.* [*viz.* vnder our feet, ſo that they ſhall not be able to riſe vp againe.

Verſ. 1, 2, 3. *Teach, that God doth ſundry times, and in ſundry ſorts afflict his people, and that very ſore: not becauſe he hateth them, but of loue, ſcowring from them the droſſe of their corruption.* Verſ. 4. *Teacheth, that yet he doth neuer vtterly take away his louing kindneſſe and mercie from them, but that at the length he giueth them aſſured teſtimonies and ſignes of his fauour.* Verſ. 5. *Teacheth, that Gods power is all in all for the ſafegard and deliuerance of his ſeruants: and that therefore howſoeuer they may vſe other meanes, yet they ſhould truſt in nothing but in him alone.* Verſ. 6, 7. *Teach Princes, that it is God alone that trieth the hearts of their owne people in holy affection faſt vnto them.* Verſ. 8. *Sheweth, that it is God onely that muſt ſubdue all enemies, both forreine and at home.* Verſ. 9. *Teacheth, that ſtrong cities and people are nothing, when God will haue them ſubdued and ſacked.* Verſ. 10. *Deliuereth the ſame doctrines that verſ. 1, 2, 3. and 4. of this Pſalme.* Verſ. 11. *Teacheth two things, firſt earneſtly to pray to God in all our troubles, and ſecondly neuer to make account of man otherwiſe than of man, that is, of a vaine thing without God.* Verſ. 12. *Teacheth that God is our onely ſtrength, and that whatſoeuer victorie we get, we muſt aſcribe it to him alone, who howſoeuer he vſe the arme of fleſh in it, yet will not giue it any piece of glorie as in that reſpect.* Doctrine.

Pſalme 61.

THis Pſalme hath three parts. In the firſt, the Prophet praieth vnto the Lord, to grant him his requeſt, and to ſet him free from the force of his aduerſaries, and this is comprehended in the two firſt verſes. In the ſecond, the Prophet ſtrengtheneth his owne faith by the particular experience he had had in times paſt of Gods goodneſſe towards him, and this is in verſ. 3, 4, 5. In the third, he propheſieth of the continuance of his kingdome, and promiſeth thankefulneſſe vnto God for the ſame, and this is in verſ. 6, 7, 8. Diuiſion.

The Title of this Pſalme is expounded before, *Pſal. 4.*] *Verſ. 1. Heare my crie* [*i.* grant my earneſt requeſt: and the ſame is meant by] *giue eare vnto my praier.* [not that *Dauid* doubted whether God heard or no, but that he would faine with ſome ſpeed haue had his ſuit yeelded vnto.] *Verſ. 2. From the ends of the earth* [it ſhould rather be, *from the ends of the land, viz.* of Iſrael; for *Dauid* flying for feare of his ſonne *Abſolom* (vpon which occaſion I ſuppoſe this Pſalme was made) paſſed ouer *Iordan* to *Mahanaim*, whither alſo *Abſolom* followed him, *2 Sam. 17. 24.*] *will I crie vnto thee* [*i.* pray earneſtly and feruently] *when my heart is oppreſſed* [*viz.* with ſorrow and griefe to ſee my ſonne riſe vp againſt me, and my people alſo to follow him] *bring me vnto the rocke* [*i.* ſet me vpon a very high and ſafe place, from whence I may behold my enemies and be ſafe from their force] *that is higher than I.* [*i.* that is more ſure and ſafe, than I and all the forces I haue, or am able to make.] *Verſ. 3. For thou haſt beene mine hope* [*i.* he alone in whom I haue hoped and truſted] *and a ſtrong tower.* [*i.* a moſt ſure defence, keeping me alwaies ſafe and ſound from the force of mine enemies: for though he ſpeake but in the ſingular number of one, yet no doubt he meaneth the reſt: and this verſe containeth a reaſon of his praier, taken from for-

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mer experience.] *Verſ.* 4. *I ſhall dwell in thy tabernacle* [*tabernacle* is not put here
4 for the Arke, but it is put for a tent or pauilion, being a metaphor taken from warfare, where thoſe that are in the kings tent, dwell as it were, in a verie ſafe place, becauſe the king and thoſe that are with him, be alwaies the ſafelieſt prouided for. To *dwell* then *in Gods tabernacle*, is to haue abiding in ſuch a place, as where nothing can hurt him, and this ſenſe may appeare to be right, by the other member of this verſe] *for euer*, [*i.* all the daies of my life vpon the earth, and euer after when I ſhall be receiued to thee] *and my truſt ſhall be vnder the ſhadow of thy wings.* [*q. d.* This ſhall be my truſt, that lying vnder thy protection, I ſhall be ſafe, ſee *Pſal.* 17. 8.]
5 *Verſ.* 5. *Thou haſt heard my deſires* [*i.* granted the things I prayed for] *thou haſt giuen an heritage* [both in this life, *viz.* the lawfull enioying of earthly things, which doe indeed appertaine to the faithfull ſeruants of God, and alſo in the life to come, prepared for thoſe] *that feare his name* [*i.* that of a certaine child-like reuerence that they haue of his maieſtie in their hearts, yeeld vnto him that ſeruice in this life that
6 he requireth of them.] *Verſ.* 6. *Thou ſhalt giue the King* [*i.* me; that am the King, ſpeaking of himſelfe in the third perſon] *a long life, his yeeres ſhalbe as many ages*,]*viz.* of men and their poſteritie laid together, he meaneth nothing elſe but that he ſhould liue & reign long. This was fulfilled certainly in *Dauid*, who reigned king 40. yeeres, but
7 ſpecially it is accompliſhed in Chriſt, whoſe kingdome endureth for euer.] *Verſ.* 7. *He* [Marke how he ſpeaketh ſtill of himſelfe in the third perſon] *ſhall dwell before God* [*i.* ſhall haue God alwaies gracious and fauourable vnto him, by reaſon of his fatherly prouidence and care that he hath ouer his. For to dwell before God, is not onely to liue in his preſence, for the wicked are neuer remoued from that, but to find him gracious and louing, as thoſe whom the Prince continually vouchſafeth his ſight] *for euer*, [*i.* a long time, if you referre it to *Dauid*: but perpetually, if you referre it to Chriſt] *prepare* [*viz.* for the King] *mercy and faithfulneſſe* [by *mercy*, he meaneth compaſſions that Magiſtrates vſe, as when in pronouncing ſentence againſt any, they ſhew that they doe it with a tender heart: and by *faithfulneſſe*, he meaneth truth, equity, and vpright dealing, rendring to euery man according to his cauſe] *that they may preſerue him.* [*viz.* in his kingdome, and make his reigne and gouernment ſure: ſee *Pro.* 20. 28 alſo
8 *Pro.* 29. 14.] *Verſ.* 8. *So will I alwaies ſing praiſe vnto thy name*, [*i.* continually praiſe thy maieſtie, for inabling me to execute my office] *in performing daily my vowes.* [*q. d.* by this meanes ſhall my praiſe and thankſgiuing appeare, in that I will performe, as ſignes of my thankfulneſſe and obedience, the vowes that I haue made vnto thee.

Doctrine. *Verſ.* 1. *Teacheth vs to be earneſt in praier with our God, not that he hath need thereof, but for our owne cauſe, becauſe it is a good meanes to aſſure vs to ſpeed.* Verſ. 2. *Teacheth, that praier is not tied to any place, as to thinke that for the places ſake, our praiers ſhould be the better: it teacheth alſo that in the heauineſſe of our heart we ſhould then eſpecially pray, as alſo* Iames 5. 13. Verſ. 3. *Teacheth that nothing can more forcibly cauſe vs to hope in God, than the vnfained remembrance of the aid that we haue receiued from him: who therefore hath beſtowed former fauours vpon vs, that we might haue ſome hope to enioy the like another time.* Verſ. 4. *Teacheth, that God alone muſt be our refuge and protection.* Verſ. 5. *Sheweth, that God graciouſly granteth the holy prayers of his ſeruants: and neuer deſtituteth thoſe either of bodily or ſpirituall bleſſings, that call vpon him in ſpirit and truth.* Verſ. 6. *Long life to all, and namely the long reignes of Kings and Princes, is aſpeciall gift of God: which howſoeuer it may ſeeme to be vpheld by bodily and outward meanes, yet indeed floweth onely from him in whom we liue, moue, and haue our being, as* Act. 17. Verſ. 7. *Teacheth, that Magiſtrates know not how to rule, vnleſſe the Lord apt them for it: for howſoeuer nature may be thought to afford vs ſome rules for it, yet can it not exactly deſcribe the duties thereof, much leſſe enable vs to the religious accompliſhment of the ſame. It teacheth alſo that tender heartedneſſe and vpright exercitiue of iuſtice, be the props and ſtaies of kingdomes and countreys.* Verſ. 8. *Teacheth Gods children thankefulneſſe, and the manifeſting of that thankefulneſſe, by the exerciſes of Gods holy religion, and the fruits of obedience.*

PSALME 62.

THis Pſalme, though ſomewhat ſhort, hath yet foure ſpeciall parts. *In the firſt is comprehended his* Exordium *or entrance, wherein the Prophet ſheweth that he hangeth onely on God, and this is in the two firſt verſes. In the ſecond, he reproueth his enemies for their miſchieuous imaginations, lyings, flatteries, &c. ſhewing what iudgement ſhall fall vpon them therefore, verſe 3, 4. In the third part he propoundeth the doctrine of confidence in God, exhorting the faithfull to hang vpon him, becauſe man is but vaine, and dehorting the wicked from their ſinne, and this reacheth from verſ. 5. to the end of the 10. In the fourth, he confirmeth his doctrine, ſhewing that God hath iudgement in the one hand, and mercie in the other; to render to euery one according to their deeds: and this is in the two laſt verſes.* Doctrine.

The Title of this Pſalme is expounded before, *Pſal.* 39. 1.] *Verſ.* 2. *Yet my ſoule* [*q. d.* notwithſtanding all the afflictions that I haue endured, my inward man hath neither murmured againſt God, neither ceaſed at any time to truſt in him: and this is the *Exordium* of the Pſalme, beginning, as it were, ſomewhat abruptly, and ſuddenly comming (as a man would ſay) in his imagination out of the violence of his croſſes] *keepeth ſilence* [*i.* patiently beareth, *viz.* the trials and afflictions that are vpon me, ſee *Iſa.* 30. 7. *Zeph.* 1. 7.] *vnto God*: [*i.* him and his doing, I neuer murmuring and repining againſt them, though through the weakneſſe and corruption of my fleſh, I be ſometimes prouoked to murmuring and deſpaire] *of him* [*viz.* alone] *commeth my ſaluation.* [*i.* deliuerance from dangers and diſtreſſes, he meaneth that the deliuerance he hath, he hath from God onely.] *Verſ.* 2. *Yet* [*q. d.* All my troubles and afflictions notwithſtanding] *he is my ſtrength* [*i.* all the ſtrength I haue, I haue from him] *and my ſaluation* [*i.* he that deliuereth me from danger and diſtreſſe] *and my defence* [*i.* he that defendeth me from hurt and harme] *therefore* [*viz.* becauſe I haue ſo good a prop and ſtay] *I ſhall not much be moued.* [he meaneth not, that he ſhall not fall at all; but this, that if he ſtumble, yet he ſhall riſe againe, and though he be ſhaken by manifold temptations, yet he ſhall haue an iſſue & a way out to eſcape, 1 *Cor.* 10. 13.] *Verſ.* 3. *How long will ye imagine miſchiefe* [he reproueth his aduerſaries for their deuiſing and practiſing of euill] *againſt a man?* [*i.* againſt me, ſpeaking of himſelfe in the third perſon: ſee *Pſal.* 4. 3.] *ye ſhall be all ſlaine* [*q. d.* your deuiſing againſt me, ſhall profit you nothing: for you ſhall be ſlaine, ſo that one of you ſhall not eſcape] *ye ſhall be as a bowed wall,* [by this ſpeech the Prophet meaneth, both that they ſhall be ſuddenly deſtroyed, and that there ſhall not be much adoe to ouerthrow them, no more than there is to caſt downe a wall that is falling of it ſelfe: ſee *Iſa.* 30. 13.] *or as a wall ſhaken.* [*viz.* either with earthquake, or violence of ſtorme and tempeſt: he vſeth two ſimilitudes to expreſſe one thing.] *Verſ.* 4. *Yet they conſult* [*q. d.* though mine enemies ſee that they get nothing by their dealings, but thruſt themſelues headlong into deſtruction, yet they ceaſe not to deuiſe all that they can, to hinder me from the royall dignitie whereto God hath called me: he ſpeaketh of himſelfe here in the third perſon: and by *his dignitie*, he vnderſtandeth that maieſticall exeellency, whereunto God either had or would indeed aduance him: of which, ſee 1 *Sam.* 18. almoſt throughout] *their delight is in lies,* that is, they take pleaſure in lying, hypocriſie, &c. as may plainly

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appeare by the Chapter laſt alledged] *they bleſſe* [*i.* ſpeake well of, and wiſh well alſo] *with their mouthes*, [*i.* in their words, putting the inſtrument whereby words are vttered, for the words themſelues] *but curſe*. [*i.* wiſh euill, and thinke and imagine euill and miſchiefe in their hearts, as verſ. 2. of this Pſalme.] *Verſ.* 5. *Yet my ſoule* [he ſpeaketh to himſelfe and comforteth himſelfe: *q. d.* notwithſtanding all this their peruerſe and crooked dealing, truſt thou in the Lord without murmuring againſt him, as before verſ. 1. of this Pſalme. And he ſpeaketh vnto his ſoule or inward man, becauſe if that be comfortable and aſſured, we ſhall the eaſilier ouercome the outward diſtreſſes of the body] *for my hope is in him*. [*i.* I haue fixed my full aſſurance in him, who can and will deliuer me.] *Verſ.* 6. Is the ſame with verſ. 2. of this Pſalme.] *Verſ.* 7. *In God is my ſaluation* [*i.* the deliuerance that I muſt haue out of all dangers, muſt come from him alone] *and my glory* [*i.* the dignitie and glory that I either haue or ſhall haue, hath beene, is, and muſt be, his onely gift] *the rocke of my ſtrength*: [*i.* in him alone conſiſteth all the ſtrength I haue] *in God is my truſt* [ſee verſ. 5. of this Pſalme, and theſe words, *my hope is in him*.] *Verſ.* 8. *Truſt in him* [*viz.* alone, as may appeare by the next verſe following] *alwaies* [*i.* as well in aduerſitie as in proſperitie: he meaneth that there ſhould be no time wherein our hope and truſt ſhould be remoued from God, though it were neuer ſo little] *ye people* [*viz.* of Iſrael, meaning thereby the faithfull of all places whatſoeuer] *powre out your hearts before him*: [*i.* diſcharge your ſelues in his preſence of your cares and griefes, which hold your heart, as it were, ſhut vp: for this we know, that ſo long as our hearts be ouerwhelmed with ſorrow, our praiers haue ſmall freedome: *q. d.* if you feele your ſelues ſometimes oppreſſed, pray heartily before him, lay open in his ſight all the care and griefe of your minde, who in good time, both can and will turne it into ſpirituall ioy] *for God is our hope*. [*i.* he in whom alone we hope and truſt.] *Verſ.* 9. *Yet the children of men are vanitie* [*q. d.* notwithſtanding men leaue God, and cleaue to men, yet for all that they are vaine, and able to helpe nothing at all: by *children of men* he meaneth thoſe that are borne of inferiour perſons, or baſe perſons indeed, as may appeare by theſe words following] *the chiefeſt men* [*q. d.* neither poore nor rich, are any thing that way, as to be truſted to: and by *vanitie* he meaneth vaine things, or things that can ſtand vs in no ſtead or purpoſe: as alſo by *lies* he meaneth that there is no more truth nor aſſurance in them, than in a falſe tale] *to lay them vpon a ballance*. [*q. d.* if a man will make iuſt triall of it, he ſhall eaſily perceiue the truth of this, that there is no more ſtrength, ſtay or ſtedfaſtneſſe in man, than in a matter of nothing.] *Verſ.* 10. *Truſt not* [*viz.* as men commonly are wont to doe. Before he ſpake to the good, exhorting them alwaies to truſt in the Lord: now he ſheweth the wicked what things they ought to flie from] *in oppreſſion, nor robberie* [he meaneth not onely goods and riches, gotten by theſe vnlawfull meanes; but alſo euen the things themſelues, as that they ſhould not truſt in this, that they were able to pill, pole and oppreſſe] *be not vaine*, [*viz.* either in your imaginations, or in your outward behauiour] or elſe thus, *giue not ouer your ſelues to vaine and periſhing things*, as wealth, honour, &c.] *If riches increaſe, ſet not your heart thereon*. [*i.* delight not in them, little or much, leſt thereby you haue your hearts ſtollen away from the hope of better things, or be puffed vp in pride aboue meaſure againſt your brethren: whereby we ſee that he doth not onely forbid ouermuch couting of riches, but alſo to lift vp our ſelues in pride or preſumption by reaſon thereof.] *Verſ.* 11. *God ſpake* [*viz.* by his deed, word, and Prophets] *once or twice* [*i.* ſundry times, ſo that no man needeth to doubt thereof: he putteth a number certaine, for an vncertaine] *I haue heard it* [*q. d.* yea I my ſelfe can be a witneſſe of it] *that power* [*viz.* to puniſh the wicked, and to defend the good] *belonget h to God*. [*viz.* alone, as who hath it in his hands to doe whatſoeuer pleaſeth him: all this is alledged to confirme the doctrines, which he had before propounded.] *Verſ.* 12. *And to thee O Lord, mercie*. [*viz.* towards thine owne people: here is a changing of the perſon from the third to the ſecond] *for thou rewardeſt euery one according to his worke*. [*i.* towards the good thou art mercifull, and towards the wicked thou declareſt thy ſtrength to conſume them.

them. This place and manner of words is often repeated in Scripture, and hath beene much abuſed to the maintenance of merit. In ſumme, this is it that I haue to ſay of it: firſt, that there is great difference betweene reward and deſert, as to any that will conſider the words, may eaſily appeare. Secondly, that theſe words, *his worke*, ought to haue this ſenſe in reſpect of good and holy people, that they are ſaid to be theirs, not becauſe they are the authours of them, but Gods inſtruments to doe them: ſo that when he rewardeth them for the doing of them, he doth no more but crowne his owne good workes in them.

Verſ. 1. *Teacheth vs, neuer for all our aſſaults, to murmur againſt God, but in patience ſtill to poſſeſſe our ſoules.* Verſ. 2. *Teacheth vs, that if God be on our ſide, we need not to care who be againſt vs: alſo that though afflictions ſeize vs, yet none ſhall ouercome vs: becauſe he that is with vs and for vs, is ſtronger than all.* Verſ. 3. *Declareth what a generall and ſudden deſtruction the Lord in his iuſtice bringeth vpon the wicked.* Verſ. 4. *Teacheth, that notwithſtanding the threatnings of Gods iudgements, the wicked proceed in their miſchieuous imaginations, lyings, hypocriſie, curſings and ſuch like.* Verſ. 5. *Teacheth vs to cheare vp our ſelues in God, in our afflictions and croſſes: and not ſo much to looke vpon them, for then we ſhall quickly be ouerthrowne, as to behold him who is on our ſide.* Verſ. 6. *Teacheth the ſame doctrine that verſ. 2. doth.* Verſ. 7. *Teacheth vs, that whatſoeuer we haue, we haue it from our God.* Verſ. 8. *Teacheth vs in all diſtreſſes and ſeaſons whatſoeuer, to hang vpon him alone, and to deale plainly with him in laying open our hearts before him, and then no doubt we ſhall finde eaſe and comfort.* Verſ. 9. *Teacheth vs to caſt off all truſt in fleſh and blood, of what degree or calling ſoeuer they be of: it teacheth vs alſo not to haue other men, nor our ſelues in ſo great regard as we haue.* Verſ. 10. *Teacheth vs to beware of oppreſſion, robberie, and vanitie: it teacheth vs alſo not onely to hate couetouſneſſe, but alſo to take heed, leſt through abundance of riches, we be puffed vp in pride.* Verſ. 11. *Sheweth, that God is a powerfull God, againſt all rebellious people.* Verſ. 12. *Teacheth, that he is a mercifull God to all thoſe that are his. Alſo that as he cannot away with wickedneſſe, becauſe he rewardeth it, i. puniſheth it, ſo a holy life is very acceptable in his ſight, and therefore we ſhould ſtriue to it.* Doctrine.

Pſalme 63.

TRue it is, that this Pſalme is very much mixed, ſometimes proteſting earneſt praier, ſometimes promiſing humble thankeſgiuing: ſometimes aſſuring himſelfe of deliuerance: and ſometimes foretelling the deſtruction of his enemies: yet all that notwithſtanding, thus it may be diuided. In the foure firſt verſes, the Prophet ſheweth his great hunger and thirſt after God, promiſing both to pray vnto him, and to praiſe him all his life long. In the foure next verſes, viz. 5, 6, 7, 8. *he ſheweth what wonderfull ioy, ſafetie and aſſurance he ſhall be in, when God ſhall haue graciouſly granted his requeſts. And in the three laſt verſes,* viz. 9, 10, 11. *he doth in the ſpirit of prophecie foretell, the great ouerthrow of his enemies, and his owne wonderfull deliuerance.* Diuiſion.

The Title, *A Pſalme of Dauid,* [*viz.* which he made] *when he was* (now he noteth the time in which this Pſalme was made) *in the wilderneſſe of Iudah,* [he meaneth the wildernes of *Ziph*, which is here called the wilderneſſe of *Iudah*: becauſe it was in that Senſe.

portion of the land, which was giuen to the tribe of *Iudah*, ſee 1 *Sam.* 23. 14,
1 15. and this Pſalme ſeemeth not to varie much in argument from *Pſal.* 54.] *Verſ.* 1.
O God, thou art my God, [*i.* he that hitherto by thy ſtrength and power hath deliuered me from mine enemies that did purſue me: and therefore] *early will I ſeeke thee*
[*i.* betimes in the morning will I call vpon thee: for he meaneth, ſeeking vnto him by praier: and the Prophet noteth, that he will doe this diligently and carefully, becauſe he will, as it were, breake his ſleepe to doe it] *my ſoule* [*i.* my inward man]
thirſteth after thee [*i.* deſireth thee eſpecially and aboue all other things: ſee *Pſal.*
42. 2.] *my fleſh* [*i.* euen my outward man alſo] *longeth greatly after thee* [a notable metaphor, taken from women with childe, to expreſſe the earneſt affection he had to Godward, which alſo is very much increaſed by the Aduerbe, greatly] *in a*
barren and drie land, without water. [it was grieuous to be in a barren place, and drie land: but much more where waters were wanting: but all this the Prophet ſpeaketh, to ſet out the miſerie that he was in, while he was as a baniſhed man, from the place and exerciſes of Gods religion: *q. d.* all the bodily penurie and pinching that I might haue in this life, ſhould not touch me ſo nigh as this, that I want ſpirituall
2 exerciſes.] *Verſ.* 2. *Thus I behold thee* [*q. d.* though I be in ſuch a miſerable caſe, yet I leaue not off to looke vpon thy glory, and thy power, as if I were in the Sanctuarie: and though this ſenſe be good, yet me thinketh one doth better tranſlate it thus]
To behold [*i.* that I may behold and ſee: *q. d.* my great longing and thirſting is for this, that I may ſee] *thy ſtrength* [*i.* the Arke, which was a ſigne of the preſence of the moſt mightie and ſtrong God, ſee 1 *Chro.* 16. 11. 2 *Chro.* 6. 41. *Pſal.* 78. 61. where it is alſo called *his power*] *and thy glory* [*i.* either thine owne glory, ſhining in the Tabernacle, or elſe the glory of thy Tabernacle or Sanctuary; either may ſtand very well]
as I did [*viz.* heretofore, when I was not thus perſecuted] *ſee thee* [*i.* thy Maieſtie and glory] *in thy ſanctuarie.* [*i.* in the place where the Arke was, from which the Lord
3 was wont to ſhew euident teſtimonies of his power and preſence.] *Verſ.* 3. *For thy*
louing kindneſſe [*i.* thy mercie manifeſted to thy children] *is better* [*i.* more profitable, comfortable, and to be wiſhed for] *than life*, [we may vnderſtand it thus, than all earthly meanes and aides, by which men are vpholden in their eſtate: or elſe thus, than euen life it ſelfe, which without Gods fauour both here and elſewhere, is nothing elſe but worſe than a continuall death] *therefore my lips ſhall*
praiſe thee. [he meaneth not onely theſe inſtruments of nature, by which the words are vttered, but alſo the words themſelues: *q. d.* with my words will I ſet forth thy
4 glory and praiſe.] *Verſ.* 4. *Thus* [*viz.* euen as I purpoſe and doe at this preſent]
will I magnifie thee [*i.* praiſe and extoll thee and thy workes] *all my life*, [*viz.*
long, meaning ſo long as this life laſteth] *and lift vp mine hands,* [*i.* pray vnto thee, he
vſeth the ſigne of praier for praier it ſelfe, *Pſal.* 141. 2. Alſo 1 *Tim.* 2. 8.] *in thy name.* [*i.*
as ſome expound it, *calling vpon thy name:* me thinketh this is better, that for as much as Gods name is in Scripture vſed for Gods goodneſſe and mercie, it ſhould rather be
5 expounded thus: *in thy name, i.* cleauing to thy goodneſſe and mercie.] *Verſ.* 5.
My ſoule ſhall be ſatisfied [*q. d.* though I now be in great miſerie, yet when thou ſhalt haue heard my praiers, I ſhall be filled both inwardly and outwardly, for I take the
ſoule to be put here for the whole man, as *Pſal.* 42. 2.] *as with marrow and fatneſſe,*
[*i.* as though I had a heape or abundance of all ſweet and good things: ſee *Pſal.* 4.
6, 7.] *and my mouth ſhall praiſe thee* [*i.* ſet out and ſhew forth thy praiſe, as *Pſal.* 51.
15.] *with ioyfull lips.* [*i.* with lips that ſhall be glad and ready to performe that dutie.]
6 Verſ. 6. *When I remember thee in my bed* [*i.* thinke vpon thee and thy goodneſſe, being thereby prouoked to call vpon thee, and that as I lie vpon my bed] *in the night*
watches. [this is ſpoken according to the manner of the people then, who diuided
7 the night into certaine watches, as *Mat.* 14. 35. *Mark.* 13. 35.] *Verſ.* 7. *Becauſe*
thou haſt beene my helper [*viz.* at all aſſaies, and in all diſtreſſes] *therefore vnder the*
ſhadow of thy wings will I reioice. [*i.* being vnder thy protection, I will be glad, and
8 alwaies truſt in thee, ſee *Pſal.* 57. 1. and other places.] *Verſ.* 8. *My ſoule* [*i.* I my ſelfe both body and ſoule] *cleaueth vnto thee* [*viz.* euen as if it were glewed: and by

this

this manner of ſpeech he expreſſeth the aſſured hope and confidence that he had in God] *for thy right hand* [*i.* thy great might and power, as we haue had it ſundry times before] *vpholdeth me* [*viz.* in all diſtreſſe, and againſt all aſſaults of mine enemies, both inward and outward.] *Verſ. 9. Therefore* [*i.* becauſe thou art on my ſide] *they that ſeeke my ſoule* [*i.* my life, and that of a cruell hatred] *to deſtroy it*, [*viz.* as much as in them lieth, and to take it away from amongſt men] *ſhall goe into the loweſt parts of the earth.* [*i.* ſhall die and periſh: he ſpeaketh this of *Saul*, and the people that tooke part with him, the verification of which prophecie, ſee 1 *Sam.* 31. throughout.] *Verſ. 10. They* [*i.* the Philiſtines] *ſhall caſt him downe* [*i.* ouerthrow *Saul* and his company, yea kill them] *with the edge of the ſword*, [*i.* with the force of warlike inſtruments, vſing one ſort of them for the reſt] *and they* [*i.* mine enemies, *viz. Saul* and his complices] *ſhall be a portion for Foxes.* [*i.* their bodies ſhall be deuoured and torne in pieces by wilde beaſts, and they ſhall not haue the honour of buriall: which was a very hateſull thing to heare of, ſpecially amongſt the people of the Iewes. True it is, that this oftentimes falleth vpon the good, as is declared, *Pſal.* 79. 2. (for afflictions are common both to good and bad) but yet the end is diuers.] *Verſ. 11. But the king* [*i.* I my ſelfe, whom God hath annointed by *Samuel* to be king, ſpeaking of himſelfe in the third perſon] *ſhall reioice in God* [*viz.* for the great helpe and deliuerance that he hath wrought for me] *all that ſweare by him* [*i.* God, meaning by this manner of ſpeech, all that feare him and ſerue him, with a right and reuerent affection, putting a part of the ſeruice for the whole, as *Deut.* 6. 13.] *ſhall reioyce* [*i.* be glad, becauſe God in fauour hath beſtowed ſo good a King vpon them] *for the mouth of them that ſpeake lies*, [he ſetteth theſe hypocrites againſt the other ſincere hearted people, and by *ſpeaking of lies*, he meaneth not onely falſe ſlandering of *Dauid*, but alſo diſſimulation and craftie dealing with God in his ſeruice] *ſhall be ſtopped.* [he meaneth that the wicked ſhall be vtterly remoued and taken away from amongſt men: ſome by death, as before, verſ. 10. and ſome by confuſion and ſhame, as in this verſe.]

9 10 11

Verſ. 1. *Teacheth, that we ſhould many times breake our ſleepes, to the end we might pray to God: it teacheth alſo what an earneſt hunger and thirſt we ought to haue to his ſeruice and worſhip, in the aſſembly of his Saints: what ſhall we thinke then of them, who are ſo beſotted in pleaſure, that will ſpare no leiſure for Gods worſhip, either publike or priuate?* Verſ. 2. *Teacheth, that Gods power, maieſtie, glory, and goodneſſe appeareth in no place more, than in the congregations of his people: and that therefore thoſe places ſhould be deſired and frequented aboue the reſt.* Verſ. 3. *Teacheth, that Gods mercie rightly felt, farre ſurmounteth all treaſures of this life whatſoeuer: I ſay rightly felt, becauſe otherwiſe the hogs and dogs of the world, like the wallowing of their wealth, and the vomit of their filth farre better.* Verſ. 4. *Teacheth, that the feeling of Gods goodneſſe ſhould wring from vs, continuall praier and praiſing of his maieſtie.* Verſ. 5. *Our inward man, and our outward man ſhould delight in God and good things aboue all.* Verſ. 6. *Teacheth vs, continually to thinke vpon God, both vpon our beds, in our beds, and all the night long when we cannot ſleepe.* Verſ. 7. *Sheweth, that Gods prouidence and protection is a ſure ſafegard to all the faithfull, and the onely matter indeed that can miniſter true ioy.* Verſ. 8. *Teacheth, that the perſwaſion we haue of God and in God, ſhould not be wauering, but aſſured and conſtant.* Verſ. 9. *Teacheth, that bloudthirſty men ſhall not eſcape vnpuniſhed.* Verſ. 10. *Teacheth, that God ſundry times ſtirreth vp one wicked company to plague and ouerthrow another: which as it is an euident teſtimony of his iuſtice and vengeance againſt the wicked, ſo is it a plaine proofe alſo of his ſingular mercie and fauour to the godly, by that meanes preſerring and deliuering them.* Verſ. 11. *Comprehendeth a doctrine of ſingular comfort, to all ſincere and true worſhippers of Gods maieſtie; which ſhould be no ſmall encouragement to them for all well doing, and ſpecially to ſerue God.*

Doctrine.

PSALME 64.

PSALME 64.

Diuision. THis Psalme is of the selfe same argument with that which goeth next before, and it may be diuided into three parts. In the first the Prophet praieth God to grant him his requests, and to keepe him free from the rage and crueltie of his enemies: and this is comprised in the two first verses. In the second, he doth by peecemeale as it were, set out the vices of those his wicked and vngodly enemies, from verse the third to the end of the 6. In the third, he foretelleth their ruine and ouerthrow, shewing what good shall come thereby, to all men in generall, and namely to the righteous, from vers. 7. to the end of the Psalme.

Sense. The Title is expounded already in the fourth Psalme] *Vers.* 1. *Heare my voice, O God, in my praier,* [*i.* grant me those requests that in my praiers by my voice I lay out before thee: for *hearing* is put for yeelding vnto, in this place, as sundry times before: for *Dauid* neuer doubted that God heard him, though sometimes he deferred to grant his petition] *preserue my life from feare of the enemie.* [*i.* from that great perill, which I feare the enemie goeth about, and would gladly lay vpon me.] *Vers.* 2. *Hide me* [*viz.* in some assured place, that the flatterers of *Sauls* court which imagine my destruction, may not finde me out] *from the conspiracie of the wicked,* [*i.* from these outrages and cruelties, that the wicked in their secret meetings haue conspired and imagined against me] *and from the rage* [*i.* from the outward violence and oppression] *of the workers of iniquitie.* [he meaneth by this speech, those that delighted in sinne and vniust dealing, and sold themselues, as it were, for fauour or flatterie, or both, to worke wickednesse, and that with greedinesse.] *Vers.* 3. *Which haue whet their tongue like a sword,* [*i.* they haue sharpened it, and prepared it to cut and pierce deepely] *and shoot forth their arrowes, bitter words* [he compareth their corrupt dealing against him by words, to arrowes shot out of a bow, which will gall and wound, and this is an allegoricall amplification, wherein the Prophet compareth their false slanders, with warlike weapons: see *Psal.* 5.9. *Psal.* 11.2. *Psal.* 57.4.] *Vers.* 4. *To shoot at the vpright* [*i.* me: and here he speaketh of himselfe in the third person, and he giueth himselfe this name, not as hauing regard to God: for who is vpright in his eies? but as if were comparing himselfe with his enemies, against whom he had neuer done any thing blame-worthy] *in secret,* [*i.* closely and priuily, he meaneth it no doubt, of the secret accusations they brought to *Saul* against him] *they shoot at him suddenly* [*i.* when he thinketh not of it] *and feare not.* [*viz.* Gods maiestie, or the afterclaps that may ensue vpon that mischiefe: *q. d.* They are not with-held, with any reuerence or feare of God, or with any humanitie or curtesie of man.] *Vers.* 5. *They encourage themselues in an euill purpose,* [*viz.* to goe forward in the performance thereof, and of that wickednesse they haue deuised against me] *they come together,* [*viz.* closely and secretely among themselues] *to lay snares priuily,* [*viz.* to entangle and intrap me] *and say, Who shall see them?* [*q. d.* They suppose that God perceiueth neither them, neither the snares that they haue laid against me, for I referre the word, *them,* both to the persons, and to the things.] *Vers.* 6. *They haue sought out* [*viz.* very diligently] *iniquities,* [*i.* mischiefes and vniust dealing against me] *and haue accomplished that which they sought out,* [*viz.* as they themselues suppose: so blinded are men in sinne, that they thinke a thing to be done, when it is neither

ther ſo nor ſo: or elſe it may be vnderſtood thus, that they thought themſelues ſo ſure of it, as that it were impoſſible they ſhould be deceiued, and that made them to make ſo full account of it as though they had done it alreadie] *euen euerie one his ſecret thoughts and the depth of his heart* [*i.* whatſoeuer they or any of them had ſecretly deuiſed, and that in the depth of their owne hearts, they thought it was done, in the ſame ſenſe as before, but they were fouly deceiued.] *Verſ.* 7. *But God will ſhoot an* 7
arrow at them ſuddenly: [*i.* God by his iudgements will quickly diſpatch them, for all the ſure account they make of the performance of their miſchiefe] *their ſtrokes* [*i.* the blowes, meaning the plagues that God will lay vpon them] *ſhall be at once.* [*q. d.* God will not be long in diſpatching of them, but will make a ſpeedy riddance.] *Verſ.* 8. *They ſhall cauſe* [*viz.* by their wickednеſſe and vngodlineſſe] *their owne* 8
tongue [*i.* thoſe things which their owne tongue hath ſpoken againſt others] *to fall vpon them* [*viz.* from God] *and whoſoeuer ſhall ſee them* [*viz.* when Gods hand and iudgement is vpon them] *ſhall flie away,* [*i.* ſhall make haſte from them, *viz.* ſeeing euident markes and tokens of Gods iudgements againſt them & vpon them, for feare leſt they ſhould be partakers of their puniſhments: and this he ſpeaketh ſpecially of the wicked; as may appeare by that which followeth in the next two verſes, ſpecially verſ. 10.] *Verſ.* 9. *And all men ſhall feare* [*viz.* Gods iudgements vpon them: by 9
which manner of ſpeech the Prophet noteth, that it ſhall be a viſible & manifeſt iudgement] *and declare the worke of God,* [*viz.* which he in his iuſt iudgement hath executed vpon the wicked] *and they ſhall vnderſtand what he hath brought.* [*viz.* againſt them for their ſinne.] *Verſ.* 10. *But the righteous* [*i.* I my ſelfe, for he ſpeaketh of himſelfe in the third perſon, as before, verſ. 4. of this Pſalme] *ſhall be glad in the Lord* [*viz.* 10
becauſe of that which he hath done for my cauſe] *and truſt in him* [for euer after] *and all that are vpright of heart* [*i.* thoſe that are void of hypocriſie and hang wholly vpon God] *ſhall reioice.* [*viz.* not onely for the aid that God hath giuen me, but alſo becauſe in me they may behold that God will aid them: *q. d.* The ouerthrow of mine enemies ſhall not onely miniſter matter of ioy to me, but to the reſt of Gods children whereſoeuer.]

Verſ. 1. *Teacheth vs, that when we are aſſaulted, our moſt praier made to God is* Doctrine.
viz. neceſſarie and profitable: neceſſarie, becauſe it laieth open our griefes before him: *and profitable,* becauſe it is not returned backe againe emptie handed. Verſ. 2. *Teacheth, that vnleſſe God doe keepe vs, we ſhall be made a prey to the wicked: for how are we able any manner of way to withſtand them? In multitude they are more: in wit and wealth they exceed, and haue all their outward meanes almoſt at commandement.* Verſ. 3. *Deſcribeth the wicked: prophaning and abuſing of their tongue.* Verſ. 4. *Setteth out their cloſe and ſudden practiſing of wickedneſſe: and that the fountaine of all is, the want of the true feare of God in their hearts; which lacking, how is it poſſible they ſhould be reſtrained from euill?* Verſ. 5. *Sheweth, that the wicked are bold in their miſchiefes, becauſe they imagine that God regardeth not their doings.* Verſ. 6. *Teacheth vs, that the wicked are carried away many times, with ſundrie conceit of their owne, thinking they haue diſpatched all, when it is neither ſo nor ſo.* Verſ. 7. *Sheweth, that the wicked ſhall not eſcape vnpuniſhed: alſo that Gods iudgements ſhall be ſwift and ſharp vpon them, yet mightie enough to ouerthrow them.* Verſ. 8. *Teacheth, that the wicked many times are taken in the miſchieuous words of their owne mouth: alſo that Gods iudgements vpon them, ſhall cauſe others to flie from them: and ſo whereas they thought to haue helpe and comfort from them, they ſhall in their deſpaire reape increaſe of griefe and ſorrow.* Verſ. 9. *Teacheth that Gods puniſhment powred vpon the wicked, is an effectuall meanes to make not onely the parties puniſhed, but others to feare their wickednеſſe and his iuſtice.* Verſ. 10. *Teacheth, that euen theſe iudgements prouoke the good on the other ſide to reioicing and thankefulneſſe: and why ſhould they not doe ſo, ſith not onely Gods glorie is manifeſted thereby, but their owne good alſo procured?*

PSALME 65.

PSALME 65.

Doctrine. *THis Psalme may be diuided into three parts. In the first is comprehended a thankesgiuing for the chusing, preseruation, gouernment, and other graces of God towards the faithfull, from vers. 1. to the end of the 4. In the second is contained a notable description of the fearfull power, maiestie and might of the Lord, from vers. 5. to the end of the 8. In the third is set out a most comfortable description of Gods generall graces towards all, but specially to his Church, from vers. 9. to the end of the Psalme.*

Sense. For the Title of this Psalme, see *Psal.* 48. and the Title thereof.] *Vers.* 1. *Praise waiteth for thee* [*i.* is not onely due vnto thee, but is ready now to be rendered to thee] *in Sion*, [*i.* in the Church, as *Psal.* 51. 18. He meaneth, that God commonly giueth his people occasion to praise him in his Church whither men assemble to praise him, to thanke him, to heare his word, and to serue him according to the same: for so much he vnderstandeth by the word *praise*] *and vnto thee* [*viz.* alone] *shall the vow be performed.* [*i.* the sacrifice of thankesgiuing shall be offered vnto thee: which he calleth a *vow*, because Gods people did commonly vow such sacrifices vnto the Lord. *Vers.* 2. *Because thou hearest* [*i.* grantest] *the praier*, [*viz.* of thy faithfull people] *vnto thee shall all flesh come.* [by *flesh*, he vnderstandeth man, as *Gen.* 6. 12. by the terme, *all*, he meaneth wonderfull many; a phrase very ordinary in Scripture: meaning, that that which was particular among the Iewes (*viz.* the seruice of God) should in time to come, be common to euery nation: and this is a prophecie of the kingdome of Christ: and when he saith that they *shall come* vnto God, he meaneth, to present themselues before him to pray vnto him.] *Vers.* 3. *Wicked deeds* [*i.* all manner of vngodlinesse] *haue preuailed against me*, [*viz.* thus farre, that they haue turned thy fauour from me: he speaketh here of himselfe, but yet so, that he shutteth vp others in the same sinnes, imputing it to his owne sinnes, and to the sinnes of his people, that God who was accustomed to aid his people, did for a while withdraw his hand, and shewed not himselfe fauourable towards them] *but thou wilt be merciful vnto our transgressions.* [*viz.* freely and graciously pardoning them all, and so remouing them from vs, shew thy selfe mercifull vnto vs that haue transgressed, which they remaining thou wouldst not performe.] *Vers.* 4. *Whom thou chusest* [*viz.* to thy selfe, and to be of the number of thine] *and causest to come to thee* [*i.* not onely to haue accesse vnto thy sanctuary, there to call vpon thee, but at all other times and in all places] *he shall dwell in thy courts.* [*i.* he shal liue among holy and faithful people in the middest of thy Churches here, and after the daies of his departure, with all the rest of the elect in heauen] *and we shall be satisfied* [marke the sudden change both of the number and person, as before in this Psalme, verse 3.] *with the pleasures of thine house*, [*i.* the doctrine of the law, the sacrifices and other ceremonies, but yet so, that vnder them he meaneth all spirituall blessings] *even of thine holy temple.* [he more plainly expoundeth what he meant by the house of God [*viz.* the temple, which is called *holy*, not in respect of any holinesse it had in it selfe, but because that he that is holinesse, did appeare there, and make it holy by his presence. It is also called *his house*, not because that God dwelt there, as inclosed within the walls, but because from that place he manifested his residence and abode amongst the people.] *Vers.* 5. *O God of our saluation* [*i.* he that deliuereth vs from all dangers and distresses] *thou wilt answer vs* [*viz.* when we call vpon thee for our defence] *with fearefull signes* [*i.* with such signes and tokens of thy presence, as shall

strike

ſtrike feare into the enemies] *in thy righteouſneſſe* [*i.* according as thou haſt righteouſly promiſed, and iuſtly wilt performe] *O thou the hope of all the ends of the earth,* [*i.* thou whom all the faithfull, whereſoeuer they be, ſtedfaſtly truſt in] *and of them that are farre off in the ſeas* [*i.* of thoſe that inhabit Ilands farre off from *Sion*, or the land of promiſe, which are compaſſed with the ſea. He putteth the places inhabited, for the people dwelling therein: meaning by *all the ends of the earth*, thoſe that dwell in the continent or firme land, and by thoſe *that are farre off in the ſeas*, thoſe that inhabit Ilands.] *Verſ.* 6. *He ſtabliſheth the mountaines by his power,* [*viz.* in ſuch ſort, that they neither moue nor ſhake] *and is girded about with ſtrength,* [*q. d.* he hath all ſtrength and power to performe whatſoeuer pleaſeth him.] *Verſ.* 7. *He appeaſeth the noyſe of the ſeas,* [*viz.* when they ſwell, rage, and roare] *and the tumults of the people* [*viz.* when they are in hurliburly and contentions among themſelues, or elſe outragiouſly perſecute and trouble others.] *Verſ.* 8. *They alſo that dwell in the vttermoſt parts of the earth* [*q. d.* there ſhall be no people ſo farre off or barbarous, but they ſhall be ſtriken with feare] *of thy ſignes* [*viz.* which thou ſhalt ſhew and worke: by *ſignes*, he meaneth the notable workes of God, and ſuch as are alwaies meet to be had in remembrance, wherein he hath, as it were, ingrauen certaine markes of his glory] *thou ſhalt make the Eaſt and the Weſt to reioyce.* [*i.* the people dwelling in thoſe quarters.] *Verſ.* 9. *Thou viſiteſt* [*i.* thou doeſt not onely looke vpon it, but graciouſly performeſt that which thou promiſeſt: as *Gen.* 21. 1.] *the earth* [*i.* the land of *Iudea*: by this circumſtance it ſhould ſeeme that *Dauid* made this Pſalme, after that the Lord deliuered the people from famine and peſtilence: of which ſee 2 *Sam.* 21. 14. and 2 *Sam.* 24. 25.] *and watereſt it* [*viz.* with raine and dew from heauen] *thou makeſt it very rich* [*i.* plentifull and abundant in all fruits, and this thou doeſt by thy mightie power & bleſſing] *the riuer of God* [he meaneth either the ſmal riuer of *Shiloah*, which paſſed through *Ieruſalem*, of which ſee *Pſa.* 46. 4. meaning by graces powred vpon one part of the land, mercies beſtowed vpon the whole: or elſe the raine, which maketh the ground fruitfull: and is called *the riuer of God*, both becauſe it commeth from God, and alſo that, in great abundance: and to this latter expoſition doe I rather eneline] *thou prepareſt them corne* [by them we may vnderſtand all generally, but chiefly thoſe that are ſpoken of before in this Pſalme, verſ. 4. he meaneth that the earth bringeth forth her fruit, becauſe that God minding to prouide for men as a good father of an houſhold, hath created it, that it might yeeld them nouriſhment: *for ſo thou appointeſt it.* [*viz.* the earth, he meaneth that God hath appointed it in ſuch ſort and to ſuch end, to bring forth fruit for mans vſe, as *Gen.* 1. 11.] *Verſ.* 10. *Thou watereſt abundantly the furrowes thereof,* [*viz.* of the land of *Iudea*, meaning by this manner of ſpeech, and theſe that follow, that God through abundance of ſhowers made the land fruitfull] *thou makeſt it ſoft with ſhowers* [*viz.* whereas before it was very hard, dry, and parched, for want of raine] *thou bleſſeſt* [*i.* through thy bleſſing thou cauſeſt it to increaſe, grow and multiply, as *Gen.* 1. 22.] *the bud thereof* [*i.* whatſoeuer began, as a man would ſay, to ſprout in the land, whether it were graſſe, herbes, trees, plants, &c.] *Verſ.* 11. *Thou crowneſt* [*i.* thou adorneſt and enricheſt: a notable metaphor, ſignifying the great glory and plenty that God beſtowed vpon the land, euen as it were, ſetting a crowne vpon the head thereof] *the yeare* [*i.* euery yeere one after another, putting one or the firſt of them, for the reſt that inſued: he meaneth, that God declareth his goodneſſe towards them, by euery yeeres courſe, making one yeere to exceed another in goodneſſe, as he that is the King and weareth the crowne vpon his head, paſſeth all the people whatſoeuer] *with thy goodneſſe* [*i.* with abundance of good things, which proceed onely from thy goodneſſe and mercie] *and thy ſteps drop fruit.* [he meaneth by this ſpeech vnder a ſimilitude, the clouds (which God is ſaid to make his chariot, *Pſal.* 104. 3.) and the raine alſo contained in the clouds: which he expreſſeth afterwards by the word *dropping*, meaning the filling of the raine out of the clouds, which alſo maketh the ground fruitfull, which he expreſſeth vnder the word *fatneſſe*: for raine fatneth the earth as it were: In a word, this is the ſenſe: that in what place, and on what

ſide

ſide ſoeuer it pleaſeth the Lord to walke, there he manifeſteth his bleſſings, and be-
12 ſtoweth great fertilitie and plentifulneſſe of all things, ſee *Prou.* 3. 20.] *Verſ.* 12. *They* [*i.* thy ſteps, meaning as before, clowds and raine in them] *drop* [*i.* fall downe] *vpon the paſtures of the wildernesſe,* [*i.* vpon the places that are not tilled and manured, where nothing growes, but wildneſſe as it were: *q. d.* not onely fruitfull places, as furrowes, vallies, and ſuch like, but alſo barren places, as wildernesſes, mountaines, &c. ſhall be made plentifull] *and the hilles* [*viz.* which by reaſon of their height, are in ſummer parched away with heat, and in winter killed with cold] *ſhall be compaſſed with gladneſſe.* [*i.* ſhall be repleniſhed with abundance of fruit, that ſhall make
13 mens hearts and bodies glad: as *Pſal.* 4. 7. *Pſal.* 104. 14, 15.] *Verſ.* 13. *The paſtures are clad with ſheepe,* [the metaphor of clothing expreſſeth the great plentie and ſtore, *viz.* that as a garment couereth the whole body, ſo ſhall ſheepe and other cattell (for by one ſort he vnderſtandeth the reſt) couer the paſtures] *the vallies ſhall be alſo couered with corne:* [*viz.* in ſuch ſort that a man ſhall behold no void place: and this metaphor ſetteth out the abundance of corne that ſhall be in the land] *therefore they* [*i.* other men ſpeaking of them indefinitely: or elſe the vallies and corne thereon, the plentie whereof maketh men glad: as we ſay, The fields laugh, when through their goodly ſhew they make mens eyes ioyfull] *ſhowt for ioy, and ſing.* [*i.* conceiue and expreſſe abundance of ioy: but I rather referre this in mine owne iudgement to men, than to other creatures.

Doctrine. Verſ. 1. *Teacheth, that praiſes and thankeſgiuing are due to God in the publike aſſemblies of the Saints.* Verſ. 2. *Teacheth, that Gods readineſſe to grant his childrens requeſts, ſhould prouoke vs to earneſt and often praier.* Verſ. 3. *Teacheth, that Gods mercy ſurmounteth all our iniquities, and that in the multitude thereof he will doe away all our ſinnes: otherwiſe what hope or comfort could we haue for this life preſent, or for that which is to come.* Verſ. 4. *Teacheth, that the feeling of Gods fauour, is the beſt bleſſing that can come vnto vs in this life.* Verſ. 5. *Declareth, that God hath iudgement and power in his owne hands, for his childrens defence, and the wickeds puniſhment.* Verſ. 6, 7. *Shew, that God by his power gouerneth all things in heauen and earth.* Verſ. 8. *Gods iudgements executed vpon ſome, doe many times ſtrike terror and feare into others.* Verſ. 9, 10, 11, 12, 13. *Teach two things, firſt, that abundance of all earthly benefits proceed from the Lords bleſſing, which inſtructeth his to hang vpon him, howſoeuer yeelding honour, they vſe the meanes for continuance and increaſe of them. Secondly, that he performeth theſe bleſſings by ordinary meanes, which alſo teacheth vs to vſe holy and lawfull meanes: ſpecially, ſith he hath preſcribed and allowed the ſame vnto vs; otherwiſe neglecting them, we ſhall tempt him.*

PSALME 66.

Diuiſion. *THis Pſalme may be diuided into three parts. In the firſt, the Prophet exhorteth all men to praiſe the Lord, & to conſider all his works, ſpecially his power againſt the wicked, from verſe* 1. *to the end of the* 7. *In the ſecond he declareth, that howſoeuer God afflicteth his for a time, yet in the end he will be gracious vnto them, for which he promiſeth thankeſgiuing and praiſe, from verſe* 8. *to the end of the* 15. *In the third, he frameth his ſpeech to all the faithfull, declaring what great things God had done for him,*

to

to the end, that in his example they might bee comforted, from verſ. 16. to the end of the Pſalme.

The title is expounded before, *Pſal.* 4. and *Pſal.* 48. in the title.] Some, and that of the Hebrew Writers, ſuppoſe that this Pſalme was made by ſome others rather than *Dauid*, becauſe his name is not here expreſſed, but for this matter, ſee *Pſal.* 45. in the title. Likely it is, that this Pſalme was written, and that by *Dauid* himſelfe, when God had deliuered the *Iſraelites* from the cruell tyrannie of the *Philiſtines*, and him from his manifold perſecutions.] *Verſ.* 1. *Reioice in God* [*i.* bee thankfull vnto him, and that with great gladneſſe for his benefits] *all yee inhabitants of the earth* [*q.d.* there is none of you all, but you haue great occaſion giuen you from him ſo to doe.] *Verſ.* 2. *Sing forth* [*i.* publiſh aloud, that others may heare] *the glory of his name* [*i.* either the glory which is due vnto his maieſtie, or elſe his glorious name: but I like the firſt beſt] *make his praiſe glorious*, [*i.* let all your thankſgiuings tend to this end, that his name and praiſes due thereto, may bee glorious continually: *q.d.* adde praiſe to praiſe, and neuer ceaſe praiſing.] *Verſ.* 3. *Say vnto God* [*i.* confeſſe in his preſence: not that our ſpeaking vnto him doth make him any whit the more glorious, but becauſe that others hearing vs ſpeake of his power and goodneſſe in his ſight, may haue a reuerent feare of his Maieſtie ſtricken into them] *how terrible* [*i.* reuerend and fearefull, *viz.* to the good, who beare a louing feare towards thee: and to the wicked, who feare him for puniſhment, and not for loue] *in thy works* [*i.* in euery thing that thou doeſt] *through the greatneſſe of thy power* [*viz.* exerciſed heretofore againſt the godly, whereof alſo thou haſt reſerued ſtore with thy ſelfe for them that ſhall walke in ſuch ſteps] *ſhall thine enemies* [*i.* thoſe that any manner of way ſet themſelues againſt thee] *bee in ſubiection vnto thee* [*i.* ſhall forge and faine a ſubiection to thy maieſtie, but chooſe them whether they will doe it vnfainedly or no, into ſubiection they ſhall be brought, for none is able to reſiſt thy power.] *Verſ.* 4. *All the world* [*i.* all the inhabitants of the world, as verſ. 1. of this Pſalme: putting all for a very great number] *ſhall worſhip thee* [*viz.* as thou haſt preſcribed, meaning, that they ſhould embrace his Religion and ſeruice] *and ſing vnto thee* [*i.* praiſe thee for thy mercie and truth] *euen ſing of thy name* [hee noteth what ſhall bee the argument or matter of their ſong, that is, Gods maieſtie, power, goodneſſe, &c. as *Pſal.* 20. 2.] *Verſ.* 5. *Come* [*viz.* with me, he ſpeaketh euen vnto the beſt ſort of people, who haue need to be prouoked to this good thing] *and behold* [*i.* deeply conſider with all your vnderſtanding and eies, both of your bodies and minds] *hee is terrible* [*i.* reuerend, fearefull, and wonderfull] *in his doings towards the ſonnes of men* [*viz.* either for their defence, or for their puniſhment. The proofe of this plainly appeareth in the gouernment of all creatures whatſoeuer, and particularly, in that hee vpholdeth and maintaineth the eſtate of men.] *Verſ.* 6. *He hath turned the ſea* [*i.* the red ſea] *into dry land* [ſo that his people paſſed thorow the ſame, when they came out of *Egypt*: ſee *Exod.* 14. 21.] *They* [*i.* his owne people of *Iſrael*] *paſſe* [*i.* paſſed, one time put for another, becauſe the greatneſſe of the worke was, as it were, freſh in the remembrance of all the faithfull] *thorow the riuer* [*viz.* of *Iordan*] *on foot* [and not in ſhips and boats: he noteth here the entrance of the people into the land of *Canaan*, vnder the gouernment of *Iehoſhua*: whereof ſee *Iehoſh.* 3. 14, 15, 16, &c.] *Verſ.* 7. *He* [*i.* God] *ruleth the world* [*i.* the people and all things elſe whatſoeuer therein contained] *his eies* [ſee *Pſal.* 11. 4.] *behold* [*i.* deeply and carefully conſider, as verſ. 5. of this Pſalme, all this is ſpoken of God according to man] *the nations* [*i.* not only the perſons themſelues, but the things they commit: *q.d.* the ſpeciall priuiledge that God then gaue to the children of *Iſrael*, hindered not God from continuall caſting his ſight vpon other nations, that he might nouriſh and maintaine them, and repreſſe them alſo, as occaſion was offered] *the rebellious* [*i.* ſuch as will not yeeld to him and his word, when he calleth them] *ſhall not exalt themſelues* [*viz.* any more, as heretofore they haue done: the reaſon is, becauſe they ſhal be caſt downe from their dignitie and eſtate: he meaneth

Sense.

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8 that they ſhall not proſper, becauſe God will ouerthrow them.] *Verſ.* 8. *Praiſe our God, O people,* [*q.d.* all thoſe that you imagine to bee gods, are nothing: but glory and honour belongeth to that God alone, whom wee ſerue] *and make the voice of his praiſe to bee heard* [*viz.* of others: *q.d.* ſound it abroad, as in this Pſalme,
9 verſ. 2.] *Verſ.* 9. *Which holdeth our ſoules in life* [*i.* by whom alone, and from whom wee haue euen the very life that wee haue in this life, as *Act.* 17. 28.] *and ſuffereth not our feet to ſlip* [*viz.* into any great danger, but was alwaies in good time ready to helpe vs, and this proceeded from his great care and prouidence towards
10 vs.] *Verſ.* 10. *For thou, O God* [hee changeth the perſon from the third to the ſecond] *haſt proued vs* [*viz.* by afflictions and troubles] *thou haſt tried vs* [a metaphor taken from metals brought to fining, that the value and goodneſſe of them might be knowne] *as ſiluer* [ſee *Pſal.* 12. 6. Hee meaneth, that God hath tried them to the quicke, and in good earneſt: as we ſee ſiluer put into the fire, not onely once, but many times to purge it] *is tried* [*viz.* by the Gold-ſmith, Siluer-ſmith, or Finer.]
11 *Verſ.* 11. *Thou haſt brought vs* [*viz.* O God: whereby wee ſee that nothing is done without his prouidence and appointment] *into the ſnare* [*viz.* which our enemies laid for vs: this is another metaphor taken from hunting, or fowling, meaning by *ſnare*, the troubles, dangers, and tyrannies, that were deuiſed and prepared for them] *and laid a ſtrait chaine* [*i.* thou haſt brought to paſſe, that wee are come into our enemies power, and are bound of them: ſee Pſal. 149. 8. and it is a metaphor either taken from captiues and their bands, or elſe from horſes that carrie packs girded to them with wanties, or ſuch like: whatſoeuer it is, hee meaneth that the burthens were very great, and did ſticke faſt to them] *vpon our loines* [*i.* vpon vs, putting a part of
12 man for the whole.] *Verſ.* 12. *Thou haſt cauſed men to ride ouer our heads* [*i.* thou haſt made vs ſubiect not onely to great, but to baſe perſonages, who ruling ouer vs, haue vſed great outrages and villanies againſt vs, as if wee had beene poore bruit beaſts] *wee went into fire and into water* [*i.* wee endured moſt hard dangers, and ſundry kindes of calamities and afflictions, which hee reſembleth to *water* and *fire*, becauſe thoſe two elements doe quickly deſtroy and conſume the things put into them: the hardneſſe of their affliction may bee noted by any one of them, but the diuerſitie thereof, by both laid together] *but thou broughteſt vs out* [*i.* thou diddeſt at the length deliuer vs, *viz.* out of thoſe dangers and diſtreſſes, and diddeſt bring vs] *into a wealthy place* [*i.* into a plentifull place free from penurie, into a pleaſant place, void of ſorrow, and into a ſafe place from dangers and diſtreſſes, meaning thereby,
13 a bleſſed and ioifull eſtate.] *Verſ.* 13. *I will goe into thy houſe* [*i.* into the place where thou art worſhipped] *with burnt offerings* [*i.* with thankfulneſſe of minde and body, for he putteth the ſignes that teſtified thankſgiuing, for the thing it ſelfe] *and will pay thee my vowes* [*viz.* which I haue vowed to thee, as appeareth by the next verſe: hee meaneth, that he will holily and religiouſly ſerue him, and bee alwaies thankfull and
14 obedient vnto him.] *Verſ.* 14. *Which my lips haue promiſed, and my mouth hath ſpoken* [hee putteth the inſtrument wherewith the words are vttered, as the *lips* and *mouth*, for the words themſelues] *in mine affliction,* [*i.* when I was in wonderfull af-
15 fliction and danger. *Verſ.* 15. *I will offer vnto thee* [*viz.* alone] *burnt offerings of fat Rams* [he meaneth, that hee will bring the beſt ſacrifices hee can get, to teſtifie the thankfulneſſe of his mind] *with incenſe* [*i.* with ſweet perfumes, and ſmelling ſauours, which alſo were accuſtomed to be offered] *I will prepare* [*viz.* to offer in ſacrifice vnto thee] *Bullocks and Goats* [*i.* all manner of ſacrifices preſcribed: for hee meaneth, that hee will doe ſeruice and homage to God, according to his word, and the ordi-
16 nance of his law.] *Verſ.* 16. *Come* [*viz.* vnto me] *and hearken* [*viz.* diligently] *all yee that feare God* [*i.* worſhip him according to the preſcript rule of his word] *I will tell you* [*viz.* as plainly as I can] *what he hath done* [*i.* what great graces and goodneſſe he hath
17 ſhewed] *to my ſoule* [*i.* to me, putting a part of himſelfe for the whole man.] *Verſ.* 17. *I called vnto him with my mouth* [*i.* in words I did earneſtly pray vnto him for helpe, aid, and ſuccour] *and hee was exalted* [*i.* greatly and highly praiſed] *with my tongue,* [*i.* with my words, *viz.* after hee had graciouſly granted my petitions.]

Verſ.

Verſ. 18. *If I regard wickedneſſe* [*i.* delight in, or make account of it] *in my heart* [yea, though it were within me, and ſecretly] *the Lord will not heare me* [*i.* grant me my requeſts: he ſheweth why God heard his praiers, *viz.* becauſe hee came to him with a minde free from wicked and vaine things.] *Verſ.* 19. *But God hath heard* [*i.* yeelded vnto and granted] *mee* [*i.* my requeſts and praiers] *and conſidered* [*viz.* deeply and vprightly] *the voice of my praier* [*i.* the words I vttered in my praier: all ſerueth to nothing elſe, but to ſhew that God had yeelded vnto him that which he praied for.] *Verſ.* 20. *Which hath not put backe* [*viz.* out of his preſence or ſight, as though hee were diſpleaſed with it, or could not abide to looke vpon it or mee] *my praier* [*viz.* made to him] *nor* [vnderſtand here, *withholden*] *his mercie from mee* [but giuen me a plaine proofe thereof, by granting my demands.]

19

20

Verſ. 1, 2. *Teach two things, firſt, that we ought to be continually occupied in the praiſing of our God, becauſe his mercies are continuall towards vs: ſecondly, how dull wee are thereto, which appeareth, becauſe the Prophet vſeth ſo many words of exhortation to one thing.* Verſ. 3. *Teacheth, that there is no wiſdome, power, nor policie againſt the Lord.* Verſ. 4. *Setteth out the enlargement and increaſe of Gods Kingdome vpon earth.* Verſ. 5. *Teacheth vs, that Gods works would bee diligently and deeply conſidered, otherwiſe they ſhall little profit vs.* Verſ. 6. *Teacheth, that for the beneſit of his children, the Lord can and will inuert the nature of things.* Verſ. 7. *Teacheth, firſt, that Gods power ruleth ouer all: ſecondly, that nothing can bee hid from his preſence: thirdly, that the wicked, how mightie ſoeuer they bee, ſhall neuer preuaile againſt him: the firſt of which points, ſhould prouoke vs to truſt in him onely: the ſecond ſhould be powerfull to repreſſe in vs all euill waies: and the third ſhould comfort vs in all our diſtreſſes either outward or inward.* Verſ. 8. *Deliuereth the ſame doctrines that* verſ. 1, 2. *doe.* Verſ. 9. *Teacheth, that in God we liue, and moue, and haue our being: alſo that it is he alone that vpholdeth vs, that we ſinke not downe vnder the burthen of ſinne and calamities, and therefore great reaſon that wee ſhould wholly referre our liues to his glory.* Verſ. 10. 11, 12. *Teach, that God ſundry waies exerciſeth the faith, and proueth the patience of his children: whereby alſo we learne, that it is no new thing, that the godly are afflicted.* Verſ. 12. *And theſe words,* but thou broughteſt vs out into a wealthy place, *doth teach, that how great and grieuous ſoeuer the afflictions of Gods Saints be, yet in the end he remembreth and deliuereth them with an euerlaſting mercie.* Verſ. 13. *Teacheth vs to frequent the publike aſſemblies of the Church, and to ſhew our ſelues thankefull to God for his graces.* Verſ. 14. *Teacheth, that affliction is the time that maketh vs to draw nigh to God, both in word and deed.* Verſ. 15. *Teacheth vs to yeeld vnto God ſuch a ſeruice as hee hath preſcribed, and not as we deuiſe: for as wee know not what is good before him, but by his light, ſo we cannot performe it, but by his ſtrength.* Verſ. 16. *Teacheth vs, reuerently and diligently to hearken vnto good things, that others ſpeake to vs: for to what end elſe hath God ſtirred them vp to doe vs that duty? alſo, that wee ſhould declare to other the graces of God ſhewed to vs, that thereby their faith might be increaſed, and the glory of God ſo much the more enlarged.* Verſ. 17. *Teacheth, that mouthes, tongues, and all the members that we haue, ſhould bee earneſtly occupied in hearty calling vpon God, not that God ſo much regardeth them, as that thereby we teſtifie the right vſe of ſuch things as he hath giuen vs for his glory.* Verſ. 18. *Teacheth, that when wee come to pray to God, we muſt labour to caſt away from vs our wickedneſſe and corruption, for wee know that to be true that the Word ſaith, God heareth not ſinners, that is, ſuch as continue and delight in ſinne.* Verſ. 19. *Teacheth, that God is nigh to the earneſt ſupplications of his children, which is and ought to be no ſmall ſpurre vnto praier.* Verſ. 20. *Teacheth vs to yeeld humble and hearty thankſgiuing to our God, for all his mercies towards vs.*

Doctrine.

Psalme 67.

Diuiſion. *THis ſhort Pſalme may be diuided into three parts. In the two firſt verſes, is comprehended a praier for that people whom God had prepared vnto himſelfe, and for the bleſſing of them with all manner of knowledge. In the ſecond part, is comprehended an other praier, for the increaſe and enlarging of Gods Kingdome throughout the earth: and this reacheth from verſ. 3. to the end of the 5. In the third is declared, what great benefits and bleſsings ſhall enſue after that God ſhall haue thus multiplied his Church: and this is in the two laſt verſes.*

Senſe. The firſt part of the title of this Pſalme is expounded before, *Pſal.* 4.] *A Pſalme or ſong* [ſee *Pſal.* 48. in the title.] *Verſ.* 1. *God bee mercifull to vs* [*viz.* who by the meanes of ſundry our infirmities, ſtand in need of it] *and bleſſe vs* [*viz.* with all good things, both bodily and ſpirituall] *and cauſe his face* [*i.* his fauour] *to ſhine* [*i.* to appeare, and be felt] *among vs* [*viz.* though there bee no cauſe on our parts why hee ſhould ſo doe. The Church praieth, that God would not onely lay aſide that wrath which he had exerciſed vpon it, but alſo that he would ſhew himſelfe gracious and fauourable, putting into their hearts, by the working of his holy ſpirit, a true taſte and
2 feeling of his fatherly loue.] *Verſ.* 2. *That they* [they change the perſon from the firſt to the third: they meane, that by Gods fauour practiſed towards his Church, the Church is more and more confirmed in the obedience of Gods truth, and not onely the Ghurch it ſelfe, but euen diuers that are without] *may know* [*viz.* by thy word and ſpirit] *thy way* [*i.* which thou thy ſelfe haſt preſcribed vnto them in thy Law to walke in] *vpon earth* [*i.* ſo long as they liue here] *and thy ſauing health* [*i.* that ſaluation and deliuerance which thou beſtoweſt and giueſt to men] *among all nations* [*viz.* of the
3 world, in what quarter ſoeuer they dwell.] *Verſ.* 3. *Let the people* [*viz.* of the earth, meaning chiefly the *Gentiles*] *let all the people* [*viz.* if thou ſee it ſo good: or elſe he
4 putteth *all* for an infinite number: which I take to be the more ſimple ſenſe.] *Verſ.* 4. *Be glad and reioice* [*q. d.* they haue no cauſe of ſorrow that thou gouerneſt, but rather of vnſpeakable ioy] *for thou ſhalt iudge the people righteouſly* [*i.* with great equitie and vprightneſſe ſhalt thou rule and beare ſway, after the manner of Iudges and Kings: for wee know that the people of the *Iewes* were a long time ruled by Iudges and Kings: to which here hee alludeth] *and gouerne the nations* [or elſe as ſome reade, which alſo I like better, *leade them out, viz.* as ſhepheards doe their flocks: noting thereby Gods tender care towards his Church: and all that is here ſpoken of Gods gouernment, muſt be vnderſtood of the ſpirituall iuriſdiction which he exerciſeth in his Church, by the ſeepter of his word and diſcipline, to bring all people in obedi-
5 ence to him.] *Verſ.* 5. Is the ſame in words and ſenſe with verſ. 3.] *Verſ.* 6.
6 *Then ſhall the earth* [*viz.* which was curſed for mans ſinne, and ſtricken with barrenneſſe] *bring forth her increaſe* [*i.* all manner of fruit, and that in abundance, through Gods eſpeciall bleſſing] *and God, euen our God* [*i.* the onely true God] *ſhall bleſſe vs* [*viz.* with all good things, both bodily and ſpirituall, as verſ. 1. of this Pſalme.]
7 *Verſ.* 7. *All the ends of the earth* [*i.* people out of all parts and quarters of the world: he putteth the places inhabited, for the people inhabiting them: and this word *all*, for the great multitude that God will draw to himſelfe] *ſhall feare him* [*i.* embrace his Religion and ſeruice, and that either ſoundly indeed, or elſe in hypocriſie and ſlauiſh feare.]

Verſ. 1.

Doctrine. Verſ. 1. *Gods mercie muſt be fled to, as the onely fountaine of all goodneſſe to vs-ward.* Verſ. 2. *Teacheth vs to pray for increaſe of knowledge in Gods word, alſo that we ſhould wiſh the ſame, not to our ſelues onely, but to others alſo.* Verſ. 3. *Teacheth vs to wiſh and pray for the enlarging of Gods Kingdome, and his praiſes in the ſame.* Verſ. 4. *Teacheth vs, that it ought to be the greateſt ioy that can come to vs in this life, to be vnder the gouernment of our God, by his word and diſcipline.* Verſ. 5. *Repeating the ſame both words and matter with* verſ. 3. *teacheth the earneſtneſſe of the Church in prayer, and continuall care for the conuerſion of others.* Verſ. 6. *Teacheth, that when God is fauourably reconciled to his people, there can be no want of good things.* Verſ. 7. *Teacheth all to haue a care to embrace Gods Religion, and to follow his worſhip.*

Psalme 68.

Diuiſion. THe Prophet in this Pſalme, reſpecting rather matter than order, doth ſomewhat confuſedly propound diuers things: generally hee propoundeth indeed Gods power, which he manifeſted in ſauing and deliuering his, and in ouerthrowing their enemies, for which mercie towards the one, and iudgement towards the other, hee exhorteth all the faithfull, and all others, to yeeld both thanks and power vnto him. The ouerthrow of the wicked is foretold, and confirmed by examples and ſimilitudes. Verſ. 1, 2, 6, 12, 21, 23, 30. The mercie of God towards his ſeruants, is ſet out. Verſ. 3. 5, 6, 9, 10, 11, 12, 13, 14, 15, 16, 19, 20, 22, 27, 28. Exhortation to humble confeſſion of Gods might, and hearty praiſing of him for his benefits, are comprehended, Verſ. 4. 19, 26, 32, 34. The reſt of the verſes of this Pſalme, doe for the moſt part, moſt excellently ſet out the maieſtie and power of God, as 7, 8. 17, 18, 24, 25, 27, 28, 29, 31, 33, 35.

Senſ. The title is expounded before, ſundry times, and ſpecially, *Pſal.* 48. *of Dauid* [i. which *Dauid* made. It ſhould ſeeme that *Dauid* writ this Pſalme after hee had ouercome the *Philiſtines* and *Iebuſites*, and went about to carry the Arke into *Ieruſalem*, as 2 *Sam.* 6. and 1 *Chron.* 13. and it is ſo much the more confirmed vnto mee, becauſe he beginneth this Pſalme with the ſame words almoſt that *Moſes* vſeth, *Num.* 10, 35. When the Arke ſhould remoue.] *Verſ.* 1. *God will ariſe* [i. God by effects will declare that he is not onely preſent with, but that alſo he taketh care for his Church, by exerciſing his power againſt the enemies thereof] *and his enemies* [i. thoſe that moleſt and trouble his people: and they are called *his enemies*, becauſe hee eſteemeth any thing done againſt them, as done againſt himſelfe] *ſhall be ſcattered* [*vid.* like chaffe before the wind: ſee *Pſal.* 1. 4. meaning, that they ſhall not bee able to ſtand before him] *they alſo that hate him* [*vid.* either himſelfe or his people] *ſhall flie before him* [*vid.* as men diſcomfited in the field, and turne their backs.] 1

Verſ. 2. *As the ſmoke vaniſheth* [i. ſuddenly, for we ſee the ſmoke ſoone paſſeth away: and this is one ſimilitude he vſeth, to ſet forth their haſty and preſent deſtruction] *ſo ſhalt thou driue them* [*vid.* by violence, and that whether they will or no] *away* [*vid.* from the place of their abode, and where they thought their neſt was moſt ſure] *and as wax melteth before the* 2

fire [this is another similitude, expressing their sudden and assured destruction] *so shall the wicked perish* [*i.* come to nought, be ouerthrowne and destroied: as *Psal.* 1. 6.] *at the presence of God* [*i.* when God beginneth once to shew some testimonies of his
3 presence.] *Vers.* 3. *But the righteous* [*i.* good and holy men, who haue the righteousnesse of God imputed vnto them] *shall be glad and reioice before God* [*i.* shall shew themselues ioifull, because God declareth himselfe terrible to the wicked, which also is for their good, and the saluation of his Church] *yea, they shall leape for ioy* [*i.* they
4 shall expresse the inward ioy of their heart, by outward gestures and signes.] *Vers.* 4. *Sing vnto God* [he exhorteth the faithfull to praise God] *and sing praises vnto his name* [*i.* to his power, goodnesse, maiestie, and nature, for all these are his being and substance] *exalt him* [*viz.* with songs and praises] *that rideth vpon the heauens* [*i.* that hath an infinite power, and is lifted vp farre aboue all the world] *in his name* Iah [*i.* in his eternall nature, which is of it selfe, and is the cause that all other things are; for so much the word *Iah* importeth: and amongst other names and titles of God, hee taketh that which is indeed most significant, and for the which hee is especially to bee praised] *reioice before him* [*viz.* in the place where hee is worshipped, which was
5 whersoeuer the Arke was, till the Temple was builded.] *Vers.* 5. *Hee* [*i.* God] *is a father* [*i.* a gracious prouider for and maintainer] *of the fatherlesse* [*i.* of all those that bee in affliction and miserie, as *Hosea* 14. 3.] *and a Iudge* [*i.* one that taketh knowledge of, and reuengeth iniurie offered] *to the widowes* [by these two, *fatherlesse* and *widowes*, hee meaneth, that God carieth a singular affection towards those that are oppressed, which hee will maintaine against all those that labour to put them downe, and oppresse them by violence] *in his holy habitation* [he meaneth either heauen, or the Tabernacle of witnesse. The sense is, that for as much as God had chosen him a dwelling place amongst men, the poore might haue more bold assurance, when
6 they vnderstood that they need not seeke God farre off.] *Vers.* 6. *God maketh the solitarie to dwell in families* [by *solitarie*, he meaneth those that were childlesse: who are so called, not onely because barrennesse, which was reprochfull among the *Iewes*, made them sundry times to liue as it were solitary, *i.* not so much to reioice in company as others did, but also because not hauing seed, they were as it were, alone, in as much as they did not increase the house or stocke: and by *dwelling in families*, he meaneth, blessing of them with children and posteritie: see *Psal.* 113. 9.] *and deliuereth* [*i.* setteth free from bands, and the danger of their enemies power] *them that were prisoners in stocks* [*i.* those that were kept most straitly, and locked most surely, as *Paul* and *Silas*, *Acts* 16. 24 See *Psal.* 107. 10, 13, 14, 16. also *Psal.* 146. throughout] *but the rebellious* [*viz.* against God, and his truth] *shall dwell in a dry land* [*i.* a barren place, as *Psal.* 63. 1. Hee meaneth, that they shall bee destitute of Gods blessing, and in continuall misery, expressing one kinde of affliction for
7 all.] *Vers.* 7. *O God, when thou wentest forth* [*i.* when thou diddest take the charge and gouernment, and so wentest in and out for them, and on their behalfe] *before the people* [*viz.* of *Israel*, what time thou causedst them to come vp out of *Egypt*] *when thou wentest* [*viz.* with them, and that fortie yeeres long] *through the wildernesse*
8 [see *Psal.* 95. 8, 9, 10. also *Numb.* 33. 11. *Vers.* 8. *The earth* [*i.* not onely Mount *Sinai*, but also the ground about it: see *Exod.* 19. 18. yea, hee meaneth that all things gaue place vnto him, bringing his people out of that bondage as the historie sheweth, from *Exod.* 7. vnto the 20. Chapter] *and the heauens dropped* [*viz.* either Manna, which God gaue the people, or else raine and water: see *Psal.* 18. 7, 11.] *at the presence of this God* [*i.* when this our God would giue vs some taste of his Maiestie] *euen Sinai* [*q. d.* that great, notable, and strong Mountaine] *was moued* [*i.* trembled and
9 shooke, as before in this verse.] *Vers.* 9. *Thou, O God, diddest send* [for so it must bee: and not, sendest] *a gracious raine* [hee meaneth, that God of his free and onely good will did giue the land, which of it selfe was a land of mountaines and vallies, as *Deuteron.* 11. 11. good store of raine, which here also hee calleth *gracious*, because it proceeded of Gods onely grace and good will] *vpon thine inheritance* [*i.* vpon the land of *Canaan*, which he calleth *inheritance*, because hee gaue the same for an inheri-

tance

tance to his people] *and thou diddeſt refreſh it* [*viz.* with thy gracious raine, or abundance thereof] *when it was wearie* [*i.* faint, and not able to yeeld fruit, through drought, or ſome other diſcommodious ſeaſon.] *Verſ.* 10. *Thy congregation* [*i.* thy people of *Iſrael*, which is called *the Lords congregation*, becauſe hee had gathered it out of all the people of the world] *dwelled* [*viz.* long agoe, and euen at that preſent when this Pſalme was made] *therein* [*i.* in the land of *Canaan*] *for thou, O God, haſt of thy goodneſſe* [*i.* of thy meere mercie, without any merit or deſert at all on mens behalfe] *prepared it* [*i.* long ago appointed it] *for the poore* [*i.* for thine owne people, as verſ. 7. of this Pſalme, not onely to ſet out the great goodneſſe of God, who deſpiſed them not for that, but alſo becauſe they came of poore anceſtry, and were in miſerable caſe in *Egypt*, and when they came out of it, ſee *Deut.* 26. 5. 6.] *Verſ.* 11. *The Lord gaue matter* [*viz.* not onely of ſpeech, but alſo of praiſe and thankſgiuing] *to the women* [who were wont amongſt Gods people to ſing ſongs after a victorie gotten againſt the enemies, as *Exod.* 15. 20. *Iudg.* 5. 1, *&c.* *Iudg.* 11. 34. 1 *Sam.* 18. 16.] *to tell* [*i.* to ſpeake largely, and to ſet abroad] *of the great armie* [*viz.* ouerthrowne, and caſt to the ground by Gods people: and by one *armie*, he vnderſtandeth many.] *Verſ.* 12. *Kings of the armies* [*i.* Kings furniſhed with mightie armies comming out againſt Gods people, as *Sihon* King of the *Amorites*, *Og* the King of *Baſhan*, &c.] *did flee* [*viz.* away from the face and preſence of Gods people] *they did flee* [*i.* they were indeed diſcomfited, and not able to ſtand: for the repetition of the word maketh for the certaintie of the thing] *and ſhee that remained in the houſe* [*i.* weake women, who indeed ſhould bee houſe-keepers, as appeareth, 1 *Tim.* 5. 13. Now hee ſpeaketh of one, comprehending vnder her, all the reſt: who this was can hardly be determined, but moſt likely it was to be *Iael*, of whom, ſee *Iudg.* 5. 24.] *diuided the ſpoile* [*i.* either was an inſtrument that the ſpoile was diuided amongſt others, by ſlaying *Siſera*: or elſe he meaneth, that the bootie ſhould be ſo great, that euen the weake women which tarried at home in their houſes or tents, ſhould haue part thereof.] *Verſ.* 13. *Though yee haue lien among pots*, [*i.* haue beene in very great miſerie, and lined, as it were in great deformitie, for lacke of trimming and looking to: for this is a metaphor taken from ſlaues and skullions that follow camps, who in the night ſeaſon, labour in ſome ſort to keepe themſelues from wind and weather as wee ſay, by ſitting in chimney-corners, or lying on hearths: and therefore commonly are all ouer blacke. Now this is vſuall in Scripture, by blackneſſe, to haue aduerſitie and affliction ſignified] *yet ſhall yee bee* [*viz.* through the grace and fauour that I will ſhew you] *as the wings of a Doue* [*i.* yee ſhall ſhine and haue a glorious colour, and ſhall bee purged from all your blackneſſe, for yee ſhall bee like to the wings of a Doue] *that is couered with ſiluer* [*i.* yee ſhall bee all white and cleane, and glittering, for ſo much hee meaneth by this ſimilitude, and that which followeth in this verſe, and not that any Doues were couered ouer with ſiluer, or had golden feathers: but hee ſpeaketh it thus: *q. d.* If it were poſſible for a Doue either in wings or feathers, to haue as goodly a ſhew as gold or ſiluer, yet aſſure your ſelues of this, that you ſhall come to as much cleannеſſe.] *Verſ.* 14. *When the Almightie ſcattered Kings* [*i.* confounded them, cauſing them either to flee, or killing them: ſee verſ. 2. of this Pſalme] *in it* [*i.* in the land of *Canaan*, which hee gaue to his people] *it was white* [*i.* flouriſhing and freſh, by reaſon of the ſlaughter of the enemies, and the great victory God had giuen that people againſt them] *as the ſnow in Zalmon* [this was a mountaine on this ſide *Iordan*, *Iudg.* 9. 48. Which ſome affirme, was wont to haue ſnow continually lying vpon it: whether it were ſo or no, it is not much materiall: I rather take it to bee a part of the land of *Canaan*, put for the whole, meaning that after the ouerthrow of theſe Kings, the land was as glorious and glittering to behold to, as any ſnow could bee] *Verſ.* 15. *The mountaine of God*, [*i.* mount *Sion*, which is called *Gods mountaine*, becauſe it pleaſed him, that in that place his worſhip ſhould bee vſed] *is like the mountaine of Baſhan* [*i.* moſt fruitfull and plentifull in all bleſſings, as *Baſhan* is; but ſurpaſſeth it in ſpirituall graces] *it is an high Mountaine, as mount Baſhan* [*q. d.* there is nothing commendable or

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praise worthy in *Bashan*, but a man may finde as much, and more also to commend
16 in Mount *Sion*.] *Vers.* 16. *Why leape yee* [*i.* why doe yee reioice for ioy, and lift vp
your selues in pride] *you high mountaines* [*viz.* because of your height: *q.d.* there is no
cause why you should so doe] *as for this mountaine* [*viz.* of *Sion*] *God delighteth to
dwell in it* [*viz.* by his spirituall presence, and the exercises of his religion] *the Lord
will dwell in it for euer* [*i.* for a long season, as sundry times before wee haue had
the word so vsed. *q. d.* God hath not chosen you, or any of you, for all your height,
to that purpose; and therefore good cause why you should leaue off lifting vp your
selues in pride: and no doubt, but by *Sion* he signifieth the estate of the Kingdome of
the *Messias*, and of his Church, which is farre aboue all height in the world.]
17 *Vers.* 17. *The chariots of God* [*i.* the armies that God hath, or his power, putting the
things wherein men were caried, for the men themselues: or else because in old time
they thought great strength to stand in chariots and horses, he vseth them for Gods
might] *are twenty thousand thousand Angels* [*i.* infinite and innumerable Angels, a
certaine number for an vncertaine: see 2 *King.* 6. 17.] *and the Lord is among them*
[*viz.* to command, order, direct and guide them, that all things may be rightly done]
as in the Sanctuary of Sinai [*i.* in as great glory as hee appeared in the holy place or
Mount of *Sinai*, where the Law was giuen. The Prophet meaneth, that the maiestie
of God did shew it selfe no lesse forth in the Sanctuarie at *Sion*, than it did in the
18 Mountaine at *Sinai*, when the Law was published.] *Vers.* 18. *Thou art gone vp on
high* [the Prophet speaketh vnto God: meaning, that by the manifestation of his pow-
er, he had obtained excellent honour] *thou hast led captiuitie captiue* [he putteth cap-
tiuitie, for persons in captiuitie, as prisoners: alluding to the custome of those daies,
wherein the Princes after victorie obtained, were wont to haue the prisoners taken in
warres, led before them, in token of renowne and victorie: and marke in this verse,
that though in *Dauids* time, warres were made vnder his conducting; notwithstan-
ding the praise of the victory is wholly ascribed to God] *and receiued gifts* [*viz.* from
thine enemies, not that they did willingly giue them, but that the Lord would haue
them whether they would, yea or no: and they are called *gifts*, not because they gaue
them, but that the Lord taking them as spoiles from the enemies, gaue them to his
people: which he meaneth by these termes following] *for men* [*i.* that thine owne
people might enioy and haue the same] *yea, euen the rebellious hast thou led* [*q.d.* Thou
hast enforced them to yeeld themselues as tributaries, and that not onely those that
willingly yeeld, but also those that could not otherwise bee brought downe but by
force] *that the Lord God might dwell there* [*i.* amongst his people in the Sanctuarie:
and by *dwelling*, hee meaneth both the manifestation of his power and presence for
their good, and also his continuall abode amongst them, as vers. 16. of this Psalme.
S. *Paul*, *Ephes.* 4. ascribeth all this to Christ, who is God manifested in the flesh: mea-
ning, that our Sauiour was taken vp into heauen, when hee had subdued and ouer-
come the world, the flesh, sinne, death, and the deuill: see *Colos.* 2. 12, 13, &c.
19 *Vers.* 19. *Euen the God of our saluation* [*i.* that worketh gracious deliuerances for vs,
as sundry times before] *which loadeth vs daily* [*i.* which filleth vs continually: the me-
taphor expresseth the abundance of Gods benefits] *with benefits* [*i.* with graces and
blessings new and old: *q. d.* hee neuer ceaseth to doe vs good, so that wee haue more
20 benefits than we are able to beare, as it were.] *Vers.* 20. *Euen the God that saueth vs*
[*i.* that worketh wonderfull deliuerances for vs] *belong the issues of death* [*i.* both
meanes and waies to escape death, if we referre it to his children, and many waies al-
so to destroy the wicked, if wee referre it to them: as wee may without any iniurie to
21 the text, referre it to both.] *Vers.* 21. *Surely* [*i.* without all doubt] *God will wound*
[*viz.* vnto death] *the head of his enemies* [he maketh mention of the *head*, because it is
the principall part of the body, as wherein life is, and from which it is deriued, to
the other members of the body, so that it is as much, as if hee had said, that the Lord
would take away their life] *and the hairie pate* [he meaneth by this, the stout enemies
of God, because they that would bee fearefull to others, did foster their haire: *q. d.*
their stout countenance and courage, shall nothing preuaile them against God] *that*

walketh

walketh in his ſinnes [*i.* continueth in the ſame, without repentance.] *Verſ.* 22. *The Lord hath ſaid* [therefore it ſhall bee performed] *I will bring my people* [*viz.* ſafe and ſound] *againe from Baſhan* [*i.* from dangerous places and diſtreſſes, ſuch as they were in, before that *Og* King of *Baſhan* was ouerthrowne: ſee *Numb.* 21. 33. and *Deut.* 3. 1, 2 &c.] *I will bring them againe from the depths of the Sea,* [*i.* from wonderfull perils wherewith they ſhould haue beene as it were ouerwhelmed.] Altogether it is, *q. d.* I will worke as excellent a worke for this people, as I did for thoſe whom I deliuered from the hands of *Og* King of *Baſhan*: and as I did for them that paſſed thorow the red Sea, as on dry land, as *Exod.* 14. 16.] 22

Verſ. 23. *That thy foot* [*viz.* O *Iſrael,* or my people] *may bee dipped in blood* [*viz.* of the enemies ſlaine] *and the tongue of thy dogs in the blood of the enemies,* [by theſe words hee noteth what a great ſlaughter there ſhall bee of the enemies of God, inſomuch that not onely the faithfull ſhall haue their feet died in their bloud, but their very dogs ſhould haue their tongues made red, and coloured with the very licking thereof] *euen in it* [this repetition noteth alſo the certaintie of the great ſlaughter.] 23

Verſ. 24. *They haue ſeene* [*i.* thine enemies, to their great diſcouragement and ouerthrow, and thine owne people, to their wonderfull comfort] *thy goings* [*viz.* before thy people, and thy guiding of them in the day of warre, guiding them as a Captaine, and getting the victorie for them: and when he ſaith, that they had ſeene all this, he meaneth, that they had had the certaine triall and experience thereof] *which art in the Sanctuarie* [*i.* which giueſt manifeſt ſignes and tokens of thy power and preſence of thy people there. 24

Verſ. 25. *The ſingers went before* [*i.* euery one in their order did publikely praiſe God, and pray vnto him: ſee *Exod.* 15. 1, 2, &c. *Numb.* 21. 17. 18. for the maids and women praiſing God after the victorie: ſee verſ. 11. of this Pſalme.] 25

Verſ. 26. *Praiſe yee God in the aſſemblies* [*i.* openly] *yee that are of the fountaine of Iſrael,* [*i.* that come from *Iaakob,* as from a fountaine, meaning thereby all the Iſraelites: for he would haue none excepted, as it may appeare by the next verſe.] 26

Verſ. 27. *There* [*i.* in the publike aſſemblies to praiſe God] *was little* Beniamin [*i.* thoſe of the tribe of *Beniamin,* which is called *little,* either becauſe it was one of the leaſt in number, or elſe becauſe they came of *Iaakob* his yongeſt ſonne] *with their ruler,* [*i.* with ſome principall man, who was captaine and gouernour of that tribe] *and the Princes of Iudah* [*i.* the noble and great perſonages of the tribe of *Iudah*] *with their aſſembly, &c.* [*i.* with the people gathered vnto them: and in ſuch ſort muſt the words in this verſe following bee expounded.] 27

Verſ. 28. *Thy God hath appointed thy ſtrength* [hee ſpeaketh to the people: *q. d.* the God which thou ſeruеſt hath beautified thee with ſtrength (becauſe he hath ſo appointed or commanded the ſame) to reſiſt thine enemies, ſhewing that the power of this people was from God, and not of it ſelfe] *ſtabliſh O God* [*i.* ſtrengthen and continue for euer] *that which thou haſt wrought in vs* [hereby he vnderſtandeth the graces and bleſſings of God, beſtowed both vpon them and their forefathers, praying the continuance of his graces.] 28

Verſ. 29. *Out of thy temple* [*i.* out of the place where the Arke was, as 1 *Sam.* 1. 9. from whence it pleaſed the Lord many times to ſet forth the power and maieſtie hee had in him, for the defence of his Church] *vpon Ieruſalem* [by *Ieruſalem* he meaneth the Church of God, as *Pſal.* 51. 18.] *And Kings ſhall bring preſents vnto thee* [*i.* as ſome expound it, ſhall yeeld themſelues tributaries, as it were, and ſubiects: others to whom I incline, giue this ſenſe: the Prophet ſpeaketh of himſelfe, and of his ſucceſſors, meaning, that they would with moſt thankfull minds acknowledge him to be their God: ſpeaking in the third perſon of them all together, and vnderſtanding by *bringing preſents,* which was a ſigne of thankfulneſſe, the thing it ſelfe.] 29

Verſ. 30. *Deſtroy the company of the ſpearemen* [*i.* ouerthrow both the multitude, and the force of common ſouldiers, vnderſtanding by *ſpearemen,* all others that vſed any weapon againſt them whatſoeuer, vnder one ſort comprehending all] *and multitude of the mightie bulls* [*i.* the great company of their captaines and men of might, who for their greatneſſe and crueltie, hee compareth to mightie bulls: ſee *Pſal.* 22. 12.] *with the calues of the people* [*i.* thoſe that can hardly be tamed, and be full of wantonneſſe and ſport as it were, ſuch as calues be, 30

when

when they are very fat] *that tread vnder feet* [*i.* that doe contemne, despise, and set
little by, as *Matth.* 7. 6.] *peeces of siluer* [things that ought to bee regarded and esteemed: putting one for all of the like sort] *scatter* [see vers. 1. of this Psalme] *the people that delight in warre* [*i.* take pleasure and thinke it to bee the greatest ioy, when they
31 may contend or fight most.] *Vers.* 31. *Then* [*i.* when thou shalt bestow these great graces vpon thy children, and ouerthrow thine enemies] *shall the Princes* [*viz.* moued partly through iudgements, and partly by thy mercie] *come out of Egypt.* [*viz.* to yeeld obedience vnto thee, and to submit themselues to thy Lordship and gouernment] *Ethiopia* [*i.* the people inhabiting that land] *shall haste* [*i.* make haste and speed] *to stretch her hands* [*i.* to pray vnto, or readily to offer gifts in signe of obedience and subiection: putting the signe of praier, or obedience, for the things themselues] *vn-*
32 *to God* [*i.* vnto thee, speaking of God, and to God, in the third person.] *Vers.* 32. *Sing vnto God* [*viz.* praise and thanksgiuing, for your conuersion and calling: for these verses comprehend the calling of the *Gentiles* to the Kingdome of Christ] *O yee kingdomes of the earth,* [*i.* O yee people which inhabit the kingdomes of the world: putting the places inhabited, for the persons inhabiting, as sundry times before] *sing praise vnto the Lord* [the saying is doubled, the more earnestly to prouoke men there-
33 to.] *Vers.* 33. *To him that rideth vpon the heauens* [*i.* to him that gouerneth them and their course, as hee that rideth vpon the horse, doth the horse: this is spoken of God according to man, and is nothing else, as a man would say, but a description of Gods excellent maiestie: and when hee saith] *most high heauens* [hee speaketh it also according to men, who are wont to make sundry heauens, as the Philosophers yet doe: not that there are so, for all that they babble of that matter, is vaine; but that men so esteeme it: and yet notwithstanding in holy Scripture wee see, that the word *heauen,* is sometimes vsed for the aire, as when we say, fowles of heauen: sometimes for the firmament, which is aboue the aire: and so this place may be expounded thus, let men imagine neuer so many heauens, yet God ruleth them all] *which were from the beginning* [as appeareth *Gen.* 1. 1. and so haue since that time continued, and still shall continue: all which tendeth to expresse the great power of Almightie God] *behold, he will send out by his voice a mightie sound* [by *Gods voice,* hee vnderstandeth the thunder, the diuers effects whereof, see at large, *Psal.* 29. And by *mightie sound,* hee meaneth not onely large sound, but also great, which euen shaketh the earth as it were.]
34 *Vers.* 34. *Ascribe the power to God* [*i.* giue vnto him all the praise of power, both in himselfe and in you] *for his maiestie is vpon Israel* [*i.* is declared mightily toward his people and Church, as *Psal.* 14. 7.] *and his strength is in the clouds* [*i.* is not one-
35 ly made manifest in the same; but also he vseth the Clouds, and all other creatures whatsoeuer, to set out his power.] *Vers.* 35. *O God, thou art terrible* [*viz.* to thine enemies and aduersaries] *out of thine holy places:* [*q. d.* Thou shewest euident testimonies and tokens thereof, out of thy Tabernacle: and he vseth the plurall number, *holy places,* either in respect that the Arke was set vp in sundry places, before the Temple was builded: or else in respect of the distinct places of the Arke, as *Heb.* 9. 2, 3. all which were called *holy:* or else in respect of the heauenly holy place, and the earthly holy place, which was a shadow of that heauenly one, as *Heb.* 10. 19.] *the God of Israel* [*i.* the God of his Church and faithfull people] *is hee* [*viz.* alone] *that giueth* [*viz.* of his owne goodnesse and mercie onely, without any merit or desert of theirs] *strength and power* [*viz.* to defend themselues, and to beat backe their enemies: meaning by *strength and power,* all the meanes whereby these great works may be performed] *vnto the people* [*viz.* whom hee hath chosen: vnderstanding the people of *Israel* for that time, and the Church for euer] *praised be God.* [*viz.* for that his mercie and great goodnesse towards them.]

Diuision. Vers. 1. *Teacheth two things, first, that God hath all power in his hand to destroy his enemies: secondly, that the enemies of the Church cannot prosper: both which things are and ought to bee terrible to the wicked themselues, who imagine much of their owne might; and comfortable to the godly, who though they bee weake in themselues, are strong in the*

might

might of God. Verſ. 2. Setteth out the ſudden deſtruction of the wicked. Verſ. 3. Sheweth, that when the wicked ſhall be beaten downe, Gods children ſhall bee lifted vp in ſpirituall ioy and mirth. Verſ. 4. Teacheth vs continually to praiſe God, for his incomprehenſible maieſtie and power. Verſ. 5. Teacheth vs what great care God in mercie carrieth toward the diſtreſſed perſons, which ſhould yeeld them no ſmall comfort in the daies of their calamitie. Verſ. 6. Teacheth vs, that as fruitfulneſſe of body, and deliuerance from extreme dangers, ſo all plagues and puniſhments, of what ſort ſoeuer vpon the vngodly, come from God, being to the one, aſſured pledges of his fatherly goodneſſe, and to the other, ſure tokens of wrath and indignation. Verſ. 7. Teacheth vs to thinke vpon Gods graces performed of old, that thereby our faith may bee ſtrengthened to eſcape dangers. Verſ. 8. Teacheth, that all creatures are not able to ſtand before the preſence and maieſtie of God. Verſ. 9. Teacheth, that plentifulneſſe, and the meanes thereof, are all in Gods hands. Verſ. 10. Teacheth, that though the wicked haue a great portion of the earth in poſſeſſion, yet that the Lord hath properly prepared it for them that feare him, out of which though the Lord be pleaſed for the vpholding of a naturall life, to allow them ſome ſhare, yet neither is that to bee taken as a teſtimonie of his loue towards them, neither doe they reape good thereby, but increaſe ſinne and condemnation rather. Verſ. 11. Teacheth vs, that wee cannot haue our mouthes open to ſpeake, much leſſe to ſpeake well, till God giue both the matter and vtterance: alſo that the weakeſt meanes, as women, when God enableth them, ſhall bee ſufficient to expreſſe his praiſe. Verſ. 12. Teacheth, that neither multitude, ſtrength, nor authoritie, can preuaile againſt the Lord and his people, otherwiſe than he himſelfe ſeeth good. Verſ. 13. Teacheth, that the afflictions of the godly, doe no whit at all hinder the beautie of the godly, but rather are the inſtruments which God doth vſe to make them more glorious, which as it ſhould teach the godly comfortably to vndergoe their troubles, ſo ſhould it inſtruct the wicked to ceaſe from afflicting. Verſ. 14. Sheweth the comfort and holy reioicing of the faithfull, when God puniſheth their enemies deſeruedly. Verſ. 15. Setteth out the excellencie, beautie, and continuance of Gods Church. Verſ. 16. Teacheth, that all congregations, though outwardly they ſeeme garniſhed neuer ſo glorious and glittering, in reſpect of it, are nothing. Verſ. 17. Sheweth, that Gods power is inuincible, and his armies to performe his purpoſe, are innumerable. Verſ. 18. Sheweth, that God will triumph ouer all: the faithfull willingly and vnfainedly ſubiecting themſelues, and the other whether they will or no. Verſ. 19. Teacheth vs two things; firſt, to yeeld thanks to God for his mercies; ſecondly, that his goodneſſe towards vs neuer ceaſeth. Verſ. 20. Teacheth vs, that euen in the greateſt dangers, God deliuereth his children, to the end all glory might be giuen to him therefore. Verſ. 21. Sheweth, that the wicked enemies of his Church ſhall not long eſcape vnpuniſhed. Verſ. 22. Teacheth vs, that Gods promiſes of deliuerance, ſaluation, &c. are the grounds of our conſciences, which alſo wee muſt beleeue and looke vpon in our diſtreſſes, or elſe wee ſhall neuer comfortably vndergoe and ouercome. Verſ. 23. Declareth what great iudgements God will bring vpon the wicked, and all for his choſen peoples ſake. Verſ. 24. Teacheth, that though the vngodly haue had manifeſt demonſtrations of his power againſt them, and of his goodneſſe towards his owne people, yet they leaue not off to worke what miſchiefe they can againſt them. Verſ. 25. Teacheth all to be thankfull to God for victories atchieued through his goodneſſe. Verſ. 26. Teacheth all, but chiefly the faithfull, to praiſe God openly for his mercies. Verſ. 27. Teacheth that none, neither high nor low, ſhould bee exempted from praiſing of God, becauſe all haue taſted of his goodneſſe, and therefore great reaſon that all ſhould yeeld him praiſe. Verſ. 28. Teacheth vs to pray for the continuance and increaſe of Gods fauour towards vs, and the good things he hath begun in vs. Verſ. 29. Teacheth vs, that Gods fauour doth moſt plainly appeare in his Church: for which it beſeemeth all, yea, euen the higheſt to ſhew themſelues thankefull. Verſ. 30. Teacheth vs that wee may ſometimes pray againſt the multitude, the rage, the crueltie, the vnbridledneſſe and pride of the wicked, and namely, of thoſe that take pleaſure in continuall contention. Verſ. 31. Comprehendeth a plaine prophecie of the vocation of the Gentiles. Verſ. 32. Teacheth vs, to declare our ſelues ioifull and thankefull to God for his graces. Verſ. 33. Sheweth,

that

that God is a God of gouernment, maiestie, and power. Vers. 34. *Teacheth vs, that his gouernment, maiestie, and power, is made manifest both in heauen and in earth.* Vers. 35. *Teacheth vs, that God is terrible to his enemies, but comfortable and powerfull to and in his people: it teacheth vs also that for these and other graces of his bestowed vpon them, it behoueth them to shew themselues continually thankefull.*

PSALME 69.

Diuision. DAuid *being moued with great griefe, both inwardly and outwardly, praieth earnestly sometimes for himselfe, and sometimes against his enemies, alledging his owne miseries, and their malice, as it were, reasons to induce God to take pittie of him. And though it can hardly be diuided, yet me thinketh that the matters which it doth propound, may well bee brought to these heads: first* Dauid *sheweth his owne miserie and their malice, vers.* 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 19, 20, 21, 26. *Secondly, hee praieth for himselfe and against them, vers.* 1, 6, 13, 14, 15, 16, 17, 18, 22, 23, 24, 25, 27, 28. *Thirdly, hee gathereth comfort in his affliction, promising thankfulnesse and praise, shewing what good also shall come to others thereby, and namely to the faithfull, and this reacheth from vers.* 29. *to the end of the Psalme.*

Sense. The title of this Psalme is expounded before, *Psal.* 45.] *Saue me* [*i.* defend and deliuer me] *O God* [*q. d.* There is none besides thee that can doe it] *for the waters are entered euen to my soule.* [*i.* I am oppressed with most grieuous afflictions: and they so great, that I am as it were, wounded therewith to the heart, and in very great danger
2 of my life: for so I take the word *soule*, to bee vsed here.] *Vers.* 2. *I sticke fast in the deepe mire* [*viz.* so that I cannot get out; vnderstanding by *deepe mire*, the same which hee meant by *waters*, that is, extreme aduersitie, which did driue him to despaire almost, as it were] *where no stay is,* [this amplifieth his afflictions: *q. d.* I am in a bottomlesse pit or quauemire, whereof I shall be swallowed vp] *I am come into deepe waters,* [*i.* into most dangerous distresses and perils: for the more deepe the waters are, the more dangers wee thinke our selues commonly to bee in] *and the streames runne ouer mee.* [hee meaneth, that his afflictions were many, and very full of anguishes and troubles, euen as a man ready to bee drowned, and one past hope of recouerie.]
3 *Vers.* 3. *I am wearie of crying,* [*viz.* for helpe vnto God, because I see none come, and this the Prophet vttereth vnaduisedly in the corrupt passions and heat of his flesh] *my throat is drie,* [*viz.* with crying and calling] *mine eies faile* [*i.* the sight of mine eies decaieth, and they are become wonderfull dimme, see *Psal.* 31. 9. also *Psal.* 38. 10.] *whiles they wait* [*viz.* in faith and patience, notwithstanding these hastie speeches] *for my God* [*i.* for helpe and succour from him that hath promised, and
4 I haue found to be my God.] *Vers.* 4. *They that hate mee without cause* [*viz.* on my behalfe giuen them] *are more than the haires of mine head,* [*i.* infinite and innumerable, but he meaneth no doubt, that there are very great multitudes and numbers of them] *they that would destroy me* [*i.* take my life from me, and cut me off from being amongst men] *and are mine enemies falsly* [*i.* wrongfully, meaning the same matter that hee said before *without cause*] *are mightie* [*viz.* in subtiltie, power and practise] *so that I restored that* [*viz.* by suffering punishment, for the fault which I committed not:

which

which after ſome ſort may be called reſtitution] *which I tooke not.* [*viz.* from them, either by force, fraud, or any other way.] *Verſ.* 5. *Thou knoweſt my fooliſhneſſe,* [*i.* 5
that fooliſhneſſe which mine aduerſaries burthen mee withall: *q. d.* Thou knoweſt whether I be ſuch a one as mine enemies, by their wicked words publiſh me to be: ſo it is called his *fooliſhneſſe*, not becauſe hee had committed it, but becauſe they vniuſtly had laid it vpon him: and ſo muſt you vnderſtand theſe words] *my faults:* [*i.* wherewith they charge mee] *are not hid from thee.* [*viz.* becauſe nothing can bee hid from his knowledge and ſight: *q. d.* Thou knoweſt whether the things be true, yea or no, that they lay againſt me.] *Verſ.* 6. *Let them not that truſt in thee, &c. be aſhamed* [*viz.* 6
by doubting of thy mercie, or deſpairing of thy goodneſſe] *for me* [*viz.* by reaſon of the miſerie and poore eſtate that I am in: *q. d.* Let them not fall from thy maieſtie into diſtruſt, becauſe I ſeeme to be forſaken: whereby the Prophet teſtifieth his wonderfull loue towards others] *let not thoſe that ſeeke thee* [*i.* thoſe that pray thee, and call vpon thee, and that according to thy will reuealed in thy word. The word of *truſt* in the firſt part of this verſe, reſpecteth hope, and this word *ſeeking*, includeth praier: by which we ſee, that the faith of Gods children is not idle, becauſe it prouoketh them to pray vnto God] *be confounded through me* [this hath the ſame ſenſe, that theſe words *be aſhamed for me*, haue] *O God of Iſrael.* [*i.* of thy Church and faithfull people, as ſundry times before.] *Verſ.* 7. *For thy ſake* [*viz.* in following the vocation whereunto thou haſt called me] *haue I ſuffered reproofe,* [*viz.* of mine aduerſaries: vnderſtanding by that word, all the wicked ſayings and doings, which they had practiſed againſt him] *ſhame hath couered my face.* [by this ſpeech he meaneth either the abundance of reproaches which he had endured: *q. d.* I haue ſuſtained ſo many that I am euen full or laden therewith: or elſe he noteth the effect which thoſe reproaches and opprobries had wrought in him, *viz.* that they made him as it were for ſhame to hide his face: this latter I rather incline vnto, by reaſon of that which followeth in the Pſalme.] *Verſ.* 8. *I am become a ſtranger vnto my brethren,* [*i.* euen the deareſt friends 8
I haue, haue as it were, thruſt me out of their familiaritie, friendſhip and acquaintance] *and euen an alien* [*i.* as one that were vtterly vnknowne] *vnto my mothers ſonnes.* [ſee *Pſal.* 50. 20. hee meaneth nothing elſe, but that they who by nature were bound to loue him, did moſt hate and deſpiſe him, and therefore no maruell though other did ſo, ſo that he was as it were forſaken of all.] *Verſ.* 9. *For the zeale of thine houſe* 9
[*i.* the great and earneſt affection that I haue to maintaine thy honour and glory, and to vphold thy Church] *hath eaten mee,* [a notable metaphor, by which the Prophet ſheweth, that care and affection to promote Gods glory and Church, had euen as it were conſumed him: this is applied to Chriſt, *Ioh.* 2. 17.] *and the rebukes of them* [*i.* of the wicked] *that rebuked thee* [*viz.* vniuſtly and without cauſe: whereby the Prophet noteth the vilenеſſe of the vngodly, who ſpared not to load the Lord with reproaches] *are fallen vpon me.* [*i.* haue wounded me, euen as though they had beene directed againſt my ſelfe.] *Verſ.* 10. *I wept* [*viz.* Seeing all things ſo diſordered, 10
and the name of God ſo reproached] *and my ſoule faſted* [by *ſoule* he meaneth, either the body, as *Pſal.* 16. 10. or elſe the whole man, putting a part for the whole, faſting being an effectuall inſtrument to humble the ſame] *but that was to my reproofe.* [*q. d.* mine enemies did ſo much more mocke and deſpiſe me therefore.] *Verſ.* 11. *I put* 11
on ſacke alſo [*viz.* in ſigne of mourning, which was a common thing among the Iewes: ſee for this verſe and the other that went next before, *Pſal.* 35. 13.] *and I became a prouerbe vnto them.* [*i.* they made mee and my doings a by-word amongſt them: *q. d.* when they would note a contemptible perſon or thing, then they would name me and my matters.] *Verſ.* 12. *They that ſate in the gate* [*i.* the Iudges, Counſellors or Magiſtrates; whoſe order it was to ſit there, that the people might haue free acceſſe vnto them: ſee *Gen.* 34. 20. *Prou.* 22. 22.] *ſpeake of me* [*viz.* in mockerie, and ſcornfully] *and the drunkards ſang of mee,* [by *drunkards* hee meaneth thoſe that haunted the places of drunkenneſſe, as Tauerns, Ale-houſes, &c. And by *ſinging*, hee meaneth, that they made ſongs and ieſts againſt him: [*q. d.* all perſons both high and low contemne mee, and they vtter their reproaches, both publikely and priuatly.] *Verſ.* 13. *In an acceptable time* [*i.* in ſuch a time as it ſhall pleaſe thee to heare me: for 13

that time ſpecially is acceptable] *euen in thy multitude of thy mercie,* [*i.* I come to make my praier vnto thee, truſting in that, and not in any thing in my ſelfe : ſee *Pſal.* 51. 1.] *heare me;* [*i.* grant me my requeſt, as ſundry times before] *in the truth* [*i.* according to truth : the word *in,* being put for according] *of thy ſaluation* [*i.* of that deliuerance and ſuccour, that thou haſt promiſed to ſend mee, and all thoſe that truſt in
14 thee.] *Verſ.* 14. *Deliuer me out of the mire* [*i.* out of the afflictions wherein I am] *that I ſinke not,* [*viz.* vnder the burthen, or in the mire of thoſe troubles that I endure.] *and out of the deepe waters.* [ſee verſ. 2. This verſe and the next following, is
15 nothing but the ſame in ſenſe with verſ. 1. of this Pſalme.] *Verſ.* 15. *And let not the pit ſhut her mouth vpon me.* [by *pit* he vnderſtandeth the troubles and afflictions in which he was, and by *not ſhutting the mouth vpon him;* hee meaneth that he would not haue the multitude, nor the weight of his afflictions to ſwallow him vp: *q. d.* bring
16 to paſſe that I periſh not in this trouble and great croſſe.] *Verſ.* 16. *Heare me, O Lord,* [*viz.* in my praiers, and grant me my requeſts] *for thy louing kindneſſe is good* [*q. d.* I aske it for thy goodneſſe ſake onely, and hope to obtaine, becauſe in goodneſſe thou denieſt not thy children] *turne vnto mee* [*i.* make it appeare by effect, that thou haſt heard my praier, in giuing me ſuccour] *according to the multitude of thy tender mer-*
71 *cies.* [ſee *Pſal.* 51. 1.] *Verſ.* 17. *And hide not thy face* [*i.* thy fauour and goodneſſe] *make*
18 *haſte* [*viz.* to helpe me] *and heare me.* [*i.* grant me my requeſts and praiers] *Verſ.* 18. *Draw neere vnto my ſoule* [*i.* ſhew that thou haſt care of me and my life, and this hee ſpeaketh according to the feeling of the fleſh, for men thinke that God is farre from them, when they perceiue not his ſuccour and aid] *and redeeme it* [*viz.* from the rage and violence of the enemies] *deliuer mee* [*viz.* from dangers and diſtreſſes] *becauſe of mine enemies,* [*i.* not onely becauſe mine enemies doe aſſault me, but alſo leſt they ſhould reioice in my ouerthrow : or elſe that being ſet free, I may reioice ouer them.]
19 *Verſ.* 19. *My reproofe, my ſhame, and my diſhonor* [*i.* the reproofe, ſhame, and diſhonor which I beare and ſuffer: ſee verſ. 8. of this Pſalme: he vſeth three words ſignifying one thing, thereby to ſet out the greatneſſe of his reproach] *are before thee.* [*i.* naked
20 and open in thy ſight, as all other things are: ſee *Heb.* 4. 13.] *Verſ.* 20. *Reproofe* [*i.* the ſlanders and reproaches of mine enemies] *hath broken my heart,* [*i.* hath brought great griefe vnto me, and as it were, wounded me at the heart] *and I am full of heauineſſe,* [*viz.* by reaſon thereof, *i.* of their reproaches and backbitings] *I looked for ſome to haue pitie on me, but there was none* [*viz.* that would pitie me in my diſtreſſes] *and for com-*
21 *forters.* [*i.* I looked alſo for ſome to comfort me, but I found none at all.] *Verſ.* 21. *For they* [*i.* mine enemies] *gaue mee gall* [*i.* moſt bitter things, ſuch as were rebukes, taunts, &c.] *in my meat,* [*i.* in ſtead of my meat, meaning by *meat,* comfort] *and in my thirſt* [*i.* in my great afflictions, putting *thirſt,* or want of drinke, which is one for many] *they gaue me vineger.* [*i.* they added affliction to my affliction, noting by this manner of ſpeech, their hard-heartednеſſe, and that they did vnto him the worſt that poſſibly they could : and note that this which *Dauid* here ſpeaketh of himſelfe in figure, was plainly and according to the letter accompliſhed in our Sauiour Chriſt, as appeareth, *Mat.* 27. 48.] *Verſ.* 22. *Let their table* [meaning them that had deale ſo wickedly
22 and ill with him : by *table,* and other metaphors and ſimilitudes which he vſeth, hee meaneth all things that ſerue to this preſent life, and the commodities thereof. Hee meaneth, that all the good and proſperitie they haue, ſhould be turned to euill and torment vnto them : and this is the ſenſe generally : but let vs looke vpon it ſomewhat more particularly. By *table* wee may vnderſtand their dainties ſet vpon the table : and by theſe words] *be a ſnare before them,* [he meaneth, not onely in their ſight, but alſo to entangle and catch them : *q. d.* euen in the middeſt of their dainties, let them periſh : Nay, let their very dainties bee turned into deſtruction to them] *and their proſperitie, their ruine.* [*i.* let euen thoſe things that they ſuppoſe were wealth and defence vnto them, be their deſtruction and ouerthrow. *Dauid* wiſheth not this, but in reſpect that they were enemies to God and his Church, knowing alſo by the ſpirit of Prophecie, that the Lord had giuen them ouer, as alſo *S. Paul* himſelfe alledgeth this
23 place, *Rom.* 11. 9.] *Verſ.* 23. *Let their eies be blinded that they ſee not, and make their loines alwaies to tremble.* [by *eies* and *lomes,* principall parts of a man, wee may vnder-

ſtand

ſtand the whole man: or elſe thus, that the Prophet deſireth the blinding of them in their ſight, and the weakning of them in their loines, that ſo they might not bee able to hurt him: or elſe by wiſhing their *eies* to be blinded, he meaneth the depriuing of them of all reaſon and vnderſtanding, ſo that they may remaine without iudgement, as a blinde man doth without light: and by making *their loines alway to tremble*, hee vnderſtandeth the aſtoniſhing and weakning of their power and force: becauſe that in the loines and reines, mans ſtrength doth principally conſiſt.] *Verſ.* 24. *Powre* 24
out thine anger [*viz.* in great meaſure and abundance] *and let thy wrathfull diſpleaſure take them* [or elſe *take hold of them*, and that in ſuch ſort, that they may not eſcape: he deſireth the Lord to puniſh them moſt ſharply, euen as angrie folkes are wont to puniſh thoſe that are vnder their hands, and that they might bee deſtroied in the Lords wrath.] *Verſ.* 25. *Let their habitation* [*i.* not onely the place where they dwell, but 25
euen their very offices and functions: ſee *Act.* 1. 20] *be void*, [*viz.* by thy iuſt taking of them away from amongſt men] *and let none* [*viz.* of their ſeed and poſteritie] *dwell in their tents*. [*viz.* that they haue dwelt in: hee meaneth, that hee would haue them die without heire or iſſue.] *Verſ.* 26. *For they perſecute him whom thou haſt ſmitten*, 26
[*i.* chaſtiſed, and that with a fatherly correction] *they adde vnto the ſorrow of them whom thou haſt wounded*. [*viz.* with ſorrow: by all this he meaneth, that the wicked laid grieuous afflictions and puniſhments vpon thoſe, whom God in fatherly loue had chaſtiſed to humble them, and to bring them to amendment.] *Verſ.* 27. *Lay iniquitie* 27
[*i.* puniſhment for iniquitie; which is called *iniquitie*, not that it is ſo, but becauſe the wicked ſo eſteeme] *vpon their iniquitie* [*q. d.* plague them and puniſh them throughly for their ſinne] *and let them not come into thy righteouſneſſe*. [*i.* let them neuer performe ſuch holineſſe of life as thou alloweſt, or elſe let them not be reckoned amongſt ſuch righteous perſons as thou accepteſt, putting *righteouſneſſe* for righteous men: this latter ſeemeth to be the better ſenſe, by reaſon of that which followeth.] *Verſ.* 28. 28
Let them be put [*i.* vtterly blotted] *out of the booke of life* [by this he vnderſtandeth the eternall counſell of God, by which he ordaineth and predeſtinateth his owne to ſaluation, according to his good pleaſure, he meaneth not that euer they were written there for good, but becauſe they were hypocrites, and ſo ſeemed to be elected, hee praieth the Lord to make it knowne vnto all, that they are not of the number of his elect, neither written in their Catalogue: and all this hee ſpeaketh according to man, as though God kept a booke of names: ſee *Exod.* 32. 32. *Phil.* 4. 3.] *neither let them be written with the righteous*. [*i.* let them not be accounted, numbred, or eſteemed as they, or with them.] *Verſ.* 29. *When I am poore* [*i.* contemned and deſpiſed of men, as com- 29
monly poore people are] *and in heauineſſe* [*viz.* by reaſon of mine oppreſſions on euery ſide] *ſhall exalt me*. [*viz.* into a high and ſure place, where I ſhall be free from the force and rage of mine enemies.] *Verſ.* 30. *I will praiſe* [*viz.* when I ſhall be deliue- 30
red] *the name of God* [*i.* his might, maieſtie, power, goodneſſe, &c. as *Pſal.* 20. 1.] *with a ſong* [*viz.* apt, meet, and made for that purpoſe] *and magnifie him* [*i.* extoll and ſet him forth] *with thankſgiuing* [*viz.* for his louing kindneſſe and mercie toward me.] *Verſ.* 31. *This* [*viz.* praiſe and thankſgiuing for his benefits] *ſhall pleaſe the Lord* [*i.* be 31
acceptable in his ſight] *better than a young bullocke that hath hornes and hoofes*. [*i.* which is apt and meet for his age to be offered in ſacrifice: meaning thereby alſo any other beaſt whatſoeuer, which the Lord had commanded to be offered.] *Verſ.* 32. *The hum-* 32
ble [*i.* the good and godly people that are afflicted in the world] *ſhall ſee this*, [*viz.* iudgement of God vpon the wicked, and mercie to his owne children] *and they that ſeeke God* [*i.* thoſe that profeſſe his religion, and call vpon his name, as verſ. 6. of this Pſalme] *ſhall be glad*, [*viz.* for the execution and performance of that iudgement and mercie] *and your heart ſhall liue*. [hee ſuddenly changeth the perſon, directing his ſpeech to the afflicted ones: *q. d.* you, that for the greatneſſe of my calamitie, and your owne miſerie, ſeemed as if were to be wounded at the heart, ſhall haue ſuch great ioy, that you ſhall ſeeme as it were to bee reſtored from death to life.] *Verſ.* 33. *For the* 33
Lord heareth the poore [*i.* graunteth them that are afflicted, their petitions and requeſts] *and deſpiſeth not* [*i.* doth not onely not neglect, but very greatly regarde and highly

eſteemeth] *his priſoners* [*i.* thoſe that ſuffer impriſonment, or any manner of calamitie,
34 for the maintenance of his truth and cauſe.] *Verſ.* 34. *Let heauen and earth praiſe him*, [*viz.* after their manner and kinde, and in ſuch ſort as hee enableth them] *the ſeas and all that moueth in them* [he exhorteth the creatures to praiſe the Lord: but all that is done to prouoke man to the ſame, for the wonderfull goodneſſe of God to-
35 wards his people.] *Verſ.* 35. *For God will ſaue* [*i.* not onely deliuer from dangers, but bring to eternall reſt] *Sion*, [*i.* his Church, as *Pſal.* 51. 18.] *and build the Cities of Iudah.* [*viz.* which were decaied and throwne downe by the force of the aduerſaries: he meaneth by theſe ſpeeches, that God will haue a care ouer his whole Church, and the particular congregations thereof] *that men may dwell there* [*i.* in the Church]
36 *and haue it in poſſeſſion.* [*viz.* from the ſtirres and troubles of the vngodly.] *Verſ.* 36. *The ſeed alſo of his ſeruants* [*i.* the godly and their poſteritie, who are Gods ſeruants] *ſhall inherit it* [*i.* the Church, and the graces that God ſhall beſtow vpon the ſame, meaning, that they ſhall bee made partakers of all good things] *and they that loue his name* [*i.* feare his maieſtie, and ſerue him according to his will reuealed in his word] *ſhall dwell therein.* [*i.* in the Church and congregation of God.]

Doctrine. Verſ. 1. *Teacheth vs in time of great griefe, to flee to God for ſuccour: who, if hee helpe not, none elſe can or will.* Verſ. 2. *Sheweth, that the more troubles we endure, the more need haue we to draw nigh to God by praier.* Verſ. 3. *Teacheth vs, though we haue praied long, yet neuer to leaue off till God grant our requeſts: for God is ſometimes pleaſed to with-hold his hand, that ſo hee might the better prouoke vs to his dutie.* Verſ. 4. *ſetteth out the multitude, power, and oppreſſion of the vngodly, not as to diſmay vs, for they are but fleſh, and their breath is in their noſtrils, but to teach vs to denie our ſelues, and to hang wholly vpon God for deliuerance.* Verſ. 5. *Sheweth, that we need not much to regard what men ſay of vs, ſo that wee haue a cleare conſcience before the Lord: for if God iuſtifie vs, what need wee care who condemne?* Verſ. 6. *Teacheth vs two things; firſt, the care that wee ſhould haue to pray for other men, that they fall not from God through our afflictions: ſecondly, that other mens troubles ſhould not cauſe vs to reuolt from the truth.* Verſ. 7. *Teacheth, that it is good to ſuffer for a good cauſe.* Verſ. 8. *Sheweth, that in afflictions both friends and kinſfolks doe many times forſake thoſe to whom they are bound: and yet if God take vs vp and ſticke to vs, we loſe nothing.* Verſ. 9. *Teacheth vs to be earneſtly moued for God and his glory.* Verſ. 10. *Sheweth the miſchieuous nature of the wicked, who miſ-conſter euery good thing that the godly doe: and yet Gods children muſt not ceaſe from well-doing for all that.* Verſ. 11. *Teacheth vs, not to leaue off mourning, when mourning is required, though the wicked deride vs for it.* Verſ. 12. *Teacheth vs, that all for the moſt part, high and low, good and bad, as wee ſay, are enemies to Gods children.* Verſ. 13. *Teacheth vs, firſt, to come to God by praier in the time of our need: ſecondly, to doe it, hauing a truſt in his abundant mercie: and thirdly, to cleaue for the ſtrengthening of our praiers to the truth of Gods promiſes.* Verſ. 14. *Teacheth vs, to craue deliuerance out of troubles at Gods hands, who onely can and will performe the ſame for vs.* Verſ. 15. *Teacheth vs, the more that afflictions are multiplied, the more earneſtly to call vpon God.* Verſ. 16. *Our praiers muſt bee grounded vpon the wonderfull and vnſpeakable mercies of our God towards vs: for otherwiſe how can we haue any hope to ſpeed?* Verſ. 17. *Teacheth vs, that the feeling of Gods fauour is no ſmall comfort in the time of our afflictions.* Verſ. 18. *Teacheth vs to pray for deliuerance, and that leſt the enemies inſult ouer much.* Verſ. 19. *Teacheth vs, that it is no ſmall comfort to vs, that God knoweth vs and our afflictions, and our aduerſaries and their dealings, looking vpon vs with a cheerfull and amiable countenance, notwithſtanding his hand vpon vs: and beholding them in much wrath and great diſpleaſure.* Verſ. 20. *Teacheth vs, that it is no new thing that the godly are many times deſtituted of thoſe helps which they made account of, God ſometimes pulling them from them, that ſo they might the more relie vpon him.* Verſ. 21. *Teacheth vs, that the wicked are void of bowels of compaſſion, adding affliction to miſerie.* Verſ. 22. *Teacheth, that the wicked through Gods iuſt iudgements, may many times bee ſnared in their pleaſure and proſperitie.* Verſ. 23. *Teacheth, that God ſundry times in iuſtice, deprineth them of all iudgement,*

and

and taketh from them all strength and courage. Vers. 24. *Sheweth, that the wicked are not able to escape Gods wrath and displeasure.* Vers. 25. *That God also sometimes leaueth them childlesse.* Vers. 26. *Setteth out the hard-heartednesse of the vngodly, who neuer pitie any, though in neuer so great miserie.* Vers. 27. *Teacheth, that Gods iudgements many times doe ouertake the wicked in their transgressions.* Vers. 28. *Sheweth, that hypocrites are not within the compasse of Gods election, howsoeuer they be admitted to the outward societie of the Church.* Vers. 29. *Teacheth, that God is all in all for his, to deliuer them from distresse.* Vers. 30. *Teacheth vs to praise and thanke God for his benefits bestowed vpon vs.* Vers. 31. *Teacheth vs, that spirituall seruice is more acceptable to God, than all outward sacrifices whatsoeuer.* Vers. 32. *Teacheth vs, that great pleasure shall come vnto Gods children, by consideration of the blessings that hee bestoweth vpon some of them.* Vers. 33. *Teacheth vs the wonderfull prouidence and care that God hath ouer those that suffer any thing for his cause: hee numbring their haires, and putting their teares into a bottle.* Vers. 34. *Sheweth, that if dumbe creatures must praise the Lord, much more the reasonable are bound to it, and amongst them, those that he accounteth as his sonnes and seruants, who are bound thereto the more, not onely because they haue receiued more benefits, but greater light, yea, greater graces of the spirit, for the doing of that dutie.* Vers. 35. *Teacheth not onely Gods care and loue for his Church, but that in the middest of all miseries he will haue a people that shall continually call vpon him in spirit and truth.* Vers. 36. *Sheweth, that incorporation into the Church appertaineth vnto the faithfull, and their posteritie after them, and that therefore as wee should thanke God for our owne fauours, so we should hope well of our religious seed.*

PSALME 76.

THis Psalme seemeth to bee the same both in words and matter almost with the last part of Psalme 40. from vers. 13, to the end of the Psalme: whither it shall be good to looke backe againe, for the more plaine sense and vnderstanding thereof: and yet notwithstanding, some thing shall bee said here. First, the Psalme it selfe may fitly bee diuided into two parts: viz. first, the Prophet maketh praier for himselfe, that hee may speedily bee deliuered out of his dangers, and this is comprehended in the first and last verses of this Psalme. Secondly, hee praieth for the ouerthrow of the wicked, and for the prosperitie of those that loue the Lord: and this is comprehended in vers. 2, 3, 4. Diuision.

The title is expounded before, *Psal.* 4. and *Psal.* 38. in the titles thereof.] *Vers.* 1. *O God, haste thee to deliuer me.* [*viz.* from the dangers and enemies, which doe as it were ouerwhelme mee] *make haste to helpe mee* [*viz.* out of this distresse wherein I am.] *Vers.* 2. *Let them be confounded* [*viz.* among themselues, and in their owne vnderstandings] *and put to shame* [*viz.* euen in the light and presence of men, before whom they thinke to attaine great glory, in banding themselues against mee] *that seeke my soule,* [*i.* my life, *viz.* to destroy it, and take it away] *let them be turned backward* [*viz.* as men discomfited in warre, that flie before their enemies] *and put to rebuke* [*viz.* openly, and before others] *that desire mine hurt.* [*viz.* either secretly within them, or openly by words and wishing.] *Vers.* 3. *For a reward of their shame* [*i.* as a iust recompence of that shame and ignominie, which they thought to bring vpon me] *which said* [*viz.* when I was in trouble] *aha, aha.* [*i.* did outwardly by words and countenance Sense. 1 2 3

4 testifie, the great ioy they had conceiued for mine affliction.] *Vers.* 4. *But let all those that seeke thee* [*i.* call vpon thee in their afflictions, and that according to the rule of thy will, set forth in thy word] *bee ioifull and glad in thee* [*i.* for thee, thy power and great works, that thou performest on their behalfe] *that loue thy saluation* [*i.* like of, allow, and wish for the great deliuerances that thou bestowest vpon thy people.]

5 *Vers.* 5. *Now I am poore and needie.* [*i.* I am destitute of aid, helpe and succour] *make haste to me,* [*i.* to deliuer or helpe me, as vers. 1. of this Psalme] *thou art mine helper* [*viz.* in time of danger and distresse, and that word, *thou*, importeth as much, as if he should say, thou alone] *and my deliuerer* [*viz.* out of affliction and trouble] *make no tarrying.* [*i.* delay not, or put not off to helpe me.]

Doctrine. Vers. 1. *Teacheth vs, that in extremitie of danger, praier to God is a notable refuge.* Vers. 2. *Teacheth vs, first that we may sometimes pray against the vngodly, specially if we consider them not as our owne, but as Gods enemies: secondly, it painteth out the mischieuous minds and nature of the wicked: from whom wee can looke for no better than that that is within them: thirdly, it teacheth vs, not so much as to wish euill, much lesse to doe euill to Gods children: because he taketh the iniurie offered them, as if it were done to his owne person.* Vers. 3. *Sheweth, that God can and will sometimes in his iudgement, bring that shame vpon the wicked, that they had imagined against the good: also it teacheth vs not to reioice in the miseries and afflictions of others: specially of the Saints and seruants of God: for as it argueth hard heartednesse in respect of men, so it bewraieth want of feeling of the communion of Saints before God, and in our selues.* Vers. 4. *God and his goodnesse is the only matter of mirth and ioy to his children: also Gods children must alwaies praise God, and bee thankefull to him for his blessings vpon them.* Vers. 5. *Teacheth vs, that the more we are in distresse, the more earnest wee ought to bee with the Lord in praier, alwaies taking heed that we prescribe him not a time, for hee seeth and knoweth what is better for vs than we our selues, yea, in good time he will performe it for vs, and therefore we should not limit or bound him.*

PSALME 71.

Diuision.  *His Psalme may bee diuided into two parts. In the first part, the Prophet praieth for himselfe, strengthening the faith of his praier in the assured promises of God, and the particular experience of excellent deliuerances, that God euen from his youth had done for him: and this reacheth from vers. 1. to the end of the 12. In the second part, hee praieth earnestly against his enemies, assuring himselfe that God will ouerthrow them, and giue him deliuerance, for which he promiseth to yeeld hearty praise and thanksgiuing to the Lord, and this part reacheth from vers. 13. to the end of the Psalme.*

Sense. This Psalme hath no title: but it is very likely that *Dauid* made this Psalme when hee was old, and fled from the face of his sonne *Absolom*, both which may bee gathered by plaine words and circumstances in this Psalme. *Vers.* 1. *In thee, O Lord, I trust,* [*viz.* alone, and in none other] *let mee neuer bee ashamed.* [which I shall bee, if I bee frustrated of that hope I haue in thee.] *Vers.* 2. *Rescue me* [*viz.* from the rage of mine enemies] *and deliuer mee* [*viz.* from the perils and dangers wherein I am] *in thy*

thy righteouſneſſe, [*i.* according to thy goodneſſe, faithfulneſſe, and truth which thou haſt promiſed to thine, and doeſt then make manifeſt when thou doeſt deliuer them] *incline thine eare vnto me* [*viz.* praying vnto thee: bowing of the eare is in this place attributed to God according to man: for men, if they minde to be familiar and yeeld to ſuits, will eaſily bow their eares to ſuch as ſue to them] *and ſaue me,* [*i.* deliuer me from danger and diſtreſſe.] *Verſ.* 3. *Be thou my ſtrong rocke* [*i.* my aſſured protection and defence. In the land of *Canaan* there was great ſtore of rockes, into which the people ſundry times conuaied themſelues for feare of the enemies, and according to this he ſpeaketh] *whereunto I may alway reſort,* [*i.* continually flie, both in proſperitie and aduerſitie] *thou haſt giuen commandement* [*viz.* not onely to thine Angels, but alſo to the reſt of all thy creatures, that they ſhould bee thy effectuall inſtruments and meanes] *to ſaue me,* [*viz.* in danger, and from diſtreſſe] *for thou art my rocke and my fortreſſe.* [ſee *Pſal.* 18. 2.] *Verſ.* 4. *Deliuer me, O my God, out of the hand* [*i.* from the power and force] *of the wicked,* he meaneth indeed *Abſalom* as the chiefe, but yet ſo, that he comprehendeth vnder him, all thoſe that tooke part with him in that conſpiracie.] *Verſ.* 5. *For thou art* [*viz.* and none other] *mine my truſt* [*i.* hee in whom I haue truſted] *from my youth.* [*i.* from the time of my birth as it were, vntill this houre: ſee *Pſal.* 22 9, 10.] *Verſ.* 6. *Vpon thee haue I beene ſtaied from the wombe,* [*i.* thou haſt maintained, ſuſtained, and vpheld mee from the time of my conception and birth] *thou art he that tooke me out of my mother's bowels,* [*i.* by thy prouidence, appointment and power, was I borne into the world] *my praiſe* [*i.* the praiſes that I ſhall yeeld] *ſhall be alwaies of thee.* [*i.* thou ſhalt be the matter of them. He meaneth thus much: that for as much as no part of his life, neither his conception, birth, infancie, child-hood, &c. was void of Gods benefits, but that he did continually furniſh him as it were, with new matters and occaſions to praiſe him, that therefore he would without ceaſing glorifie his name.] *Verſ.* 7. *I am become as it were a monſter,* [this word muſt not be taken here in the ill part, and therefore would rather be turned, *wonder,* but in the good part, meaning that God had in ſuch great truth and power defended him, that by the example, which God in him had ſhewed vnto them, many were drawne on to truſt in God: and that this is indeed the very ſignification of the Hebrew word (howſoeuer it haue beene otherwiſe here tranſlated) all the places of Scripture, wherein it is vſed, and attributed to perſons, doe ſufficiently proue it] *but thou art my ſure truſt.* [*i.* ſuch a one, as neuer faileth me, I truſting ſtedfaſtly in thee.] *Verſ.* 8. *Let my mouth be filled with thy praiſe, and with thy glorie euerie day.* [*i.* deale ſo graciouſly with me, that I may haue nothing in my mouth, *i.* in my daily ſpeech, but thy benefits, giuing continually praiſe and glorie vnto thee for the ſame. By wiſhing to haue his mouth filled, he meaneth plentifulneſſe and abundance: and by *euery day,* he vnderſtandeth continuance in the ſame, *viz.* in yeelding praiſes and glory due vnto God for his graces.] *Verſ.* 9. *Caſt me not off* [*viz.* from thee and thy fauour] *in the time of age* [hee meaneth old age, which is full of great infirmities and bodily weakneſſes] *forſake me not* [*i.* leaue me not to my ſelfe, void of thy helpe] *when my ſtrength faileth.* [*i.* when the naturall vigor and force of my bodie decaieth: not that *Dauid* truſted therein any whit at all, but rather praieth God to continue, as fauourable vnto him in his youth, ſo mercifull vnto him in his old age; to the which that he might the more effectually induce the Lord, he ſetteth before him his old age and weakneſſe, euen as one that hath great need of his aid and ſuccour.] *Verſ.* 10. *Mine enemies ſpeake of me* [*viz.* contemptuouſly and deſpightfully, reioycing greatly in this, that I ſeeme to be forſaken of thee] *and they that lay wait* [*viz.* cloſely and diligently] by all the meanes they can [*for my ſoule,* [*i.* for my life, to take it from me] *take their counſell together.* [the truth of this appeareth, 2 *Sam.* 16. *verſ.* 20, &c. Alſo 2. *Sam.* 17. *verſ.* 1, 2, &c.] *Verſ.* 11. *Saying, God hath forſaken him,* [*i.* deſtituted him of aid and comfort] *purſue* [*viz.* with the power you haue] *purſue and take him* [now while you haue time, theſe are either the words of them that conſulted together, noting the eaſie diſpatch that they might make of him: or elſe the words of ſome Captaines to their Souldiers, incouraging them to the ſpeedie purſuit of *Dauid* and his apprehenſion]

for

for there is none [*viz.* either in heauen or earth] *to deliuer him.* [*viz.* out of our hands,
12 we haue him in such a straight.] *Vers.* 12. *Goe not farre from mee* [*viz.* either in
with-holding or in denying me thy full aid and succour] *my God, haste thee to helpe me.*
13 [see *Psalme* 70. *vers.* 1, 5.] *Vers.* 13. *Let them be confounded* [see *Psal.* 70. 2.] *and
consumed* [*i.* come to nought, both they and their imaginations] *that are against my
soule,* [*i.* my life, as sundry times before] *let them be couered* [*viz.* as with a garment,
meaning thereby the great shame and confusion that should fall vpon them] *that
seeke mine hurt.* [*i.* that endeuour to doe me mischiefe.] *Vers.* 14. *But I will wait* [*i.*
14 looke for helpe and succour from thee, and that in hope and patience] *and will praise
thee more and more.* [*viz.* because thou ministrest more and more arguments of praise
15 vnto mee, by the particular deliuerances that thou doest bestow vpon me.] *Vers.* 15.
My mouth shall daily rehearse [*i.* continually speake of] *thy righteousnesse* [*i.* that
righteousnesse which thou exercisest towards the vngodly in punishing them] *and
thy saluation,* [*i.* the helpe and deliuerance that thou performest to thine when they
are oppressed. Some stretch the word *righteousnesse* further, as that it should com-
prehend also Gods assured goodnesse in sauing his: and that he ioyneth them both
together, because wee cannot else-where be certainly assured, but in this, that in as
much as God is iust and righteous, he maintaineth those that are his] *for I know not
the number.* [that word, *for*, would better be rendred though: for here is a modest
correction of his former speech: *q. d.* I will declare vnspeakable things, not according
to their excellencie, but according to the slender abilitie that thou hast bestowed vp-
on mee, I will doe my endeuour to set forth thy iustice and saluation, though I must
needs confesse that thy iudgements exercised vpon the wicked, and thy mercies to-
wards thy children, neither are knowne to me, neither can I reckon them: see *Psal.*
16 40. 5.] *Vers.* 16. *I will goe forward* [*q. d.* notwithstanding that great difficultie
before alledged, that I know not the number, yet I will proceed to speake of them, and
that] *in the strength of the Lord God,* [*i.* assisted and aided with strength and abilitie
from him, to the performance thereof, which I am not able to doe of my selfe] *and will
make mention of thy righteousnesse* [*i.* speake of with my mouth and lips, as before,
vers. 15.] *euen of thine onely.* [*viz.* and of no others: *q. d.* that is sufficient, and more
17 than I can doe.] *Vers.* 17. *O God, thou hast taught me* [*viz.* by thy iudgements vpon
others, and thy benefits towards me; hee meaneth, that God had instructed him in
his iustice, and in his saluation by those meanes, and had giuen him plaine demonstra-
tions and euident proofes thereof: and that] *from my youth,* [*i.* from the time of his
birth, as vers. 6. of this Psalme] *therefore I will tell* [*i.* speake openly and freely] *of thy
18 wondrous workes.* [*i.* in respect of man, as *Psal.* 40. 5.] *Vers.* 18. *Yea euen vnto mine old
age and gray head,* [*i.* euen vntill I come to bee very old, vsing *gray head*, or *haires*, a
signe of great age, for old age it selfe, as *Leuit.* 19. 32. *Gen.* 42. 38. This verse may either
be ioyned to that that goeth before, as it is in the *Geneua* Text with a comma: *q. d.* thou
hast taught me from my youth vntill now, yea euen vntill that I am very aged: or else
read by it selfe thus, taking away the colon in the middle of this verse thus: *yea euen
vnto mine old age and gray head forsake me not: q. d.* as thou hast continued mercifull and
fauourable to me heretofore, so I pray thee leaue me not till I come, euen to extremity
of old age, as it were, yea euen vntill I haue declared, &c. as it followeth in this verse:
and this reading and sense I doe approue as most fit] *vntill I haue declared* [*i.* made ma-
21 nifest, and set out both by deeds and words] *thine arme* [*i.* thy most great workes and
mightie power, and so is it expounded in the words following] *vnto this generation*
[*viz.* which is yet present and aliue] *that shall come.* [*viz.* after these, meaning that he
19 would labour to publish it to posteritie.] *Vers.* 19. *Thy righteousnesse, O God, I will
exalt on high,* [*i.* greatly praise the same, because thou hast giuen mee particular triall
11 thereof] *for thou hast done great things* [*i.* thou alone, without the help and assistance
of any other] *O God, who is like vnto thee?* [*viz.* either amongst the Gods, as *Psalme*
86. 8. or else in heauen and earth, as *Psalme* 73. 25. and this question sheweth, that
20 none is any manner of way comparable with him.] *Vers.* 20. *Which hast shewed mee*
[*i.* madest me to see and feele] *great troubles and aduersities,* [*viz.* both inwardly

and

and outwardly] *but thou wilt returne* [*viz.* from afflicting me, to thy accuſtomed loue and fauour, as *Pſal.* 6. 4.] *and reuiue me,* [who was as it were almoſt dead through ſorrow and griefe : *q. d.* thou wilt refreſh me, and as it were call me backe from death to life] *and wilt come againe* [*viz.* after this departure and long abſence of thine from me] *and take me vp* [*viz.* ſafe and ſound] *from the depth of the earth.* [*i.* from very great troubles and extreme dangers.] *Verſ.* 21. *Thou wilt increaſe mine honour* [which by the conſpiracie and rebellion of my ſonne *Abſalon,* was for a time laid as it were in the duſt, ſee *Pſal.* 3. 3.] *and returne* [*viz.* vnto me, being pleaſed with me againe] *and comfort me.* [*viz.* with that comfort that belongeth to thine, which none can take from them.] *Verſ.* 22. *Therefore will I praiſe thee,* [he concludeth with promiſe of thankſgiuing : *q. d.* I will not be vnthankfull to thee for thy mercies, though I cannot bee ſo thankfull as I ſhould or would] *for thy faithfulneſſe* [*i.* iuſt performance of thy promiſes made to me] *vpon inſtrument and violl,* [he alludeth to the manner of that age, and preſcribeth not a rule for vs vnder the Goſpell, as ſome imagine] *O holy one of Iſrael.* [*i.* O God, as *Pſal.* 78. 41. Now he is called the *holy one of Iſrael,* becauſe that all the ſanctification that either that people or his Church haue, they haue it from that one alone, who ſanctifieth all thoſe that be his.] Verſ. 23. *My lips will reioyce, when I ſing vnto thee,* [the Prophet in theſe words expreſſeth the great delight, that not onely his lips, but that all the parts and members of his outward man ſhall take in praiſing the Lord : by *lips,* one part, vnderſtanding all the reſt] *and my ſoule* [*i.* his inward affection, and all that is within him, as *Pſal.* 103. 1.] *which thou haſt deliuered.* [*viz.* from moſt dangerous diſtreſſes, yea from death it ſelfe.] *Verſ.* 24. *My tongue alſo ſhall talke of thy righteouſneſſe daily,* [*i.* I will inforce my ſelfe continually to ſpeake of thy righteouſneſſe, ſee verſ. 15, 17. of this Pſalme] *for they are confounded and brought vnto ſhame that ſeeke my hurt.* [ſee *Pſalme* 70. 2. alſo verſ. 13. of this Pſalme.]

21 22 23 24

Verſ. 1. *Teacheth vs to hang vpon God onely, how great ſoeuer our griefes and dangers be : yea the greater they are, the more ſtedfaſtly ſhould we depend vpon him, becauſe that if without him the leaſt will ſwallow vs vp, how much more eaſily ſhall the continuall waues and flouds of our afflictions ?* Verſ. 2. *Teacheth, that Gods faithfull promiſes made vnto vs, or performed vnto vs, ought to bee the grounds of our ſupplications and praiers.* Verſ. 3. *Setteth out what great care God hath ouer his people, and what ſafetie and aſſurance they are in that bee vnder his protection : which ſhould cauſe them either to contemne, or ſmally to eſteeme the proud and cruell boaſtings of the wicked.* Verſ. 4. *Teacheth vs to pray for deliuerance from miſchieuous men and cruell perſons.* Verſ. 5. *Teacheth vs, that God muſt bee truſted vnto and hung vpon all the daies of our life.* Verſ. 6. *Teacheth vs, that all that we haue, we haue from God, our being, birth, &c. and that we ought therefore continually to praiſe him.* Verſ. 7. *Howſoeuer men wonder at vs or deſpiſe vs, ſo that God be on our ſide, we need not greatly care.* Verſ. 8. *Teacheth vs to pray to God for the continuance and increaſe of his goodneſſe towards vs, and that not for our owne profit and eaſe, but that he may thereby be more and more glorified of vs.* Verſ. 9. *Teacheth, that the more weake and feeble we are, the more we ſtand in need of Gods helpe, and to craue it by praier.* Verſ. 10. *Sheweth, that the wicked conſult, and ſpeake againſt the good.* Verſ. 11. *Sheweth, that the wicked make ſure account of that many times which they are furtheſt off from, God giuing them ouer into ſuch bold imaginations, that ſo hee might the better bring them to their ruine and deſtruction.* Verſ. 12. *Teacheth, that Gods preſence is ſufficient to ſtrengthen his people, and to diſcomfit their enemies.* Verſ. 13. *Teacheth, that to wiſh hurt to any, much more to Gods children, and to ſeeke the accompliſhment of it, are grieuous ſinnes.* Verſ. 14. *Teacheth, that patience in affliction and thankeſgiuing are neceſſarie and meet for Gods children.* Verſ. 15. *Teacheth vs the right vſe of our mouth, viz. when it is occupied in rehearſing Gods goodneſſe.* Verſ. 16. *Teacheth vs, that though to Godward we cannot doe ſo much as we ſhould or would, yet we ought to indeuour the performance of that, that he ſhall enable vs vnto.* Verſ. 17. *Teacheth, that the experience of Gods mercies ſhould bring forth in vs theſe two effects : firſt, continually*

Doctrine.

to hang vpon him: secondly, to praise and publish his great power and goodnesse. Vers. 18. *Teacheth what a care we should haue to conuay as it were, Gods glorie ouer to all posteritie.* Vers. 19. *Teacheth vs, that none is comparable with God.* Vers. 20. *Teacheth, first that all afflictions come to passe by Gods prouidence and appointment: and that therefore we should the more comfortably beare them: Secondly, that he graciously deliuereth his from their greatest dangers.* Vers. 21. *Teacheth vs to be certainly assured of Gods fauour and goodnesse towards vs.* Vers. 22. *Teacheth vs earnestly to praise God for his benefits, and to inforce our selues thereto, by all the lawfull meanes we can.* Vers. 23. *Teacheth vs, that all our parts, both inward and outward, should bee readie to praise the Lord.* Vers. 24. *Teacheth vs, that though the enemies of Gods people prosper a while, yet their end without repentance will be shame and confusion of face.*

PSALME 72.

Diuision. THis Psalme may be diuided into three parts. *In the first, the Prophet* Dauid *praieth to God for himselfe and his sonne* Salomon, *that they in their kingdome may be directed by him, which the Lord graciously performing, he sheweth what good shall come to the whole land thereby, from verse 1. to the end of the 8. In the second, he prophesieth of the inlargement of the kingdome, by subduing many people vnto it, and of the great plentie that shall be therein: all which is but a figure of Christs kingdome: and this reacheth from verse 9. to the end of the 17. In the third part is compriſed a notable praise that the Prophet yeeldeth vnto the Lord for his power and goodnesse, from verse 18. to the end of the Psalme.*

Sense. The Title, *A Psalme of* Salomon, [*i.* concerning him, or on his behalfe, and not
1 as though he were the Writer or Penner thereof.] *Vers. 1. Giue thy iudgements to the King,* [*i.* instruct the King with the spirit of wisdome and vprightnesse, that hee may rightly gouerne the people committed to him, according to such lawes and ordinances as thou hast prescribed] *and thy righteousnesse* [*i.* such righteousnesse as thou alloweſt, he setteth these two words, *iudgements* and *righteousnesse*, against the tyrannous abusing of kingly authoritie] *to the Kings sonne.* [*i.* the Kings posteritie, but
2 chiefly *Salomon.*] *Vers. 2. Then* [*viz.* when thou shalt giue him these graces] *shall he iudge* [*i.* conduct and gouerne] *thy people* [*i.* the people that thou hast chosen to bee a people to thy selfe] *in righteousnesse,* [*i.* faithfully, truly, and vprightly] *and thy poore* [*i.* such as are afflicted for thy cause: or else those whom thou hast humbled: and he speaketh specially of these, because that for their defence Kings haue the sword put into their hands] *with equitie.* [*i.* iust and vpright iudgement, rendring to euery one according
3 to their behauiour.] *Vers. 3. The mountaines* [*i.* after some, *the most barren places*: others, because the land of *Iudea* was full of mountaines, vnderstand by *mountaines*, the whole land: whatsoeuer it is, the Prophets meaning is this, by this similitude taken from the plentifulnesse of the earth, to note that no corner or quarter of the land shall be found void of Gods blessing] *shall bring peace* [*i.* shall yeeld or bring forth store and plentie of all manner of blessings: for so doe the Hebrewes vse this word, as is to bee seene in many places of Scripture] *by iustice.* [*viz.* rightly administred, he meaneth that the Kings good gouernment shall be a meane to bring all prosperitie

vpon

vpon the whole land.] *Vers.* 4. *He shall iudge* [*viz.* vprightly] *the poore of the people,* [who most commonly are trodden vnder feet] *he shall saue* [*i.* deliuer, *viz.* from the oppressor and cruell man] *the children of the needie,* [*i.* most needie persons, for the Father being needie, the childe can hardly be rich: he meaneth, that those that haue no helpe or succour, but lie as a prey to the rich of the world, shall be reuenged of, and deliuered from the hands of their enemies] *and shall subdue* [*viz.* vnder his feet, but yet through iustice and equitie] *the oppressor.* [*i.* all oppressors, vnderstanding by one, all.] *Vers.* 5. *They* [*i.* the people so gouerned] *shall feare thee* [*i.* shall carrie a certaine louing reuerence and obedience vnto thee: and this may be referred, either to God or to the King: if we referre it to God, then it is a sudden change of the person, shewing what fruits shall come by a holy gouernment, to wit, that the people shall embrace Gods true religion and seruice. If we refer it to the King, then he sheweth what louing and obedient people he shall haue that ruleth well; but I rather allow of the first sense, by reason of that which followeth in this verse] *as long as the sunne and moone endureth, from generation to generation.* [*i.* for euer and euer.] *Vers.* 6. *He* [*i.* the King] *shall come downe* [*viz.* either personally from his kingly throne amongst his people, or else in his holy and iust gouernment] *like the raine vpon the mowen grasse.* [These words *mowen grasse*, may haue a double sense, and both good: either that we refer it to that which is cut for hay, vpon which if some raine fall presently after the cutting, men say it serueth much for the increase of good smell in it: or else to that that standeth, which is much subiect to the heat of the sunne and parching, when the other is remoued: and then as the raine falleth vpon it, and causeth it to grow againe, so it were so a righteous gouernour after the heat of tyranny, addeth as it were, life vnto the people] *and as the showers* [*viz.* falling from heauen] *that water the earth* [after some great drought. By these similitudes he sheweth how acceptable good gouernment should be to the people.] *Vers.* 7. *In his daies* [*i.* in his yeeres, and while he reigneth, see *Isai.* 1.1. *the righteous shall flourish,* [*i.* good men and of vpright conscience shall be aduanced, for such as he is himselfe, will he labour to haue in authoritie] *and abundance of peace* [*i.* of all good things and blessings, as vers. 3. of this Psalme] *shall be* [*viz.* vpon the people of his land] *so long as the moone endureth* [*i.* for euer, as vers. 5, 17. of this Psalme, also *Psal.* 89. 37. and this must be referred, as many other things also in this Psalme, to Iesus Christ.] *Vers.* 8. *From sea to sea.* [*i.* from the red sea, vnto the sea of *Syria* or *Palestina*, which is an arme of the *Mediterraneum* sea, see *Exod.* 23. 31. *Deut.* 11. 24. see also *Num.* 34. from vers. 3. to the end of the 12.] *and from the riuer* [*viz.* of *Euphrates* or *Perah*, see *Deut.* 11. 24.] *vnto the ends of the land* [*viz.* of promise, or *Canaan*, which reacheth to the great wildernesse towards the mountaine of *Libanon.*] *Vers.* 9. *They that dwell in the wildernesse* [*i.* those that dwell Southward from *Ierusalem*, and were furthest off from the land of *Canaan*, meaning also barbarous, vntamed and wilde people] *shall kneele before him.* [*viz.* in token of reuerence and subiection, as though he were their owne naturall Prince or King] *and his enemies* [*viz.* though they be neuer so stout] *shall licke the dust.* [by this manner of speech, he meaneth a most lowly subiection: *q. d.* they shall not onely fall downe before him, flat vpon the earth after the manner of the Easterne people, but shall as a man would say, as much debase themselues as possible can be, in token of trustinesse, reuerence, & obedience.] *Vers.* 10. *The Kings of Tarshish* [*i.* those that rule in *Cilicia*, putting the chiefe citie of the Country, for the whole Country] *and of the Iles* [*viz.* which lie along the Sea coast, from *Cilicia* to *Grecia*, as *Cyprus*, *Candie*, and others which are compassed in with the *Mediterraneum* sea] *shall bring presents,* [*viz.* in token of homage and obedience, see *Psal.* 45. 12. the accomplishment of this, see 1 *King.* 4. 21, 34. also 2 *King.* 20. 25.] *the Kings* [*i.* the Rulers and Magistrates, as before] *of Sheba* [*i. Arabia Felix*, putting *Sheba*, which was but a part of it, for the whole: from this Country it seemeth that the Queene came, who is mentioned 1 *King.* 10. in the beginning of the Chapter] *and Seba* [*i.* as some expound it, *Æthiopia*, but I take it to bee some other Country, as may appeare *Isaiah* 43. 3. These Countries seeme to haue their names of two of the sonnes of *Cush*, who came of *Ham*, as appeareth *Gen.* 10. 7. Whatsoeuer it is, the

Prophet

Prophet mindeth nothing else but vnder the kingdome of *Salomon*, to set out the inlarging of Christs kingdome] *shall bring gifts.* [*i.* gifts in signe of honour that they
11 owe, testifying their subiection, for so much the Hebrew word importeth.] *Vers.* 11. *Yea* [*q. d.* that in one word I may shut vp the matter] *all Kings shall worship him*: all Nations shall serue him [if wee vnderstand this of *Salomon*, then it must haue this sense; Many Kings and Nations, specially of those that bee about him, shall yeeld him homage and obedience: but if wee referre it to Christ, then it comprehendeth the enlargement of his kingdome, by mightie men and Nobles, and the calling of
12 the *Gentiles*, of which see *Psalme* 2. 8. *Isaiah* 49. 23.] *Vers.* 12. *For he shall deliuer the poore* [*viz.* from him, that oppresseth him] *when he crieth* [*viz.* vnto him, *i.* when he prayeth earnestly vnto him for helpe] *and him that hath no helper* [*viz.* amongst men: *q. d.* there is none so helplesse, but God will be an helper vnto him, if
13 he hang vpon him onely.] *Vers.* 13. *He shall be mercifull* [*i.* not onely in compassion, but in action] *and shall preserue the soules* [*i.* the liues and bodies from the rage and cru-
14 eltie of hard hearted men.] *Vers.* 14. *He shall redeeme* [*i.* deliuer and set free] *their soules* [*i.* them themselues, putting a part of a man for the whole man] *from deceit and violence* [*viz.* of the cut-throats that liue amongst men. Vnder these two words, he comprehendeth all manner of mischiefe whatsoeuer, or howsoeuer performed: by *deceit*, he meaneth all those that are craftily and closely wrought; and by *violence*, all those that are performed with open force] *and deare* [*i.* precious, and of great regard] *shall their blood be* [*i.* their life, as *Genesis* 9. 5, 6. or else by *blood*, hee meaneth that blood of theirs, which the vngodly spill in tormenting them] *in his sight* [*i.* before him, and in his iudgement, howsoeuer base and contemptible men
15 esteeme it.] *Vers.* 15. *Yea, he shall liue* [some referre this word *he*, to the poore whom the King shall redeeme; but I rather, to the King: the Prophet meaning by this speech, that hee shall liue a long and prosperous reigne] *and vnto him* [*i.* vnto the King] *shall they* [*i.* the poore that are redeemed from deceit and violence] *giue of the gold of Sheba* [*i.* of precious and costly gold, as being farre fet, *Sheba* being a place farre distant from the land of Promise: whatsoeuer it is, he meaneth, that the people shall willingly performe, with all the power that they haue, the dutie and obedience which they owe him, which was in times past signified by giuing of gifts, as may appeare, 1 *Sam.* 10. 27. *they shall also pray for him* [*i.* for his health and welfare, and for the good of the whole kingdome] *and daily bless him* [*i.* praise and commend him, as indeed hee iustly deserueth, for his vpright gouernment.]
16 *Vers.* 16. *An handfull of corne* [*i.* a small portion, no more than a man can hold in his hand] *shall be sowen in the earth* [within the compasse of the land of Promise, if wee referre it to *Salomon*] *euen in the top of the mountaines* [which are very vnmeet places, by reason of their great drought in Summer, and of their great cold in winter] *and the fruit thereof* [*i.* of the corne sowen] *shall shake like the trees of Libanon* [*i.* shall grow vp in to great height and abundance, and shall be so flourishing, that they shall rustell and make a noise, as it were the trees of the forrest of *Libanon*: See *Psalme* 29. 5. he meaneth, that there shall be nothing so small amongst Gods people, but through Gods blessing, it shall multiply to much, and bring forth abundance] *and the children shall flourish out of the Citie* [*i.* men shall be as plentifull both within and without the Citie, all the land thorow] *euen as the grasse of the earth* [*i.* in great store and
17 abundance.] *Vers.* 17. *His name* [*i.* his Maiestie, renowne, and glorie] *shall be for euer* [*i.* last a great season, if we referre it to *Salomon*: but it shall be eternall, if wee referre it to Christ, and so must the words following bee likewise expounded: see vers. 5. of this Psalme.] *All nations shall bee for euer* [either expound it as before, vers 11. or else thus; *all nations shall blesse him* [*i.* speake well of him and praise him, for his excellent and vpright gouernment] *and bee blessed in him* [this must needs
18 be referred to Christ, as *Genesis* 12. 3.] *Vers.* 18. *Blessed be the Lord God* [*i.* praised bee his Maiestie] *euen the God of Israel* [*i.* euen the true God, who is the defender of his Church and people] *which onely doth marueilous things* [*viz.* both for
19 his owne people, and also against his enemies.] *Vers.* 19. Containeth a plaine and

manifest

manifest praier, for the manifestation and enlargement of Gods kingdome, throughout all the world: and that doubling of the word] *so be it, euen so be it*, noteth the Prophets earnest and hearty consent to the praiers he made in this Psalme.] *Here end the praiers of Dauid* [*viz.* which he made for his sonne *Salomon*: for otherwise there follow other praiers of his in this booke] *the sonne of Ishai* [this containeth part of his Genealogie; a further description whereof may be seene, *Ruth.* 4. 18, 19, &c.]

Doctrine. Vers. 1. *Teacheth, that vnlesse God assist Magistrates, they cannot well and rightly performe their duties: for their places are excellent, their charges hard, and they themselues weake: wid therefore it behoueth all, specially them themselues, and those that are nigh to them, to pray to God for them.* Vers. 2. *Teacheth vs, that it appertaineth to Magistrates to render right to euery one, they being Gods lieutenants vpon earth, and hauing the sword put into their hands for that purpose.* Vers. 3. *Sheweth, that where iustice beareth sway, there is abundance of all goodnesse.* Vers. 4. *Teacheth, that the Magistrates office consisteth of two parts, viz. in defending the good, and punishing the euill, for which purpose see* 1 King. 3. *in Salomons praier, and also* Roman. 13. Vers. 5. *Teacheth vs, that good Magistrates shall be continually reuerenced and feared, which ought to be no small incouragement vnto them, with comfort and constancie to vndergoe their hard place.* Vers. 6. *Teacheth vs, that good Gouernours are a great blessing to the people.* Vers. 7. *Teacheth vs, that good Gouernours make much of good men.* Vers. 8. *Sheweth, that God will graciously enlarge the dominion and borders of good Princes.* Vers. 9. *Declareth that barbarous people and all their enemies shall be subdued vnto them.* Vers. 10. *and* 11. *Teach, that other Kings shall not onely be glad of their friendship, but willingly submit themselues vnder their obedience, a plaine president whereof we haue in our daies, and in our Prince, to Gods glory be it spoken.* Vers. 12. *Teacheth vs, that the Magistrates are ordained to helpe them that cannot helpe themselues.* Vers. 13. *Teacheth, that there is required of the Magistrates, not onely bowels of compassion to the needy, but also mercifull preseruation and defence.* Vers. 14. *Teacheth Magistrates to make good account of the liues and bodies of their subiects; it is therefore a beastly perswasion, and cruell practise of some, by force and by fraud to seeke to murther them.* Vers. 15. *Teacheth subiects to pray continually for the prosperitie of their Prince: see for that purpose also* 1 Timoth. 2. *and* Psalm. 20. *and* Psalm. 21. Vers. 16. *Teacheth vs, that where good Princes reigne, there is abundance of all blessings, and namely of people.* Vers. 17. *Teacheth vs, that good Magistrates shall sit long in the seats of their kingdome.* Vers. 18. *Teacheth vs to praise God continually for his mercie and power.* Vers. 19. *Teacheth vs, to pray for the increase and enlargement of Gods kingdome, which indeed should touch vs more nigh, than all the kingdomes of the world besides.*

Psalme 73.

Diuision. *The Psalme may be diuided into three parts. In the first, the Prophet describeth the pride, prosperitie, wealth, and great abundance of outward blessings that the vngodly haue:* 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. *In the second, he declareth that by the consideration thereof, he was almost carried away, into murmuring against God, and falling from God, had not God graciously instructed him by his word and spirit, of the miserable end of the wicked, and his fauour towards the good:* Vers. 1, 2, 3, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. *In the third part*

he declareth, that howsoeuer the world goe, whether the good be humbled, and the bad aduanced, it skilleth not, he will alwaies hang vpon the Lord, from verse 23. to the end of the Psalme.

Sense. The Title of this Psalme is expounded before *Psalm.* 30.] *Vers.* 1. *Yet God is*
1 *good to Israel* [*i.* gracious, fauourable, and full of compassion to his Church: these beginnings *ex abrupto*, such a one as we had before, *Psal.* 62. shew the marueilous combats the Prophet had in himselfe, betweene the flesh and the spirit, out of which difficulties he suddenly bursting, vttereth, as it were, disorderly this sentence: *q. d.* howsoeuer calamities presse good men, and my flesh would haue me to say, that therefore God is farre from them, yet this is the truth of the Lord, and I will beleeue it all the daies of my life, that God in goodnesse is continually most nigh to his owne people] *euen to the pure in heart* [*i.* to them that haue malice and iniquitie remoued from the heart, and walke in soundnesse and sincerities: and this the Prophet addeth more plainly to declare what he meant by *Israel*, that is, such as are not hypocrites in
2 the Church: see for *pure in heart*, *Matth.* 5. 8.] *Vers.* 2. *My feet* [*i.* I my selfe, putting a part for the whole, or else by *feet*, we may vnderstand affections, as *Psalm.* 119. 105. also *Eccles.* 4. 17.] *were almost gone* [*viz.* from the right way, which thou prescribedst me to walke in, and the same thing he meaneth by that which sol-
3 loweth in this verse.] *Vers.* 3. *For I fretted* [*viz.* euen with griefe of minde to my selfe, and hatred to them] *at the foolish* [*i.* at those that had not any feare of God, which is indeed the beginning of all true wisdome] *when I saw* [*i.* beheld, knew
4 and considered] *the prosperitie of the wicked* [*viz.* which they enioy.] *Vers.* 4. *There are no bands in their death* [*i.* they are not brought to death, tied and bound as prisoners are: vnderstanding by bands, sundry sorts of sicknesses: or else it may be expounded thus] *there are no bands in their death* [*i.* the pangs and paines of death outwardly, are not bitter vnto them. *Immanuel* his text maketh the first part of this verse more plaine, saying, *they haue no bands vntill their death*: *q. d.* they spend all the time before their death, in iollitie and mirth, hauing all manner of prosperitie, and no manner of griefe, and this I take to be the best] *they are lusty and strong* [*i.* they haue great health, and so by that meanes grow in strength, whereas the godly
5 by sundry sicknesses grow weake and feeble.] *Vers.* 5. *They are not in trouble* [*i.* miserie, affliction, and such like: he meaneth not that they are altogether exempted from them, but that they haue them not so long, and so commonly as others haue]
neither are they plagued [*viz.* with diseases, sicknesses, &c.] *with other men* [*i.* when
6 other men are, or in such measure as others are.] *Vers.* 6. *Therefore pride is as a chaine vnto them* [*viz.* in their owne imagination and account: he meaneth by this speech, that they please and flatter themselues as much in their pride, thinking it to be an ornament and beautie vnto them, as other men doe their chaines] *and crueltie couereth them as a garment* [*i.* they are altogether giuen to cruelty and violence, as *Psalm.* 71. 13. also *Psalm.* 69. 7. and this violence proceedeth from pride, as the daughter
7 from the mother.] *Vers.* 7. *Their eies stand out for fatnesse* [he meaneth by this speech, that they haue such abundance of wealth, that they feed themselues with all dainties, euen vntill their eies swell in their heads] *they haue more* [*viz.* of worldly prosperitie and wealth] *than heart can wish* [*i.* than they themselues in their owne
8 affections can desire, see *Psal.* 17. 14.] Vers. 8. *They are licentious* [*i.* they giue themselues in their conuersation and behauiour to all licentiousnesse, doing whatsoeuer they themselues like of] *and speake wickedly of their oppression* [he meaneth to note their impudencie and shamelesnesse, that not onely did euill, but would with wicked words publish the same abroad] *and speake presumptuously* [*i.* fiercely against
9 men, and proudly against God, as though they were not like other men.] *Vers.* 9. *They set their mouth* [*i.* they spare not to speake, putting the word *mouth* (an instrument of speech) for speech] *against heauen* [*i.* against God chiefly that is in heauen, and those blessed ones that are there with him] *and their tongue* [*i.* their

speech,

speech, and *tongue* is vsed here, as the word *mouth* was before in this verse] *walketh thorow the earth* [*i.* they speake outragious words also euen against men that inhabit the earth, and in these words, *heauen* and *earth*, there is Metonymia.] *Vers.* 10. *Therefore his people* [*i.* Gods people] *turne* [*viz.* from God] *hither* [*i.* to wickednesse and sinne with the vngodly, the Prophet meaneth that many that were supposed to be faithfull people strayed from the right way, or else stood not so stedfastly therein, as some imagined they did] *for waters of a full cup are wrung out to them* [the Prophet noteth the cause of their falling to be on the one side, the wickeds prosperitie and abundance, and on the other side, the plentie of their owne afflictions, vnderstanding by *waters of a full cup wrung out vnto them*, the abundance of calamities, that they see daily prepared to fall vpon them, euen as it were bitter potions for them to drinke.] *Vers.* 11. *And they say* [*i.* the godly, or those that haue a shew of godlinesse, and are ready to fall from it, by reason of the wickeds prosperitie, as verse 2. of this Psalme] *how doth God know it?* [*viz.* their wickednesse and vngodlinesse] *is there knowledge* [*viz.* of their sinnes and transgressions: *q. d.* no surely, for if there were, he must needs punish them, or else deny his owne nature: so farre doth fleshly weaknesse carry them, that it maketh them to doubt of Gods prouidence and gouernment.] *Vers.* 12. *Lo, these* [*viz.* that thus flourish] *are the wicked* [*viz.* of the world] *yet prosper they alway*, see verse 4. and 5. of this Psalme, he meaneth that whatsoeuer they take in hand, goeth well forward, and besides, are not afflicted as others are] *and increase in riches* [*viz.* euen as much as their heart can desire.] *Vers.* 13. *Certainly* [*q. d.* seeing the case so standeth, to what end haue I striuen to doe well? and note that the Prophet expresseth rather his assault, shewing whereunto he was tempted, than vttereth his perswasion] *I haue cleansed mine heart* [*i.* I haue laboured to remoue corrupt and filthy affections from me, not meaning that he had power in himselfe, but that God had giuen him a will to begin] *in vaine* [*i.* without any cause why, seeing that the wicked haue more abundance many times than the godly:] *and washed my hands in innocencie* [by *hands* he vnderstandeth works, performed by the hands as it were: *q. d.* I haue in vaine bin carefull, that my works should be cleane and iust, meaning by *purging his heart*, inward soundnesse specially towards God, & by *washing his hands*, outward behauiour, specially towards men: *q. d.* I haue without cause walked in honest conuersation before men, and performed duties of godlinesse towards God, see *Psalm.* 26. 6. also *Iob* 9. 30.] *Vers.* 14. *For daily haue I been punished* [*i.* continually afflicted with some one crosse or other: for this is the portion of Gods children, that in this life with them, the latter end of one trouble is the beginning of another] *and chastened every morning* [*viz.* for my amendment and bettering.] *Vers.* 15. *If I say* [*viz.* to my selfe in my owne heart and thought] *I will iudge thus* [*viz.* of the wicked that they are good, and that thy prouidence beareth not such a sway as I haue beleeued] *behold the generation of thy children* [*viz.* which shall conuince me of vanitie and falshood, because thou alwaies preseruest them to thy selfe what danger soeuer come] *I haue trespassed* [*q. d.* yea I must further confesse, that in hauing these motions, I haue sinned against thee.] *Vers.* 16. *Then thought I to know this* [*i.* I laboured painfully to come to this matter, and the depth of it, *viz.* whether matters were gouerned by thy prouidence, yea, or no] *but it was too painfull for me* [*viz.* to attaine vnto, and that by mine owne naturall wit and vnderstanding, as may appeare by that which followeth in the next verse.] *Vers.* 17. *Until I entred* [*viz.* with deepe consideration, hearty praier, &c.] *into the sanctuarie of God* [*i.* into the word of God in which his will is declared: putting the place where the word was most vsed for the word it selfe] *then* [*i.* after that I had looked into thy word] *I vnderstood* [*viz.* rightly and soundly] *their end* [*i.* the wicked mens end, which is called *their end*, not that it was in their choice to make what end they would, but that it was that end, which God in his iudgements laid vpon them, euen when they thought him to haue no care of their doings, and themselues in the greatest safetie. *Vers.* 18. *Surely thou hast set them in slipperie places* [*i.* in an vncertaine and changeable state, whereof they can haue no more assurance, than if they went vpon Ice, or some slip-

perie matter, and from which they ſhall as eaſily and as ſoone fall, as they haue beene exalted thereto] *and caſteſt them downe into deſolation*, [*i.* thou doeſt ſo ouerthrow them, that they are vtterly waſted and deſtroyed, as may appeare by the next verſe.] *Verſ.* 19. *How ſuddenly are they deſtroyed* [*viz.* by thy iudgements] *periſhed* [*viz.* from among men] *and horribly conſumed.* [*viz.* by thy fearefull iudgements which by reaſon of the nouelties and ſtrangeneſſe of them, aſtoniſheth them, and bringeth them to nought.] *Verſ.* 20. *As a dreame when one awaketh* [*viz.* ſo paſſe the wicked and their felicities away, he meaneth that they ſuddenly vaniſh away, as a dreame is quickly forgotten, yea many times men know not what they dreamed, and though they doe, yet they finde that it is nothing but a vaine perſwaſion, and ſo ſhall the wicked mens felicitie be] *when thou raiſeſt vp* [*viz.* either in honour and eſtimation, for the lifting vp of the good is the depreſſing of the wicked: or elſe in right and ſound iudgement. A learned man readeth it thus, *when thou ariſeſt vp*, referring it to God, [*i.* when thou beginneſt to execute thy power vpon them, which alſo is a good ſenſe] *thou ſhalt make their image deſpiſed* [*viz.* of the vngodly: by image he meaneth either their outward ſhew, which bleareth their eies, vaniſheth away as ſuddenly as an image that ſheweth it ſelfe in a glaſſe: or elſe the men themſelues, who are of no longer continuance than an image or ſhadow, ſee *Pſal.* 39. 6.] *Verſ.* 21. *Verily my heart was vexed* [*viz.* within me] *and I was pricked in my reines* [*i.* in my moſt ſecret thoughts, as in this ſentence] *God ſearcheth the heart and reines*. [the Prophet ſheweth what griefe he had in himſelfe, for that he had taken vpon him ſo to diſcourſe againſt Gods prouidence, as it were.] *Verſ.* 22. *ſo fooliſh was I and ignorant* [*viz.* in iudging ſo, yea] *I was as a beaſt* [*i.* without vnderſtanding: *q. d.* As beaſts can conceiue nothing of thee, no more could I in that matter] *before thee* [*i.* in thy preſence, ſight, and iudgement, ſo that theſe two verſes, are as it were, an humble confeſſion of his former ſinne.] *Verſ.* 23. *Yet I was alway with thee* [*q. d.* notwithſtanding my raſh and corrupt iudgement, thou diddeſt not forſake me, but euen then when I was in danger altogether to goe aſtray, thou calledſt me backe, and reſtrainedſt me.] *Thou haſt holden me by my right hand* [*i.* thou haſt held me vp, and beene a prop vnto me that I haue not fallen, in the conſideration of the ſlipperie eſtate of this life.] *Verſ.* 24. *Thou wilt guide me* [*viz.* hereafter, though I haue fallen heretofore] *by thy counſell* [according to thy will reuealed in thy word, and wilt not ſuffer me to follow the imagination of my owne heart, as I haue done heretofore] *and afterwards* [*viz.* after that thou haſt inſtructed me, and taught me according to thy word] *receiue me to glory* [he meaneth by *glory* here, not onely eternall life, but alſo all the bleſſings that God giueth vnto his in this life, whether it be health, wealth, wiſdome, &c. which the Lord giueth them ſometimes here in this world, that they might in them haue a taſte, as it were, of the felicitie to come.] *Verſ.* 25. Vttered by the way of an interrogation, carrieth with it this ſenſe, that the Prophet ſought all his ioy and contentment, in God alone, and in no creature whatſoeuer, earthly or heauenly. *Verſ.* 26. *My fleſh faileth, and my heart alſo*, [*i.* my outward man hath beene and is many times wonderfully afflicted, ſo that I haue failed and fallen ſo low, that in mans iudgement I am many times paſt recouerie] *but God is the ſtrength of my heart* [*i.* he that inwardly ſtrengtheneth me: and he putteth the inward part for the whole, not onely becauſe it is the more excellent, but alſo becauſe if that be couragious, the outward man cannot faile] *and my portion* [*i.* the portion aſſigned to me, and wherewith I will be content all the daies of my life.] *Verſ.* 27. *They that withdraw themſelues from thee* [*i.* from thy gouernment, and walke not in the obedience of thy waies] *ſhall periſh* [*viz.* not onely from amongſt men; but alſo eternally] *thou deſtroieſt all them* [*viz.* in thy iuſt iudgement] *that goe a whoring from thee* [*i.* that put not their whole truſt in thee, and hang not altogether vpon thee: whereby we ſee, that not onely groſſe idolatrie is ſpirituall fornication, but alſo to withdraw the leaſt part of our aſſurance that can be from God.] *Verſ.* 28. *It is good* [*i.* moſt pleaſant and profitable for me] *to draw neere to God* [*viz.* by faith & aſſured perſwaſion hanging continually vpon him, as may plainly appeare by the words following in this verſe] *that I may declare* [*i.* publiſh and ſet

abroad

abroad amongſt men, and that both by word and deed] *all thy works* [he meaneth by *all*, a very great number, becauſe otherwiſe it is impoſſible to comprehend them; and by *workes*, he meaneth ſpecially the iudgements that God executeth vpon the earth.]

Verſ. 1. *Teacheth, that Gods goodneſſe towards his people, is more than flesh can eſteeme of it: and who will doubt of this, that either confeſſeth Gods mercie to be infinite, or elſe is acquainted with the narrowneſſe of mans comprehenſion?* Verſ. 2. *Sheweth, how weake euen the beſt men are in themſelues, God making vs to ſee in others, and to feele in our ſelues great imperfections, leſt we ſhould imagine our heauen vpon earth.* Verſ. 3. *Sheweth, that it is no ſmall temptation to the godly, to ſee the wicked highly aduanced, and themſelues depreſſed and kept vnder.* Verſ. 4. and 5. *Teach not onely in what a proſperous eſtate the wicked many times are in this life, but alſo that we ſhould count no man bleſſed for his outward felicitie.* Verſ. 6, 7, 8, 9. *Teach, firſt the diſpoſition and nature of the vngodly, deſcribing their wicked qualities: ſecondly, they ſhew how that Gods forbearance and long ſuffering and mercie is abuſed by them, to the increaſe of their tranſgreſſions. Thirdly, that for as much as they abuſe their power, their wit, their wealth, their vtterance, and all that they haue againſt God, themſelues, and other men, that therefore we ſhould learne to vſe all his bleſſings, in what quantitie ſoeuer they be beſtowed vpon vs, to his glory, our owne comfort, and the profit of our brethren.* Verſ. 10. *Teacheth, that Gods people haue abundance of plagues in this life, but yet that they ſhould not fall away from God therefore, for they are but laid vpon them for their further trials, and to make them more fine gold before God.* Verſ. 11. *Teacheth, how farre Gods children ſlide when they are left for a while vnto themſelues, euen to the deniall, or at the leaſtwiſe doubting of his prouidence.* Verſ. 12. *Sheweth the continuall proſperitie of the vngodly.* Verſ. 13, 14. *Shew how farre mans preſumption breaketh forth, when he followeth his owne reaſon.* Verſ. 15. *Teacheth vs humble and vnfained confeſſion of our ſinnes after that God hath beene pleaſed by any good meanes to diſcouer them vnto vs.* Verſ. 16. *Sheweth how vnable we are of our ſelues to behold Gods dealing and doings towards men.* Verſ. 17. *Sheweth, that the frequenting of publike aſſemblies, and the right vſe of Church exerciſes, are verie good meanes to worke not onely light and knowledge in vs of the will of God reuealed in his word, but to bring vs alſo to faith and feeling in our ſelues.* Verſ. 18. *Teacheth, that the wicked's ſtate is tickliſh and vncertaine.* Verſ. 19. and 20. *Teach not onely the ſudden deſtruction of the wicked, but alſo that thoſe iudgements are ſent vpon them from God.* Verſ. 21. *Declareth, that euen the godly men haue their affections, though not ſo right as they ſhould.* Verſ. 22. *Sheweth what blindneſſe is in vs, till God inlighten vs.* Verſ. 23. *God is the onely vpholder of all his children.* Verſ. 24. *Teacheth, that without God guide vs, we goe out of the way to eternall deſtruction.* Verſ. 25. *Teacheth Gods children to hang vpon him alone.* Verſ. 26. *Teacheth that when all things quaile, yet God alone muſt be ſtucke to.* Verſ. 27. *Containeth Gods great iudgements againſt the wicked and vngodly.* Verſ. 28. *Teacheth, that howſoeuer other men fall away, yet is beboueth Gods children to hang alwaies vpon him, the reaſon is not onely becauſe he is ſtronger and greater than all, but alſo becauſe we are not to follow other mens example to doe ill.* Doctrine.

PSALME 74.

THis Pſalme may be diuided into three parts. *In the firſt, the faithfull doe, as it were, debate the matter with God, of their affliction, laid vpon them by the cruell and vngodly dealing of the enemies, and this reacheth from verſe 1. to the end of the 9. In the ſecond part* Diuiſion.

they pray against the enemies of the Church, assuring themselues, by those particular examples, both of his mercie towards the good, and his iustice towards the wicked, which he had declared before, that they should be deliuered, and the enemies plagued: and this reacheth from verse 10. to the end of the 17. In the third part is contained the faithfuls praier, which they make for themselues, and against their enemies, grounding the same vpon Gods goodnesse towards them, and his iudgements towards the wicked, and this reacheth from verse 1. to the end of the Psalme.

Sense. For the Title of this Psalme, see before *Psalm.* 32. and *Psalm.* 50. in the Titles
1 thereof, because it seemeth to be a Title made almost of those two Titles.] *Vers.* 1. *Why hast thou put vs away* [*viz.* from thee, as though we were out of thy fauour, and thou in displeasure with vs] *for euer* [*i.* for a long season: for God doth neuer vtterly reiect his: these demands proceed of the infirmitie of the flesh, and shew, as on the one side an earnest desire that they had to haue God fauourable to them, so on the other side some discontentednesse of minde, with the long absence of the Lord] *why is thy wrath kindled* [*i.* not onely made manifest, but declared also to be exceeding hot and great] *against the sheepe of thy pasture* [*i.* against the people whom thou hast most dearely loued and prouided for, and madest great account of, as men doe the flockes of their pasture: he meaneth by *this people*, the people of *Israel*, whom God had chosen from among all nations, placing them in the land of *Canaan*, as in a fruitfull feeding
2 place.] *Vers.* 2. *Thinke vpon thy congregation* [*i.* declare by deed and effect that thou forgettest not thy people: for otherwise God doth not indeed forget his] *which thou hast possessed* [*viz.* as thine owne proper and peculiar inheritance] *of old* [*i.* euen from the time that thou madest a couenant with *Abraham* and his seed] *and on the rod of thine inheritance* [*i.* of that portion of people, which thou hast chosen to be an inheritance to thy selfe: and in this place he speaketh according to the vsuall custome of measuring out of ground, putting the instrument, *viz.* the *rod* or *staffe* wherewith the ground was measured, for the ground it selfe, and by a metaphor translating it also, from earthly inheritances, to spirituall] *which thou hast redeemed* [*viz.* vnto thy selfe, and that out of great dangers, as out of *Egypt*, and others, as the booke of Iudges is full] *and on this mount Sion* [he meaneth hereby chiefly the temple, but withall the whole citie of *Ierusalem*] *wherein thou hast dwelt* [*i.* wherein thou hast shewed manifest testimonies of thy presence and goodnesse, more than in other places, for otherwise God dwelleth not in any place, as whom the heauen, yea the heauen of heauens is
3 not able to containe.] *Vers.* 3. *Lift vp thy strokes* [*i.* manifest thy strength and power, and lay it vpon the enemies of thy people] *that thou maiest for euer destroy* [*viz.* from among men] *to the sanctuarie* [*i.* not onely to the temple, but to the citie and the whole land and the people thereof, as may appeare by the verses following:
4 the verse is otherwise read by *Immanuel*, but the senses doe not much differ.] *Vers.* 4. *Thine aduersaries* [*i.* Gods enemies: and they are called *his*, because they did set themselues against his Maiestie, religion and people] *roare* [*i.* make a great noise, as hauing gotten a victory] *in the middest of thy congregation* [*i.* in the middest of thy people assembled to call vpon thy name: others reade it in the plurall number, *congregations*, *synagogues*, or *sanctuaries*, speaking according to the diuision of the sanctuarie, which had three parts: the court, whither the people might come: the sanctuarie, which was the place appointed for the Priests: and the *sanctum sanctorum*, where was the Arke of the couenant, and whither the high Priest onely might enter, see *Hebr.* 9. 1, 2.] *and set vp their banners for signes* [*viz.* of victorie atchieued, despighting God thereby, as it were, and prophaning his temple: for the better vnderstanding of this,
5 the bookes of *Machabees*, and *Iosephus lib.* 12. *Antiqu. Iudai.* serue well.] *Vers.* 5.

He

He [*i.* they, putting one for many] *that lifted the axes vpon the thicke trees* [*viz.* either to fell them when they were ſtanding in the wood, or to ſquare them, and to make them fit for the worke] *was renowned* [*i.* highly eſteemed of others, euen as though he had done a moſt excellent and perfect thing, as appeareth by that which followeth: all this he alledgeth to aggrauate the crueltie of the enemies, that would not ſpare ſo excellent a building as the temple was. A learned man readeth it farre otherwiſe, and in another ſenſe, referring it ſtill to the enemies, of whom he had ſpoken, verſe 4. thus.] *Euerie one of them* [*viz.* of the aduerſaries or enemies] *was accounted noble* [*viz.* of others] *euen as he lifted vp the axes againſt the carued wood* [*q.d.* the more of that coſtly worke they could deface, the better they liked themſelues, and the more they were eſteemed of others: and ſo it agreeth alſo with that which followeth after.] *Verſ.* 6. For *but*, reade *alſo*, and then the ſenſe goeth well on ſtill] *now* [*i.* when they haue caſt downe much] *they breake downe the carued worke thereof, with axes and hammers* [*q. d.* they are not contented to ſpoile it, but they doe in hatred ſo deface it, that they leaue not one little peece, but they breake it in ſunder with hammers, and mallets.] *Verſ.* 7. *They haue caſt thy Sanctuarie into the fire* [*i.* they haue burnt thy temple, with all things appertaining thereto, putting one part of the tabernacle of witneſſe which was placed in the temple, for the tabernacle it ſelfe, and the whole temple, which may alſo appeare in that which followeth, becauſe it is ſaid] *and razed it to the ground* [*i.* they haue made it equall. See for *razing*, *Luke* 21. 5, 6.] *and haue deſiled* [*viz.* by their ſuperſtitions and idolatries, and taking away and deſtroying ſuch things as God had ordained. See 1. *Machab.* 1. 23, 57.] *the dwelling place of thy name* [*i.* the temple wherein Gods maieſtie, power, and goodneſſe, was wonderfully made manifeſt, and had as it were a perpetuall aboad. *Verſ.* 8. *They ſaid in their hearts* [*i.* they carried this purpoſe and perſwaſion inwardly with them, and incouraged themſelues to the performance thereof, ſee *Pſal.* 14. 1.] *Let vs deſtroy them altogether* [*i.* vtterly, ſo that not one of them may remaine] *all the Synagogues of God* [*i.* all the places appointed for holy aſſemblies, wherein they vſed to reade and expound the Prophets, and to call vpon Gods name] *in the land* [*i.* that were in the land, *viz.* of *Indea*. A learned man readeth it thus, *caſting them downe to the ground*, noting thereby the vtter deſtruction of them.] *Verſ.* 9. *We ſee not our ſignes* [ſome vnderſtand by *ſignes*, miracles and wonders which God had wrought for them in time before, but now ſhewed not the like. I take it more generall, for all the teſtimonies of Gods grace and fauour whatſoeuer, which he was wont to declare towards them, and amongſt the reſt, for the ceremonies and ſacrifices of the law, which they wanted by reaſon of the miſerable deſtruction of their land: and they are called their *ſignes*, not becauſe they did them, but becauſe they were wrought for their ſakes: then when they ſay, *we ſee not our ſignes*, they meane *q. d.* we ſee not now the teſtimonies and tokens of thy grace and fauour, which we were wont to behold heretofore in great plentie] *there is not one Prophet more* [*viz.* amongſt vs to inſtruct vs, and to teach vs according to the law, & in an ordinary miniſterie, for ſo I would take the word *Prophet* in this place] *nor any* [*viz.* extraordinarily ſtirred vp] *that knoweth* [*viz.* to tell vs] *how long*. [*viz.* this calamitie and miſerie of ours ſhall endure.] *Verſ.* 10. *O God, how long ſhall the aduerſary reproach thee* [this is meant not onely becauſe the wicked vttered reproaches againſt God himſelfe, but alſo becauſe he ſuccoured not his people againſt their rage, whoſe diſhonour did after a ſort redound alſo to him] *ſhall the enemie blaſpheme thy name* [*i.* ſpeake euill of thy Maieſtie and power, as though thou either couldſt not, or wouldſt not helpe vs] *for euer* [*i.* a long time, or continually, or as it were without ceaſing.] *Verſ.* 11. *Why withdraweſt thou thine hand* [*i.* why withholdeſt thou thy power from deliuering vs, and plaguing thy enemies] *euen thy right hand?* [*i.* thy power full of might and ſtrength to both effects: he ſpeaketh this of God according to men, whoſe right hands are commonly more ſtrong than the left] *draw it out of thy boſome* [*i.* declare by effects that thou haſt care ouer vs, and power to deſtroy them: it is a metaphor taken from ſlothfull and ſluggiſh perſons, as appeareth, *Proverbs* 19. 24. alſo 26. 16.] *and conſume them*

[*viz.*

12 [*viz.* by thy iuſtice and iudgement.] *Verſ.* 12. *Euen* [I would rather reade *but*. or *yet*, *q. d.* notwithſtanding theſe great diſtreſſes and dangers, I reſt my ſelfe vpon him that neuer will faile me] *God is my king* [*i.* one that careth for me, and receiueth me into his protection, ſo that I ſhal not need to feare deliuerance: & marke the ſudden change of the number, the faithfull ſpeaking in the perſon of one, becauſe all the reſt were of that aſſured perſwaſion] *of old* [*i.* all time heretofore, and therefore he will not deſtitute vs now] *working ſaluation* [*i.* deliuerance out of danger, and that for his people] *in the middeſt of the earth* [*i.* openly, and in the ſight of all the people of the world, put-
13 ting the earth containing the people, for the people contained.] *Verſ.* 13. *Thou didd'ſt diuide the ſea* [*i.* the red Sea, when the people came out of *Egypt*, *Exod.* 14. 21.] *thou brakeſt the heads* [*i.* diddeſt ouerthrow the power, yea, diddeſt take away the life] *of the Dragons or Whales:* [he meaneth by this ſpeech, *Pharaohs* men, whom for their courage and crueltie, he compareth to great Dragons or Whales] *in the waters* [*viz.*
14 of the red Sea.] *Verſ.* 14. *Thou brakeſt the head* [*i.* ouerthreweſt the power, as before, verſe 13.] *of Leuiathan in peeces* [what this beaſt was, ſee *Iob* 40. 20 alſo 41. throughout. See for the better vnderſtanding of this place, *Iſaiah* 27. verſe 1, &c. alſo *Ezech.* 29. 3. from whence you ſhall haue great light] *and gaueſt him to be meat* [*Immanuel* readeth this part of the text farre better, thus: *thou gaueſt meat to the people paſſing thorow the wilderneſſe*, vnderſtanding it of Manna, and Quailes, of which, ſee *Exod.* 16. and *Numb.* 11. and this agreeth better with that that goeth before, verſe 12. when they ſaid, God had beene their king of old, not onely in puniſhing their enemies, but in ſhewing grace and fauour to them alſo, and with that which follow-
15 eth where other particular benefits are rehearſed.] *Verſ.* 15. *Thou brakeſt vp* [*i.* thou cauſedſt to breake vp, and that out of the ground or hard mountaine] *the fountaine and riuer* [*i.* abundance of water, euen as plentifull, as any fountaine or riuer could be, ſee *Exod.* 17. verſ. 1, 2. &c. alſo *Numb.* 20. 1, 2, &c.] *thou drieſt vp mightie riuers* [as the red Sea, ſpoken of before, and the floud *Iordan*, as *Ioſhua* 3. 14, &c. into which riuer alſo many other riuers run or flow, and therefore he ſpeaketh here
16 in the plurall number.] *Verſ.* 16. *The day is thine* [both becauſe he created it, and gouerneth it according to his good pleaſure] *and the night is thine* [*i.* at thy diſpoſition and appointment, as before in this verſe] *thou haſt prepared the light* [*viz.* of the night, as the moone and ſtarres, ſee *Geneſ.* 1. 14, &c. and here by the word *preparing*, he vnderſtandeth both creating, appointing, and gouerning] *and the Sun* [*viz.* for the day, as the other for the night: and he expreſly nameth this, becauſe
17 it is the principall inſtrument whereby light is communicated to men.] *Verſ.* 17. *Thou haſt ſet all the borders of the earth* [this may be vnderſtood, either of the liſts of ſeuerall Countries or Kingdomes, becauſe God hath appointed to men ſuch portion of ground, as he knoweth to be ſufficient for them: or elſe of all the borders of the whole world, as though God had appointed how much ſhould be earth, how much water, or ſea: and this I rather incline vnto, by reaſon of that which is written, *Geneſis* 1. verſe 9, 10.] *thou haſt made Summer and Winter* [*i.* not onely created them, but appointed them for theſe diſtinct times and ſeaſons, ſee *Geneſis*
18 1. 14.] *Verſ.* 18. *Remember this* [*q. d.* though thou ſhouldeſt forget thy old mercies, and our great miſeries, yet at the leaſt thinke vpon the blaſphemies of thine enemies] *that the enemie hath reproached the Lord* [the third perſon put for the ſecond: *q. d.* reproached thee, O Lord: which was done in that Gods children were caſt downe into ſlander and contempt] *and the fooliſh people* [*i.* the wicked and vngodly, as *Pſalm.* 14. 1.] *blaſphemed thy name* [ſee verſe 10.
19 of this Pſalme.] *Verſ.* 19. *Giue not the ſoule* [*i.* deliuer not ouer thy life, for otherwiſe the wicked cannot touch the body, vnleſſe the Lord appoint and permit the ſame: and as for the ſoule, indeed they can no manner of way come nigh it, *Matt.* 10. 28, 29 &c.] *of thy turtle done* [*i.* of thy Church, which is compared to a turtle or doue, becauſe it is ſmal, weake, ſimple & meeke, as a turtle or doue is, ſee *Cant. cap.* 2, 14. 5. 2. 6. 8. See alſo *Matt.* 10 16.] *vnto the beaſt* [*viz.* which ſeeketh to deuoure it and take it away: by *beaſts*, he vnderſtandeth men of beaſtly conditions, altogether giuen

to

to rauening and ſpoiſe, and by one he meaneth many] *and forget not* [*i.* ſeeme not to forget, for God indeed neuer forgetteth his] *the congregation of the poore* [*i.* the company and multitude of them, that though they be afflicted from thee, yet ſuffer notwithſtanding for thy cauſe] *for euer* [*i.* for a long ſeaſon, as we haue had the word ſundrie times before.] *Verſ.* 20. *Conſider thy couenant* [*viz.* which thou haſt made with our fathers and vs: *q. d.* the enemies ſuppoſe that thou thinkeſt not vpon it, becauſe thou giueſt vs ouer to their luſt, and our owne faith is wonderfully ſhaken, becauſe we are ſo afflicted on euery ſide] *for the darke places of the earth are full of the habitations of the cruell.*] A learned man readeth this place farre better, thus] *for the darke places of the earth are full* [*viz.* of the outrage and crueltie of the wicked: *q. d.* there is no place ſo darke and ſecret, but the rage and tyrannie of theſe wicked men will fetch men out of it] *they are very dens of violence* [*viz.* which they practiſe againſt other men: *q. d.* the holes which men ſought for refuge and defence, are by theſe mens cruelties become verie dens of outrage and violence.] *Verſ.* 21. *Oh let not the oppreſſed* [*viz.* by the iniurie and outrage of cruell men] *returne* [*viz.* from thy Maieſtie, ſpecially ſeeing he praieth vnto thee] *but let the poore and needy praiſe thy name* [*i.* giue them occaſion to praiſe and extoll thy power, by deliuering them from their enemies, and ſupplying their wants. *Verſ.* 22. *Ariſe, O God,* [*viz.* to declare thy might vpon thine enemies, and to helpe thine] *maintaine* [*viz.* againſt the violence and rage of thine enemies] *thine owne cauſe,* [*i.* thine owne glorie, now hazzarded in the perſon of thy people, and like to be ouerthrowne if thou lay not to thy hand: *q. d.* the enemies will ſay, that either thou canſt not, or wilt not helpe, and ſo thy glory ſhall be defaced] *remember* [this is ſpoken according to man, and not that God forgetteth though he ſeeme ſo to doe] *thy daily reproach* [*i.* the reproaches which thy enemies, and the enemies of thy people doe daily vtter againſt thee] *by the fooliſh man* [*i.* which the wicked man ſpeaketh, foole put for a wicked perſon, as *Pſal.* 14. 1.] *Verſ.* 23. *Forget not* [this is ſpoken as in the other verſe remember] *the voice of thine enemies* [*i.* the roaring and blaſphemies that they caſt out againſt thee, thy temple, and people, ſee verſ. 4, 6, 7, 8, 10. verſes of this Pſalme] *for the tumult* [*i.* the rage and outcries] *of them that riſe againſt thee* [*i.* of thine enemies, and thy peoples enemies] *aſcendeth* [*viz.* into thy ſight and preſence] *continually*: [*q. d.* thou canſt not chooſe therefore, but remember and thinke vpon the ſame, as in the beginning of this very verſe.]

20 21 22 23

Verſ. 1. *Teacheth, that God many times laieth grieuous afflictions vpon his children, to the end he might thereby draw them nigh vnto himſelfe.* Verſ. 2. *Teacheth the faithfull not onely to haue recourſe to God by praier, in the time of their trouble, but to ground themſelues vpon that experience, which either they themſelues, or their forefathers, haue had of his goodneſſe.* Verſ. 3. *Teacheth vs, that we may ſafely pray againſt the enemies of the Church.* Verſ. 4, 5, 6, 7, 8. *Doe liuely paint out the rage and violence of the enemies of God, and that againſt Gods people, and againſt the outward markes and places of religion, which may teach Gods children hatred and zeale againſt the monuments of idolatrie and ſuperſtition, for if they deſtroy that which they ſhould maintaine, we ſhould much more deface that that God hath appointed to deſtruction.* Verſ. 9. *Teacheth vs that euident ſignes of Gods wrath and diſpleaſure, as the want of his word, the ſtopping of the true Miniſters mouthes, &c. ſhould touch vs to the quicke.* Verſ. 10. *Teacheth vs with patience to beare the Lords hand vpon vs, till it pleaſe him to remoue it, and yet notwithſtanding to crane according to his will, the taking of it from vs.* Verſ. 11. *Sheweth, that Gods right hand and power is the onely aſſured meane of defence of his children, and the deſtruction of the vngodly.* Verſ. 12. *True taſte and feeling of Gods former deliuerances, ſhould ſtrengthen the hope of his ſeruants, that they ſhall againe be deliuered out of all their diſtreſſes.* Verſ. 13, 14, 15, 16, 17. *are particular deſcriptions of the might and power of God, in certaine particular works of his, out of which we learne to ſtay our ſelues wholly vpon him, who hath all power in his owne hands, and doth whatſoeuer pleaſeth him, both in heauen and in earth.* Verſ. 18. *Setteth out the*

Doctrine.

malice

malice of the wicked, which reacheth not onely vnto men on earth, but to God in heauen.

19 Verſ. 19. *Teacheth vs to haue recourſe to God by earneſt prayer in the middeſt of all our*
20 *calamities and afflictions.* Verſ. 20. *Teacheth vs, that Gods free couenant made with vs, is not onely a good ground for prayer, but alſo a matter of great comfort to the conſci-*
21 *ence, becauſe we know he will not goe backe from that which he hath promiſed.* Verſ 21. *Teacheth, that it is no ſmall comfort to the godly, when they feele by effects that their*
22 *prayers are heard.* Verſ. 22. *Sheweth, that God and his people be ſo linked together, that reproach cannot be offered to the one, but it is offered to the other, which as it ſhould comfort the godly, becauſe he will not in them ſuffer his owne glory to be trodden vnder foot, ſo ſhould it terrifie the wicked, they being no more able to preuaile againſt Gods ſeruants,*
23 *than againſt himſelfe.* Verſ. 23. *Teacheth vs, that euen the very outrage and cruelties of the wicked, are effectuall inſtruments to draw from God, iudgements againſt their owne ſoules, ſo deliuerance to his people.*

PSALME 75.

Diuiſion. *IN the argument of this Pſalme, I doe ſomewhat differ from the Geneua Bible, taking it to be a Pſalme made by Dauid before that he bare rule ouer the twelue tribes, what time there was ſuch great wars betweene him and the houſe of Saul, the Prophet promiſing here, that if God will eſtabliſh him in the full gouernment, he will praiſe his name continually: for the better proofe of this my aſſertion, conſider the words of the third verſe of this Pſalme. This Pſalme ſpecially propoundeth three things: firſt, a ſolemne promiſe of hearty thankeſgiuing vnto the Lord. and this is comprehended verſ. 1, 9. The ſecond, is a proteſtation what he will doe, when God ſhall aduance him to the kingdome, and this is in verſ. 2, 3, 10. And the third, is a louing admonition to the wicked, with graue reaſons of that admonition, that they ſet not themſelues againſt God, and his ordinance, and this is contained in verſ. 5, 6, 7, 8.*

Senſe. For the expoſition of the Title of this Pſalme, ſee *Pſalm.* 57. in the Title: and alſo *Pſalm.* 48. in the Title, and *Pſal.* 50. in the Title, out of all which laid together, you ſhall haue theſe termes, *deſtroy not, a Pſalme and ſong, committed to Aſaph*, expounded, and as for theſe words *to him that excelleth*, they are declared before, *Pſal.* 4. in the
1 Title.] *Verſ.* 1. *We will praiſe thee, O God* [*viz.* for thy benefits & graces beſtowed vpon vs: and the doubling of the words, noteth the conſtant minde and earneſtneſſe which they carried with them, to performe it: and all this *Dauid* ſpeaketh in the perſon of the faithfull, and in his owne name alſo] *for thy name is neere* [*i.* thy power and Maieſtie, as *Pſal.* 20. 1. meaning, that God by his power began to approach for his good & profit] *therefore they* [*i.* not onely I, but all other faithfull and godly people] *will declare* [*i.* publiſh and ſet abroad, and that to all others] *thy wonderfull workes* [*i.* thoſe workes of thine, which thou doeſt for thoſe that are thine, and are indeed for the excellency and greatneſſe of them to be wondered at. A verie learned man readeth the latter part of this verſe thus] *for thy wonderfull workes declare that thy name is*
2 *nigh* [*q. d.* this ſhall be one cauſe of our praiſing thee, becauſe we perceiue by thy wonderfull works, that thou in power draweſt nigh to helpe vs in theſe confuſions and troubles: and this is, in my minde, a verie good ſenſe.] *Verſ.* 2. *When I* [marke the ſudden change of the perſon, and this *Dauid* ſpeaketh of himſelfe, and not of God,

as the note in the *Geneua* Bible goeth] *shall take* [*i.* obtaine and get] *a conuenient time* [*i.* that time which thou O God hast appointed me for the obtaining of the full gouernment: for that time onely is conuenient, which God hath set. One readeth this part of the text better thus] *when I shall receiue the couenant* [*i.* when I shall be admitted King ouer all *Israel*, according to the couenant that the Israelites consented vnto through *Abners* counsell: see for this purpose 2 *Sam.* 3. 17. 2 *Sam.* 5. 1. 2. 3. &c. also 1 *Chron.* 11. 3. 1 *Chron.* 12. 23. to the end of the chapter] *I will iudge* [*viz.* the people, and their causes] *righteously* [*i.* with vpright iudgement: this saying, he will doe, meaneth not that he had not done it before, but that then, though his charge should be the greater, yet he would not be discouraged, but rather inspired thereby, to the faithfull execution of his office, and though things had passed vnder *Sauls* gouernment very corruptly, yet he would deale vprightly.] *Vers.* 3. 3
The earth [*i.* the land and kingdome, and the state both of the Church and commonwealth, as you would say] *and all the inhabitants thereof* [*i.* all the people] *are dissolued* [*viz.* from their strength, glory and fruitfulnesse, and that by ciuill warres, slaughters, and dissentions, betweene the house of *Saul* and *David*] *but I will establish the pillars of it* [I will labour through Gods assistance, to repaire the ruine and decaies thereof: the Prophet vseth in this verse two excellent metaphors; the one, to set out the ruine of the state, contained in this word *dissolued*, as though it had beene like water powred vpon the ground, or like a house out of frame, or a body out of ioint in euery particular member. The other, to expresse the restoring thereof, when he saith *he will set vp the pillars of it*, meaning, that he will looke that the kingdome shall haue a good foundation and sure props, which are specially two, godlinesse, and righteousnesse.] *Vers.* 4. *I said vnto the foolish* [*i.* vnto the wicked men, the Prophet sheweth what good counsell he gaue them] *be not so foolish* [*i.* be not so wicked, as to resist God, and set your selues against him] *lift not vp the horne* [*i.* be not proud and fierce, it is a metaphor taken from wanton, lusty, and hauing beasts, vnderstanding by horne, strength and power: *q. d.* lift not vp your selues in your power, for you cannot preuaile.] *Vers.* 5. *Lift not vp your horne on high* [this is the same metaphor, that went before, verse 4. *Iunius* and *Tremellius* readeth it thus: *lift not vp your horne against the high God*: *q. d.* God is the Author of my kingdome, as appeareth 2 *Sam.* 3. 18. so that you cannot set your selues against me, but you striue against him, and this I take to be the better sense] *neither speake* [*viz.* against me, and of your selues] *with a stiffe necke* [*i.* loftily and proudly, as though you would wrastle and striue against Gods will: and it is a metaphor taken from stubborne cattle that refuse to beare and draw in the yoke.] *Vers.* 6. *For to be come to preferment* [*i.* to be exalted aboue other men, and to obtaine the gouernment of a kingdome] *is neither from the East, nor from the West, nor from the South,* [*i.* it commeth not from this place, or that quarter of the world, or out of the earth, as other naturall things doe, but onely from God, who, as he sheweth in the next verse, onely beareth sway in it. That word that we reade *South*, in the Hebrew text is Wildernesse: and therefore one well turneth it, *nor from the Wildernesse*: that is, from the North or from the South, for *Iudea* was on both those quarters compassed in with a Wildernesse: whatsoeuer it be, the sense is all one, and this is nothing but a reason of his former speech.] *Vers.* 7 *But God is the Iudge* [*q. d.* it is he alone that righly determineth these causes] *he maketh low, and he maketh high* [see *Psalm.* 113. 7, 8. also 1 *Sam.* 2. 7. 8.] *Vers.* 8. *For in the hand of the Lord* [*i.* in his might and power, as we haue had the word sundrie times vsed] *is a cup* [*i.* iudgement and vengeance, and by saying it is in his hand, he noteth also the readinesse and preparation thereof] *and the wine* [*viz.* in the cup] *is red* [*i.* strong and piercing, and that suddenly to the braine. The redder the Wines are in those Easterne parts, the more piercing they are both in respect of their owne nature, and in respect of the heat of the country. See *Prouerbs* 23. 31, 32. A very learned man readeth it *red, troubled*, but me thinketh this is the better] *and is full mixed* [*i.* full of mixture, he seemeth to allude to those that mingle spices with their wines, to make them more hot and piercing, noting by this speech the great-

nesse

neſſe of Gods vengeance againſt the wicked] *and he* [i. God] *powreth out* [viz. in great abundance and plentie] *of the ſame:* [viz. wine, that is, iudgement and vengeance vpon the wicked] *ſurely* [this word ſerueth to note the certaintie of Gods plagues] *all the wicked of the earth* [i. all they that on the earth continue in their ſinnes, and ſettle themſelues in it] *ſhall wring out, and drinke the dregs thereof* [this part would be better tranſlated thus, *ſhall drinke the dregs thereof*, i. ſhall haue it euen euerie drop powred vpon their heads in deſpight of their teeth: vnderſtanding thereby the great vengeance that God will take vpon the wicked] *which* [viz. dregs] *they haue wrung out* [viz. againſt themſelues, and that by their notoriouſneſſe and ſettled dulle
9 in ſinne: ſee *Iſai* 51. 17. and *Ierem.* 25. 15, 16, &c.] *Verſ.* 9. *But I will declare for euer* [viz. Gods wonderfull workes and excellent praiſes, as it followeth in the
8 end of this verſe] *and ſing praiſes vnto the God of Iacob.* [i. the God of Iſrael, or of the Iſraelites, putting the name of the Father from whom they came, for all his poſteritie: vſing it alſo as a difference betweene him and all the falſe gods, becauſe he whom that people worſhipped, was the onely true God; ſee 1 *King.* 18. 31.] *Verſ.*
10 10. *All the hornes* [i. all the forces, might, and power of the wicked, yea their vaine pride, as verſ. 43. 5. of this Pſalme] *will I breake:* [viz. to peeces and pouder, ſo that they ſhall haue no hope to hurt the godly] *but the hornes of the righteous* [i. the ſtrength and power of good men] *ſhall be exalted.* [i. lifted vp, and as it were, daily more and more exalted by me. And all this *Dauid* ſpeaketh in his owne perſon, ſhewing what he will doe, when God ſhall haue once aduanced him to the quiet gouernment of the kingdome.]

Doctrine. Verſ. 1. *Teacheth the faithfull to be thankefull to God for his mercy and goodneſſe, for for what other purpoſe hath God beſtowed his mercies on vs, but to ſtirre vp our dulneſſe as in that behalfe?* Verſ. 2. *Teacheth Gods people to purpoſe good things with themſelues, and to labour to performe the ſame; for otherwiſe purpoſes without practiſe, be but, as it were, the beginning of good things.* Verſ. 3. *Teacheth, that no diſorder or confuſion ſhould hinder vs from doing of that which God requireth of vs: nay, vnder the more that things are out of order, the more readily ſhould we labour a redreſſe thereof.* Verſ. 4, 5. *Teach vs to admoniſh and reproue the wicked, in and for their wickednesſe, that ſo, if it may be, we may turne them to God.* Verſ. 6. *Sheweth vs, that Fortune, as men call it, is a wicked deuiſe of their owne, yea that all that man himſelfe can doe to preſerue himſelfe is nothing: and therefore they doe but ſacrifice to their nets; that imagine their wit, their learning, &c. haue aduanced them.* Verſ. 7. *Setteth out Gods gouernment, not in heauen onely, but in earth.* Verſ. 8. *Teacheth the grieuous and great portion of vengeance that in Gods iuſtice ſhall be powred forth vpon the wicked.* Verſ. 9. *Sheweth, that euen the higheſt are bound to praiſe the Lord, yea euen they much more than other men, becauſe they haue receiued greater graces and fauour.* Verſ. 10. *Doth excellently deſcribe Kings duties, which conſiſteth in puniſhing the wicked, and defending the good, as appeareth* Rom. 13. 3.

Pſalme 76.

Diuiſion. *THis Pſalme (as I take it) may be diuided into three parts. In the firſt part the Prophet ſheweth, how good, gracious, and mightie the Lord is to his owne Church and people, from verſ. 1. to the end of the 4. In the ſecond, he ſheweth how terrible he is in executing his iudgements againſt the wicked and vngodly, their enemies, from verſ. 5. to the end of the 10. In the third and laſt part, he prouoketh the faithfull to ſhew themſelues thanke-*

thankfull for his mercie towards them, and his iudgements towards the other, and this is comprehended in the two last verses of this Psalme.

The title, *to him that excelleth on Neginoth,* [see *Psal.* 4. in the title] *A Psalme or song* [see *Psal.* 48. in the title] *committed to Asaph.* [see *Psal.* 50. in the title.] *Vers.* 1. *God is knowne* [*viz.* both by his works, word and spirit, for here he speaketh of a speciall knowledge, and not onely of that generall one that all haue, *Rom.* 1. 20, 21.] *in Iudah,* [that is, not onely to that Tribe, or that portion of the land of Promise that *Iudah* and *Beniamin* inhabited, but to the rest of all the people, as may appeare by that which followeth] *his name* [*i.* his power, maiestie and might] *is great* [*i.* is declared, and found by experience to be great and mightie] *in Israel.* [*i.* amongst his faithfull people, as sundry times before.] *Vers.* 2. *For in Shalem* [that is, in *Ierusalem,* which was called first *Shalem*: see *Gen.* 14 18.] *is his Tabernacle* [*viz.* wherein hee would be worshipped, and which hee appointed *Moses* to build] *and his dwelling in Sion* [hee meaneth this of the Temple, which was builded vpon part of Mount Sion: see *Psal.* 48. 1, 2.] *Vers.* 3. *There* [*i.* at *Ierusalem,* and *Sion,*] *brake he the arrowes of the bow* [*i.* God discomfited and ouerthrew the force and power of all *Sanacheribs* armie, see *Isai.* 37. throughout: and here he reckoneth vp the weapons of warre, as the bowes, arrowes, shields, swords, &c. vnderstanding thereby not onely the instruments themselues, but also the parties that should vse and handle them. For weapons of themselues without men can doe little hurt: and if the weapons had beene broken and the men spared, they might either haue had new, or repaired the old: so that wee must needs vnderstand it both of men and munition.] *Vers.* 4. *Thou art more bright and puissant* [*i.* more glorious and mightie, by giuing the *Assirians* so great an ouerthrow, and this he speaketh of God by turning his speech vnto him] *than the mountaines of prey.* [*i.* than all the *Assirians* and their great Monarchie: whom he resembleth for the multitude of their men, and for the great and wonderfull spoiles which they had gotten, to *mountaines* that were full of wilde beasts giuen to rapine and spoile: or else because they had pitched their tents vpon the mountaines round about *Ierusalem,* they carrying with them all the preies and spoiles that they had gotten in the warres. A very learned man readeth *by the mountaines of preies,* and then it must haue this sense, by the ouerthrow of the *Assirians,* whom hee compareth to *mountaines of prey,* for the causes before alledged.] *Vers.* 5. *The stout hearted* [*i.* the men of might and courage, for all their strength] *are spoiled* [*viz.* of them that were weake in respect of them: or else, as one readeth it, *yeelded themselues for a prey: q. d.* notwithstanding their strength and courage, they were stricken with the faintnesse of their heart, and glad to yeeld for the safegard of their liues: and this must be vnderstood of the men that remained after that great iudgement mencioned 2 *Kings* 19 35 and also that of the latter part of this verse] *they haue slept their sleepe,* [*i.* they are dead, being slaine by the Angell, an vsuall thing in Scripture, by sleepe to vnderstand death] *and all the men of strength* [*i.* all the strong men, *viz.* which were left aliue after the great slaughter mentioned before] *haue not found their hands.* [*i.* had not vse of their power and strength: putting *hands,* which are instruments to manifest strength, for strength it selfe.] *Vers.* 6. *At thy rebuke* [*i.* when thou chiddest but checkest them, or speakest the word against them. He meaneth, that God very easily did discomfit and ouerthrow them: see 2 *Kings* 19. verse. 10, 32, &c.] *O God of Iacob* [see *Psal.* 75. 9.] *both the Charret and horse* [*i.* the men that did ride in and vpon both the one and the other, meaning thereby both Princes, Nobles, and men of armes: because they commonly were carried: see 2 *Chron.* 32. 21.] *are cast asleepe.* [*i.* slaine, as before, verse. 3. of this Psalme.] *Vers.* 7. *Thou, euen thou,* [*q. d.* thou alone] *art to be feared,* [*viz.* of all and aboue all] *and who shall stand* [*viz.* of himselfe, or by his owne strength] *before thee* [*viz.* against men: and by this speech he noteth the weakenesse of the creature, in respect of their Creator.] *Vers.* 8. *Thou didst cause thy iudgement to be heard from heauen,* [he meaneth by this speech, that Gods

iudgement vpon his enemies was so cleere and manifest, that no man could impute it to Fortune or mens trauell, but that euery one must of necessitie confesse that it came from heauen: and this he meaneth as generally, so particularly of the vengeance executed vpon the *Assirians* armie. Some vnderstand it of thunder, lightning, &c. fearefull signes and tokens of Gods iudgements indeed, but mee thinketh that other is the more plaine sense] *therefore the earth feared* [*i.* the people inhabiting the world, and hearing of that great ouerthrow of the *Assirians*] *and stood still.* [*viz.* as people amazed, and without heart and courage, not being able to deuise, much lesse
9 to performe any thing against Gods seruants.] *Vers.* 9. *When thou, O God, arose to iudgement* [*i.* to execute iudgement: hee doth in this and the former verse resemble God to an earthly Iudge, speaking of him according to man, as though God did sit a long while deliberating what he would doe, and when hee had once resolued, should rise vp and pronounce sentence] *to helpe* [*viz.* from danger and distresse of the enemies] *all the meeke* [*i.* all those that were afflicted, meaning thereby, the faithfull and good people of God] *of the earth.* [he meaneth specially those that inhabited *Iudea*, but yet so, that it may comprehend all the rest whersoeuer dispersed.] *Vers.* 10. *Surely* [*q.d.* it cannot otherwise be, but that] *the rage of man* [*i.* euen
10 the very fiercenesse and cruelty that men exercise against thy seruants, vsing the word *man*, for mankinde, or the greatest part thereof] *shall turne to thy praise*, not onely because that when the godly shall see them frustrated of their purposes, they shall haue occasion to praise thee, but euen if thou wouldest suffer and appoint them to preuaile, yet euen therein shouldest thou be glorified, because God will make all things worke together, both for his owne glorie, and to the good of those that loue him] *the remnant of the rage shalt thou restraine.* [some expound it thus, those of the wicked that shall be left aliue, hoping that they shall be able to performe great matters, shalt thou so keepe, as it were, bridled, that they shall not atchieue any enterprize. I rather expound it thus] *the remnant of the rage* [that is, such good people as shall remaine after the execution of the wickeds rage] *shalt thou restraine* [either from doing euill themselues, or else from the violence and outrage of the wicked, which latter I like best of. And that maketh a very learned man to vse for the word *restraine*, *compasse about*, meaning shielding and defending of them. See to this purpose, 2 *King.* 19. 30. so that in this verse he declareth two vses of Gods iudgement, the one is the praise
11 and glory of God, the other is the deliuerie of the good people.] *Vers.* 11. *Vow* [*viz.* as tokens and signes of your thankfulnesse to God for your enemies ouerthrow, and your owne deliuerances] *and performe* [*viz.* your Sacrifices vowed, testifying also thereby your obedience and readinesse in his seruice] *vnto the Lord* [*viz.* onely and alone, who also is] *your God* [*i.* your defender and keeper] *all yee that bee round about him* [*i.* both Priests and people: the Leuites and Priests, because they waited in the Tabernacle; and the people, because they could bee no where but in his presence] *let them bring presents* [that is, offerings and sacrifices, which are called presents, because they presented them before the Lord: see the accomplishment of this, 2 *Chron.* 32. 23.] *vnto him that ought to be feared.* [*viz.* of all both high and low, of what state or
12 condition soeuer they be, and this is spoken of the Almightie God.] *Vers.* 12. *He shall cut off the spirit of Princes* [this may be read better, either in the present tense, or preterperfect tense, *he doth it*, or *he hath done it*: meaning by *cutting off*, frustrating or taking away, and by *spirit*, not onely their vnderstanding and purposes, but their liues also, as appeareth 1 *Chron.* 32. 21.] *he is terrible* [*viz.* not in outward shew onely, but in deed and effect] *to the Kings of the earth* [*i.* euen to the mightiest Monarchs and all the Princes of the world, so that they need not thinke that they shall be fauoured for their greatnesse, or haue any power to stand against him.

Doctrine. Vers. 1, and 2. *Teach*, that God doth specially manifest both his power & good will, to the people that exercise his religion, & call vpon his name, that so they might the more stedfastly rely vpon him, and more earnestly pray vnto him. Vers. 3. *Teacheth*, that neither armour or endeuour can preuaile against the Church of God, further than he himselfe appointeth:

8

and

and therefore horses and chariots without God or against his, are but weake, yea vaine things. Vers. 4. *Teacheth, that hee that is on the faithfuls side is stronger than all.* Vers. 5. *Teacheth, that there is no wisdome, strength, power, or policie able to withstand the Lord in his purposes.* Vers. 6. *Teacheth, that God needeth not to make much adoe to ouerthrow the wicked and cruell: for euen a word or rebuke of his mouth shall cast them downe to death.* Vers. 7. *Teacheth, that God onely is to be feared and reuerenced.* Vers. 8. *Teacheth vs specially then to haue good regard to our selues, when God sheweth euident testimonies and tokens of his iudgements: for as then he plagueth the vngodly, so doth hee summon vs to a religious course.* Vers. 9. *Sheweth, that God will neuer forget the afflicted that hang vpon him.* Vers. 10. *Sheweth, that euen the very sinnes of the vngodly shall serue to Gods great glorie: and yet for all that, men may not delight in sinne, for that commeth not from sinne, but from Gods ouer-ruling hand.* Vers. 11. *Teacheth vs, both carefully to purpose, and religiously to performe the exercises of the worship and seruice of our God.* Vers. 11. *Teacheth vs, that it is God onely, who hath the issues of the life and death of all men in his hands.*

Psalme 77.

THis Psalme may be diuided into two parts. In the first, the Prophet expresseth the great afflictions and grieuous temptations that he endured: and this reacheth from verse 1, to the end of the ninth. In the second, he declareth, by what reasons and arguments he comforted himselfe, teaching the Church to doe the like, from verse 10, to the end of the Psalme. Diuision.

The Title or inscription of this Psalme, would be amended thus: *To him that excelleth, set ouer Iedithun his posteritie, with Asaph, a Psalme* [*i.* a Psalme appointed to that excellent Musitian whosoeuer he was, that was set ouer *Iedithun* his posteritie, and to *Asaph*, see 1 *Chron.* 25. 2, 3.] *Vers.* 1. *My voice* [*i.* the praiers that I made.] *came to God* [*i.* were directed vnto him, and appeared in his presence] *when I cried,* [*i.* when I praied earnestly in the anguish and bitternesse of my soule] *and hee heard me.* [*viz.* making my praier vnto him. And all this and that which followeth, the Prophet alledgeth to strengthen as it were his faith and hope, that he that had beene heard of God in the time of his former affliction, should likewise bee heard now.] *Vers.* 2. *In the day of my trouble* [*i.* in the time wherein I was afflicted, for his griefe lasted longer than one day doubtlesse] *I sought the Lord,* [*viz.* by earnest and heartie praier] *my sore ran and ceased not in the night.* [hee meaneth, that his disease continued, and that no remedie could diminish the same: and it seemeth to be a speech taken from wounds and sores that bleed concinually, or send forth corruption in such sort, that they cannot be stanched. One hath another reading and another sense, but me thinketh that this is as proportionall with this text, and better rather.] *My soule* [*i.* I my selfe, putting a part for the whole man] *refused comfort.* [*q. d.* My paine wrought in me such waywardnesse, that nothing was comfortable or ioyful vnto me.] *Vers.* 3. *I did thinke vpon God* [*viz.* with my heart in my praiers and supplication] *and was troubled,* [*viz.* because I conceiued that God was angrie against mee, in that I praied, and he granted me not my petition] *I praied* [*viz.* earnestly] *and my spirit* [*i.* my soule and inward man] *was full of anguish.* [*i.* griefe and sorrow, because I felt not the force of my praiers. A learned man readeth this verse also otherwise, as he doth the most part of this Psalme, but because this Text and sense is plaine enough, I varie not from it.] *Vers.* 4. *Thou* [*viz.* by the griefes and sorrowes which thou doest continually lay vpon me] *keepest mine eies waking.* [hee speaketh out in this speech

Sense. 1 1 2 1 3 4

the greatneſſe and continuance of his griefe, which tooke ſleepe from his eies, and ſpeech from his tongue, as hee ſaith afterwards in this verſe] *I was aſtonied and could not ſpeake.* [*viz.* by my griefes and ſorrowes, yea ſo amazed that I could not ſpeake: ſee *Iob* 2. 13. alſo *Iob* 3. 1. ſee alſo *Pſalme* 38. almoſt throughout, and *Pſalme* 102. in the beginning.] *Verſ.* 5. *Then* [*i.* in this great affliction and heauineſſe of mine] *I conſidered* [*viz.* deeply and diligently] *the daies of old,* [*i.* the graces and goodneſſe which in former time I had receiued from thee, putting the daies wherein God had beſtowed many graces vpon him, for the graces themſelues] *and the yeeres of ancient time.* [he meaneth not onely the comfort that God ſent him, but that he gaue vnto others alſo that were diſtreſſed many times before him; and this goodneſſe of God towards himſelfe and others, he ſet before him as a meane to mitigate his griefe, and to aſſure his hope of deliuerance out of the ſame.] *Verſ.* 6. *I called to remembrance* [*i.* I thought vpon alſo] *my ſong* [*i.* the ſong of thankſgiuing that I was wont to ſing vnto thee for theſe graces. He meaneth not that he had alwaies one ſong for all kinde of benefits receiued: but this, that he receiued no benefits from the Lord, but he teſtified his thankfulneſſe by ſinging praiſes vnto him] *in the night,* [*i.* which I was wont to ſing in the night: wherby alſo he ſheweth the earneſt care he had to praiſe God, that when other ſlept, he would be occupied that way] *I communed with mine owne heart,* [*i.* ſecretly and within my ſelfe I diſputed and reaſoned] *and my ſpirit* [*i.* my ſoule, from whence proceed wit and vnderſtanding] *ſearched diligently.* [*viz.* the cauſe of my affliction, and the end of my troubles: adde here the word, ſaying, to ioyne this and that which followeth together, and then the ſenſe will be more plaine.] *Verſ.* 7. *Will the Lord abſent himſelfe* [*viz.* from me, and by abſenting, hee meaneth withdrawing of his fauour, and the ſignes and teſtimonies thereof, as though hee were angrie with him] *for euer,* [*i.* continually: *q. d.* Shall my afflictions neuer haue end?] *and will he ſhew no more fauour?* [*viz.* to me amongſt the reſt that ſtand in ſo much need of it.] *Verſ.* 8. *Is his mercy* [*viz.* towards his ſonnes and ſeruants that call vpon him, and ſeeke vnto him] *cleane gone for euer?* [*q. d.* will hee neuer ſhew it againe?] *doth his promiſe* [*viz.* which he hath made in his word: for in his promiſes made therein, is our good and ſaluation ſhut vp, as it were] *faile for euermore?* [*i.* Shall they not be accompliſhed and performed for euer?] *Verſ.* 9. *Hath God forgotten to be mercifull?* [*q. d.* Is it poſſible that God can forget his mercie, which were to forget himſelfe, and to change his nature] *hath hee ſhut vp* [*viz.* from thoſe that are his] *his tender mercies* [*i.* his fatherly loue and affection, who is more tender hearted toward his, than parents are to their children] *in diſpleaſure?* [*q. d.* will he be ſo angrie that he will not thinke vpon his mercie, ſee *Pſalme* 103. 8, 9. The Prophet vttereth all theſe three verſes, not as a man in deſpaire, but as one couragiouſly wreſtling againſt Sathans aſſaults, and his owne corruptions, which would haue carried him to that miſchiefe doubtleſſe, had not the Lord graciouſly ſtaied him, and ſtrengthned his faith.] *Verſ.* 10. *And I ſaid,* [*viz.* in this my great conflict and combat] *this is my death:* [*q. d.* the want of the feeling of Gods goodneſſe, and mine owne calamitie will quickly finiſh my courſe, as I perſwade my ſelfe] *yet I remembred* [*q. d.* notwithſtanding theſe grieuous aſſaults I thought vpon] *the yeeres of the right hand* [*i.* the former times wherein God hath manifeſted his great power and goodneſſe in my deliuerance, ſtrengthning my hope in this, that hee that had beene my God before, would ſo continue, howſoeuer I were diſtreſſed for a while: and the next verſe confirmeth this ſenſe. One readeth this verſe otherwiſe, and giueth another meaning, but me thinketh this is plaine enough] *of the moſt high* [by this ſpeech he meaneth God, putting alſo hereby a difference betweene God and all others, how great and mighty ſoeuer they be, or are imagined to be.] *Verſ.* 11. *I remembred* [*viz.* in my meditations] *the workes of the Lord,* [*i.* thoſe workes that he had done, and that for his owne people] *certainly I remembred* [*q. d.* it is very true, that I thought vpon] *thy wonders* [*i.* the maruellous things that thou diddeſt for thy people, as their deliuerance out of *Egypt*, and ſuch like, which were called wonders, becauſe mans reaſon could not conceaue of them] *of old.* [*i.* in former time, or long agoe, as *Exodus*, *Deuteronomie*, and

the

the booke of *Iudges* doe ſufficiently declare.] *Verſ.* 12. *I did alwaies meditate* [*i.* deeply and diligently thinke vpon in my minde] *all thy works* [*viz.* which thou haſt made and done: becauſe all Gods works and creatures are to his people teſtimonies of his prouidence and goodneſſe towards them] *and did deuiſe* [he meaneth by this ſpeech not onely inward meditation of the heart, but alſo large diſcourſe of words that hee made] *of thine acts.* [*i.* of thoſe which thou haddeſt done for thy people; and he calleth them Gods acts, becauſe he was the Author of them, though he vſed mans miniſterie in the performance thereof.] 12

Verſ. 13. *Thy way, O God* [*i.* thy manner and order of gouernment, and all thy counſels] *is in the ſanctuarie,* [ſome vnderſtand it of the tabernacle: ſome referre it to heauen; as we haue had the word vſed before: *q. d.* Thy waies are high and excellent; whoſoeuer will know them, muſt be lifted vp to the heauens. All this I confeſſe is true, but it agreeth not ſo well with the Prophets purpoſe, who mindeth to ſhew that all that God doth, he doth rightly and iuſtly: and therefore a very learned man turneth it well thus] *thy way, O God, is in holineſſe* [*i.* is a holy, iuſt, and vpright way: whatſoeuer commeth from thee is good, though we cannot ſo well ſee and perceiue the ſame] *who is ſo great a God as our God?* [*q. d.* None, ſee 1 *Cor.* 8. 5, 6.] 13

Verſ. 14. *Thou art the God* [*q. d.* thou alone] *that doeſt wonders,* [*i.* workeſt wonderfull things] *thou haſt declared* [*viz.* by effect and deed] *thy power* [*i.* thy Maieſtie and might] *among the people.* [this may be vnderſtood, either of the people, vpon whom, and amongſt whom God exerciſed iudgement for his owne peoples ſake, as the bookes of *Geneſis* and *Exodus* doe plentifully declare: or elſe for his owne people particularly. For mine owne part I would referre it to both, becauſe the deliuerance of the one is the puniſhment of the other, and the ouerthrow of the one is the eſtabliſhing of the other: and me thinketh that which followeth vnto the end of the Pſalme ſeemeth well to confirme this, becauſe he rehearſeth his mercies towards the one, and his iudgements towards the other.] 14

Verſ. 15. *Thou haſt redeemed* [*viz.* out of the bondage of *Egypt*] *thy people* [*viz.* of Iſrael] *with thine arme.* [*i.* by thine owne might and power] *euen the ſonnes of Iacob* [now he more particularly ſheweth, what he meant by the word *people*, vnderſtanding by *ſonnes*, the poſteritie of *Iacob*, and not the twelue Patriarkes, for they were dead long before] *and Ioſeph.* [hee nameth *Ioſeph* for honours ſake, becauſe that all *Iacobs* ſtocke was preſerued in *Egypt* by his meanes: putting alſo the name of the father for his ſeed and poſteritie, or elſe *Ioſeph* the whole man for a part of him, *viz.* his bones which they brought with them at their comming out of *Egypt*, but I like the former better. *Iunius* and others expound it otherwiſe, but in my opinion not ſo rightly.] 15

Verſ. 16. *The waters* [*viz.* of the red Sea and *Iordan*, as appeareth in *Exodus* and *Ioſua*] *ſaw thee, O God,* [*i.* did feele thy maieſtie and power in turning the courſes of them, for otherwiſe man cannot ſee or feele God, much leſſe the waters, and he repeateth the ſame againe, for the more certaintie of the matter.] *and were afraid,* [*viz.* at thy preſence: which he gathereth, becauſe they were diuided and fled, as a man would ſay, backward] *yea the depths trembled.* [*viz.* of the waters: and he alledgeth thoſe words, to expreſſe the greatneſſe of Gods power, for though it fall out that the vpper part of the waters ſo many times troubled, yet the depths ſeldome or neuer; but this was done to the end the people might paſſe vpon the dry ground.] 16

Verſ. 17. *The clouds* [*viz.* in the firmament] *powred out water.* [*viz.* in great abundance, for that doth the word of powring, but note: ſee *Eccleſ.* 11. 3. he meaneth, that God had all creatures ready at his commandement, to execute his will, for the ſafegard of his, and the puniſhment of the vngodly] *the heauens* [*i.* the Firmament, and the regions of the aire about vs] *gaue a ſound,* [*viz.* of thunder and lightning, and wind, and ſtormie tempeſt] *thine arrowes* [*i.* thy thunderbolts, and other meanes to manifeſt thy wrath vpon thy enemies] *went abroad* [*i.* did flie abroad in euery place, ſtriking feare into them. See *Exod.* 14. 24, 25.] 17

Verſ. 18. *The voice* [*i.* the ſound or noiſe] *of thy thunder* [*i.* of the thunder that thou ſendeſt forth] *was round about* [*viz.* all thine enemies, or elſe he meaneth euery quarter and region of the aire] *the lightnings* [*viz.* which came from thee] *lightned the world,* [*i.* they were ſo great and many, that they might haue beene ſeene all the world 18

ouer] *the earth* [*i.* this frame of the world] *trembled and shooke.* [for feare of thy presence: all this is nothing elfe but an excellent description of Gods eternall maiestie and
19 power.] *Verſ.* 19. *Thy way is in the ſea,* [ſome expound it thus] *thy way* [*i.* the way that thou preparedſt for thy people of Iſrael] *is in the ſea* [*i.* in the red ſea, aſcribing that vnto God, becauſe he was the Author of it, which did belong to the Iſraelites.] Some thus, *thy way* [*i.* thy counſels] *is in the ſea* [*i.* in darke and vnſearchable places, knowne vnto none but to thee alone, making it the ſame with verſ. 13. of this Pſalme, but I like the former better, by reaſon of that which followeth in the laſt verſe of this Pſalme] *thy paths.* [*viz.* by which thou cariedſt thy people, all the reſt is well
20 expounded in the note of the *Geneua* Bible.] *Verſ.* 20. *Thou diddeſt leade* [*viz.* out of *Egypt*, and thorow the wilderneſſe towards the land of promiſe] *thy people as ſheepe* [*i.* tenderly, ſoftly, and louingly: for ſheepe may not be hurried] *by the hand.* [*i.* by the labour, diligence, and miniſterie of theſe two excellent perſonages, *Moſes* and *Aaron*. And all this the Prophet alledgeth, that he might raiſe vp his hope, and comfort himſelfe in the midſt of thoſe great aſſaults.

Doctrine. Verſ. 1. *Teacheth, that God is nigh to them that earneſtly call vpon him.* Verſ. 2. *Teacheth, that the more afflictions and miſeries increaſe vpon vs, the more earneſt we ſhould be with the Lord by prayer: becauſe as without him we are not able to beare or ouercome: ſo we haue no better meane to lay open our griefes vnto him, than prayer.* Verſ. 3. *Sheweth, that we through our owne corruption and Sathans malice, vſe that in the time of prayer, as a meane to draw vs backe from earneſtneſſe of prayer, which ſhould make vs more carefully to thinke vpon God, I meane our griefes and afflictions.* Verſ. 4. *Teacheth, that nothing commeth to Gods children, but by the ſpeciall not onely ſufferance, but appoint-*
ment and prouidence of God, which ſhould yeeld vs no ſmall comfort, becauſe we know hee
21 *cannot or will not appoint or performe any thing, but that which ſhall be to his glorie and our good.* Verſ. 5. *Sheweth, that Gods goodneſſe declared before, ſhould comfort thoſe that are in affliction now: the reaſon is, becauſe he alwaies remaineth like to himſelfe, and carefull for his continually.* Verſ. 6. *Teacheth good men in the time of their heauineſſe to comfort themſelues in the conſideration of thoſe good things, that through Gods goodneſſe they haue felt in themſelues.* Verſ. 7, 8, 9. *Shew the great conflict that the godly many times haue, wraſtling mightily betwixt faith and deſpaire: which howſoeuer it doth ſtrongly aſſault them, and they ſeeme for the time to be ouercome, yet are they reuiued by*
22 *the ſpeciall and ſpirituall power of him that is greater than all.* Verſ. 10. *Teacheth vs, that Gods power, and the true taſte thereof, is a good prop to our faith: yea whereupon indeed ſhould we relie (excepting his good will) but vpon him alone?* Verſ. 11, 12. *Teacheth vs, to record Gods workes for the ſtrengthning of our hope, and to ſpeake of them with delight and pleaſure.* Verſ. 13. *Teacheth, that God alone is the onely God.* Verſ. 14. *That whatſoeuer God doth, he doth it for the good of his children, or the puniſhing of his aduerſaries: for howſoeuer indeed his glorie be the generall end of all things, yet ſhall we ſee he ſeparateth ſtill the good of his children from that.* Verſ. 15. *Sheweth, that God careth for his*
23 *people euen when they be in their greateſt diſtreſſe.* Verſ. 16, 17, 18, 19. *Teach, that God hath all his creatures at his commandement for the manifeſting of his glorie and grace towards his, and for the declaring of his iuſtice towards the vngodly: which is comfortable to know, that the whole courſe of nature ſhall ſtand on our ſide: as againe it is terrible for the wicked, who haue all things to fight againſt them, yea euen their owne hands and ſwords.*
Verſ. 20. *Teacheth Gods loue and care towards his people: which then alſo moſt manifeſtly appeareth when he prouideth for them good Magiſtrates and Miniſters: for though when we haue them, it goe not ſo well with vs in all reſpects as were to be wiſhed; yet not*
24 *onely much euill is turned away, but alſo ſome good both outward and inward beſtowed vpon vs.*

PSALME 78.



THe Psalme it selfe is very large, and as it were, a summarie recitall of all the fiue bookes of Moses, and therefore cannot easily bee diuided. Notwithstanding, mee thinketh it specially propoundeth these points following: first, an Exordium or entrance into the matter, the Prophet labouring thereby to make the people attentiue, taken partly from the excellencie of the matter, and partly from his and their owne experience, and this is contained in the eight first verses. Secondly, hee rehearseth the great rebellion of this people, and of their forefathers, vpon whom God had bestowed such great and wonderfull graces, as vpon none the like: and this is comprehended in verſ. 8, 9, 10, 11, 17, 18, 19, 20, 22, 32, 34, 35, 36, 37, 40, 41, 42, 56, 57, 58. Thirdly, he setteth out Gods great mercie, notwithstanding their manifold wickednesses and rebellion against him, and this is compriſed in verſ. 12, 13, 14, 15, 16, 23, 24, 25, 26, 27, 28, 29, 38, 39, 52, 53, 54, 55, 68, 69, 70, 71, 72. Lastly, hee largely declareth the exceeding great iustice of God against sinne and vngodlinesse, which he sheweth by executing the same, partly vpon his owne people, as appeareth, verſ. 21, 30, 31, 33, 59, 60, 61, 62, 63, 64, 67. and partly vpon his and their enemies, as appeareth also verſ. 43, 44, 45, 46, 47, 48, 49, 50, 51, 65, 66. which may teach all men to driue away the vaine imagination that they haue of Gods mercie onely, neuer looking into the execution of his iustice and iudgements against the world for sinne. Diuision.

The title hath beene sundry times expounded before: see the same title, *Psal.* 73. also *Psal.* 50.] *Verſ.* 1. *Heare* [*vie.* both with your outward eares, and inward vnderstanding] *my doctrine* [*i.* the doctrine that I shall vtter vnto you: which hee calleth his doctrine, not because he was the author of it, for that properly appertaineth to God and Christ, *Matth.* 23. 8. but because hee was the instrument to publish the same. See such a like speech, *Rom.* 16. 25. also 2 *Tim.* 2. 8.] *O my people,* [*i.* the people whom I haue rule and gouernment ouer] *incline your eares* [this is the same that he spake before, which he repeateth, the better to make them attentiue, vsing also in this verse two circumstances for the same purpose, the one taken from his owne person, to whom it belonged to instruct: the other from the person of the people, whose dutie it was to heare their Prince and Ruler speake] *vnto the words of my mouth.* [*i.* vnto the speeches that I shall vtter and speake.] *Verſ.* 2. *I will open my mouth* [*i.* I will now beginne to speake, and that freely and plainly: see *Matth.* 5. 2. *Act.* 10. 34.] *in a parable.* [*i.* examples, whereof some are historicall and true, being things done, such as are in this Psalme recited; some deuised, but yet very apt to teach, such as you may see, *Iudg.* 9. 8, 9. &c. 2 *Sam.* 12. 1, 2. &c. othersome are taken from common

Senſe.
1
2

vse;

vſe, and doe not reſpect a hiſtorie, ſuch many are *Matth.* 13. 2. and in ſundry other places of the Euangeliſts, ſome take it for graue and notable ſentences, and ſo it ſeemeth to be vſed, *Iob* 29. 1. alſo *Pſal.* 49. 4. but it is the beſt to take it here for examples, and that examples of things done] *I will declare* [*i.* I will ſpeake largely of, and plentifully powre out, for it is a metaphor taken from fountaines that ſpring apace, and ſend forth their ſtreames abundantly] *high ſentences* [ſome reade, *darke words*, ſome *ſecret things*, whatſoeuer it be, this is certaine, that the Prophet prepareth the people to attentiueneſſe in this commendation of his Doctrine, affirming it to containe high, darke, and myſticall matter] *of old.* [*i.* of things that were done in former time long agoe, and ſo in this verſe hee commendeth his doctrine of two circumſtances, the one is of the excellencie of it, the other of the antiquitie, the latter of which, he purſueth largely in the next verſe.]

3 *Verſ.* 3. *Which* [*viz.* doctrine, or excellent things ſet out by that doctrine] *we haue heard* [*viz.* with our eares] *and knowne* [*viz.* by practiſe and experience] *and our fathers* [*i.* our anceſtors, as *ſonnes* were taken before, *Pſal.* 77. 15. for poſteritie] *haue told vs.* [*viz.* by committing it to writing, and

4 leauing it behind them to vs.] *Verſ.* 4. *We* [*i.* that liue now] *will not hide them from their children*, [*i.* keepe them cloſe from their poſteritie and ſeed: *q. d.* ſeeing they haue done ſo much for vs, wee will conuay it ouer to their ſeed and our ſeed together in like ſort: and he calleth them *their children*, becauſe they were the firſt of that ſtocke, and not as though they were not their owne alſo] *but to the generation to come* [*i.* to the people which ſhall bee after vs] *we will ſhew* [*viz.* by the monuments and writings which we will leaue behinde vs] *the praiſes of the Lord* [*i.* the noble deeds for which the Lord is to be praiſed, as may appeare alſo by that which followeth] *his power alſo* [*viz.* manifeſted for our good] *and his wonderfull works that he hath done* [*viz.* for vs,

5 and againſt his and our enemies.] *Verſ.* 5. *How he eſtabliſhed* [*viz.* with his people: and this hangeth vpon the former verſes, as a particular of the generall before going, ſhewing that amongſt other praiſes of the Lord, his Law and Sacraments are not the leaſt] *a teſtimonie* [I take this word to be vſed here for all the Sacraments, Sacrifices, and Ceremonies that God appointed the people of Iſrael, which were ſo many witneſſes (as it were) of his grace and fauour towards them] *in Iaacob*, [*i.* amongſt the people that came from *Iaacob*] *and ordained a law* [*viz.* as a rule and direction for them to walke by] *in Iſrael*, [*i.* amongſt the Iſraelites. *Iaacob* and *Iſrael* were the two names of the Patriarch, as *Gen.* 35. 10. which here are applied to his poſteritie, becauſe they came of him] *which* [*viz.* Sacraments, Ceremonies and Law] *hee commanded our Fathers* [*i.* all our Anceſtors] *that they ſhould teach their children*, [*i.* their

6 poſteritie, from age to age: ſee *Deut.* 6. 7.] *Verſ.* 6. *That the poſteritie* [*viz.* which came in all ages after] *might know it*, [vnder this word of knowing, he comprehendeth beleeuing and performing of it, for otherwiſe the bare knowledge would ſtand them but in little ſtead] *and the children which ſhall bee borne* [*viz.* of former parents] *ſhould ſtand vp* [*i.* ſhould increaſe and grow] *and declare it to their children* [to the end they might teach their poſteritie, as they had been taught before: ſuch care God had for

7 the conueiance or deliuerance of his Law, from hand to hand, as it were.] *Verſ.* 7. *That they* [*i.* euery one of them, both the fathers and the children] *might ſet their hope on God*, [*i.* might be inſtructed and taught thereby: to truſt in him onely, and in none other] *and not forget* [*viz.* through dulneſſe or negligence] *the works of God*, [*i.* the excellent things that he had done in them, and for them] *but keepe his commande-*

8 *ments.* [*viz.* with them, to the end they might doe them, which manner of ſpeech is often vſed in *Deut.*] *Verſ.* 8. *And not to bee as their fathers* [*i.* like vnto them in wickednеſſe, ſinne and rebellion againſt God] *a diſobedient and rebellious generation*, [adde here for the more ſenſe of the place, *who were*] *a diſobedient and rebellious generation* [*viz.* againſt God himſelfe, and thoſe Miniſters and Magiſtrates whom hee placed ouer them, as *Moſes*, *Aaron*, *&c.*] *that ſet not their heart aright*, [*i.* that tooke no delight and pleaſure in the right and good way (for that doe the Hebrewes vnderſtand by ſetting their hearts vpon a thing) but alwaies turned aſide from God and goodneſſe] *and whoſe ſpirit* [*i.* whoſe heart, ſoule, affection, and vnderſtanding]

was not faithfull to God. [*i.* did not ſtedfaſtly beleeue God and his word, as appeareth, verſ. 19, 20. of this Pſalme, but were inconſtant alſo, neuer leaning vnto God with an earneſt and carefull purpoſe, as appeareth verſ. 36, 37. of this Pſalme.] *Verſ.* 9. 9
The children of Ephraim [In this verſe he putteth downe an example of their diſtruſt in God, and of a iuſt puniſhment that God brought vpon them for the ſame: *q. d.* As for example, you may ſee in the children of *Ephraim*: vnderſtanding by the children of *Ephraim*, not onely thoſe that came of *Ephraim*, but alſo the reſt of the Tribes, putting that Tribe that was the greateſt in number, for the whole] *being armed,* [*i.* furniſhed and appointed with all things neceſſary to the field] *and ſhooting with the bow* [*i.* hauing force, courage and luſtineſſe, and weapons not onely for their owne defence, but for the hurt of their enemies] *turned backe* [*viz.* from the force and preſence of their enemies: he meaneth, that they were put to flight] *in the day of battell.* [*i.* when they came to fight with their aduerſaries. Some vnderſtand this of one battell, ſome of another: but I refere it to that ſtorie which is written, *Numb.* 14. 39, 40, *&c.* to the end of the Chapter: alſo *Deut.* 1. verſ. 4. to the end of the Chapter.]
Verſ. 10. *They kept not the couenant of God,* [*viz.* which hee had made with them, 10
and they with him, promiſing to performe the ſame: by *couenant* hee meaneth not onely the rule of good life, but alſo the whole ſeruice of God] *they refuſed* [this word amplifieth the grieuouſneſſe of their fault, becauſe they ſinned not through ignorance, but euen of ſet purpoſe as it were] *to walke in his law.* [*i.* to bee obedient to the ſame in their liues and conuerſation: for ſo is the metaphor of walking vſed in this place.] *Verſ.* 11. *And forgat his actes* [*i.* the noble deeds which hee had done for 11
them againſt their enemies] *that he had ſhewed them.* [*viz.* both in the land of *Egypt*, and in the Wilderneſſe, the particulars whereof follow, vnto the end of the 16. verſe.]
Verſ. 12. *In the ſight of their fathers* [ſo that their eies were witneſſes, and therefore 12
could pretend no ignorance or excuſe] *in the land of Egypt,* [as appeareth from *Exod.* 7. Chapter, to the 13. Chapter] *euen in the field of Zoan.* [*i.* euen in a moſt notorious place: for *Zoan* was one of the great and principall cities of *Egypt*, ſo that the miracles which God wrought were not done in a darke place.] *Verſ.* 13. *He diuided* 13
the red ſea, [*i.* by his power he cauſed the ſea to part aſunder: ſee *Exod.* 14. 21.] *and led them thorow:* [*i.* the Iſraelites, as vpon drie land] *he made alſo the waters to ſtand as an heape.* [*viz.* by his word and commandement at that time, that his people might haue paſſage: and by *ſtanding as an heape*, he meaneth, that they ſtood ſtill and moued not.] *Verſ.* 14. *He led them with a cloud,* [*i.* by a cloud, the cloud not onely going 14
before them, as appeareth *Exod.* 13. 21. but alſo compaſſing them in on euery ſide, both to keepe them from the parching heat of the ſunne, and to ſaue them from the ſight and violence of their enemies] *and all the night* [ſo that day and night hee prouided for them] *with a light of fire.* [he meaneth, that piller of fire which ſtood them in ſtead of a guide, whileſt they were in the Wilderneſſe, *Exod.* 13. 21. 22.] *Verſ.* 15. 15
He [*i.* God, by the miniſterie of his ſeruant *Moſes*] *clane the rocks in the wilderneſſe,* [he ſaith well, *rocks* in the plurall number, becauſe that great worke was twice done, as appeareth, *Exod.* 17. and *Numb.* 20.] *and gaue them drinke* [*i.* they and their cattell, as appeareth by the places before alledged, whereby we ſee, not onely that the thing was done, but the great plenty and ſtore they had of water alſo, which he noteth by theſe words] *as of the great depths.* [*q. d.* The rocks gaue it ſo plentifully, as though the great depths and bottomleſſe pits, as it were, had yeelded vp all their waters.]
Verſ. 16. *Is* the ſame with verſ. 15. in ſenſe and meaning, onely hee amplifieth that 16
great fact of God, by the vſe of ſundry words, as *ſtonie rocks*, which expreſſeth the hardneſſe of the thing, and to *deſcend like the riuers*, by which he noteth the plentie and abundance, as before.] *Verſ.* 17. *Yet* [*q. d.* notwithſtanding all theſe graces and 17
great miracles] *they ſinned ſtill againſt him,* [*i.* they continued in their rebellion and diſobedience, being nothing at all bettered by Gods goodneſſe] *and prouoked* [*viz.* to wrath, and that againſt themſelues and their owne ſoules] *the higheſt* [*i.* the Almighty God, whoſe power no creature is able to reſiſt] *in the wilderneſſe.* [he noteth the place for the more certaintie of the hiſtorie.] *Verſ.* 18. *And tempted God* [*i.* and diſquieted 18

to proue Gods power, of which they doubted, not being contented with Manna, but demanding other meat than that which God had appointed them, and that was fleſh forſooth] *in their hearts*, [*i.* ſecretly, and within themſelues: not that they ſtaid there, for afterwards they expreſſed it in words, as appeareth verſ. 20. of this Pſalme, but the Prophet noteth the roote and beginning of their ſinne] *in requiring meat* [by *requiring*, hee meaneth, demanding of it earneſtly, with muttering and grudging if they had it not] *for their luſt*. [*i.* to ſatisfie their greedie and rauenous appetite, and not
19 that they were enforced thereto by famine or want of meat.] *Verſ.* 19. *They ſpake againſt God alſo* [*viz.* in as much as they called his power into queſtion or doubt: this ſtorie is *Numb.* 11. 4, *&c.*] *can God* [*q. d.* Lieth it in his power, or is hee able: if he be, let vs ſee it, otherwiſe we will not beleeue it] *prepare a table* [*viz.* for vs: and by *preparing of a table*, they meane, furniſhing and prouiding of them with all delicates and dainties.: ſee *Pſal.* 23. 5.] *in the wilderneſſe*. [*i.* in ſuch a barren and drie place as wee are in. This circumſtance made the matter more hard in the iudgement of the Iſraelites, but God performing it, it made it more notable for his glory. And this was their villanous and foule tempting of God, that they thought that God could not giue them in the Wilderneſſe diuers ſorts of meat, as they had in *Egypt*, neither
20 would they beleeue it, vnleſſe they ſaw it by experience.] *Verſ.* 20. *Behold, &c.* [theſe are ſtill the words of the murmuring and rebellious Iſraelites] *hee ſmote the rocke* [*i.* God by the miniſterie of his ſeruant *Moſes*, as verſ. 15, 16. of this Pſalme] *that the water guſhed out*, [*viz.* in great plentie and abundance] *and the ſtreames ouerflowed*: [*viz.* the vppermoſt face of the land, where the miracle was wrought] *can he giue bread alſo*, [*q. d.* if he can, let him ſhew it: and by *bread* hee vnderſtandeth all meat and nouriſhment, as in this petition, Giue vs this day our daily bread] *or prepare fleſh* [*i.* ſome extraordinary kinde of fleſh, for otherwiſe the people had fleſh, becauſe they carried their cattell out of *Egypt* with them] *for his people* [*i.* for the people that he hath brought out of *Egypt*. And this their propounding of the matter in the way of a queſtion, doth not onely note the hardneſſe of the thing to doe it, but expreſſeth
21 the hardneſſe of their beleefe, vnleſſe they could ſee it performed.] *Verſ.* 21. *Therefore* [*q. d.* becauſe their rebellion and diſtruſt was ſo great] *the Lord heard* [*i* now tooke notice of it, as might appeare by his iudgements powred vpon them, and not as though God were ignorant of any thing, that either they thought, ſpake, or did] *and was angrie*, [*viz.* againſt them for their ſinnes, the effects of which anger, are in this verſe expreſſed] *and the fire* [*viz.* of his wrath and iudgements: ſee *Numb.* 11. 1.] *was kindled* [*i.* did not onely beginne, but was executed] *in Iaacob*, [*i.* againſt *Iaacobs* poſteritie] *and alſo wrath came* [*viz.* from God in his heauie iudgement] *vpon Iſrael*,
22 [ſee verſe 5. of this Pſalme.] *Verſ.* 22. *Becauſe they beleeued not in God*, [he ſheweth the roote of all their ſinne, *viz.* diffidence and diſtruſt in God and his power] *and truſted not in his helpe*. [*viz.* which he had promiſed to performe for them, which alſo maketh their ſinne the greater, becauſe they beleeued not his promiſe, whereby wee ſee that incredulitie is ſo deeply rooted in mans nature, that it is impoſſible to pull it
23 out, except God worke miraculouſly therein.] *Verſ.* 23. *Yet hee* [*q. d.* though God had beſtowed very great abundance and plentie] *had commanded the clouds aboue*, [*i.* by his commandement had brought to paſſe that the clouds powred downe Manna, as in the next verſe] *and had opened the doores of heauen*. [*i.* had giuen them in great
24 plentie: an excellent metaphor to expreſſe the abundance of it.] *Verſ.* 24. *And had rained downe Manna*, [ſee *Exod.* 15. almoſt thorowout] *and had giuen them of the wheat of heauen*. [he calleth *Manna* by this name, becauſe God cauſed it in great plentie to come downe from the heauen: and by *wheat*, you muſt vnderſtand a food, that
25 had in it the ſame vſe of nouriſhment that wheat had: ſee *Numb.* 11. 7, 8.] *Verſ.* 25. *Man* [*i.* men and euery one of the people of Iſrael] *did eat the bread of Angels* [*i.* excellent bread, and ſuch as Angels might vſe if they did eat: and not that they doe eat it, but becauſe it came downe from that place that Angels inhabit: this is a vſuall phraſe in Scripture, by things attributed to Angels, to vnderſtand very excellent things: ſee *Acts* 6. 15. alſo 2 *Cor.* 12. 1.] *hee* [*i.* God] *ſent* [*viz.* from heauen] *meat*

enough

enough. [*i.* ſtrange and delicate fleſh enough, as may appeare, verſ. 28, 29, 30, 31. of this Pſalme, alſo *Exod.* 16. and in other places.] *Verſ.* 26. *Hee cauſed the Eaſt wind* 26
to paſſe in the heauen, [*i.* hee ſtirred it vp in the aire or the firmament. It is likely that he meaneth that wind which is expreſſed *Numb.* 11. 31. which brought the Quailes vpon them, and that which followeth in the next verſe ſeemeth to ſtrengthen the ſame] *and through his power hee brought in the South wind.* [meaning, that God had all elements at his commandement for the performance of his worke whatſoeuer.]
Verſ. 27. *He rained* [*i.* he gaue them great plentie, as verſ. 24. of this Pſalme] *fleſh* 27
[*viz.* of Quailes, as may appeare by the ſtorie, *Numb.* 11.] *as duſt,* [*i.* in ſuch great abundance, and as thicke (by a manner of ſpeech) as duſt is vpon the earth: ſee *Gen.* 13. 16. alſo *Numb.* 23. 10. alſo 2 *Chron.* 1. 9.] *and feathered fowle* [*i.* Quailes, for of them particularly hee ſpeaketh and meaneth] *as the ſand of the ſea.* [*i.* innumerable as it were: ſee 1. *Sam.* 13. 5. *Pſal.* 139. 17, 18.] *Verſ.* 28. *And hee made it* 28
fall [*viz.* from the heauen or the firmament, meaning it alſo of the fleſh of Quailes, or Quailes themſelues] *in the middeſt of their campe* [*i.* of the place where they camped, and not of the tents or camps themſelues] *and round about their habitations.* [*i.* the places where they dwelt for the time: ſee for this, *Numb.* 11. 31. by theſe ſpeeches he meaneth, that they might with eaſe gather them, for they were not farre off.] *Verſ.* 29. *So* [*i.* hauing theſe bleſſings and graces beſtowed vpon them from 29
God] *they did eat* [*viz.* of Quailes] *and were well filled,* [*i.* ſatisfied with the fleſh thereof] *for hee gaue them their deſire.* [*i.* God gaue them that which they longed and luſted after.] *Verſ.* 30. *They were not turned from their luſt,* [*i.* from the thing they 30
longed after, and luſted for: *q. d.* they were not wearie of Quailes, though they had eaten them a whole moneth together: ſee *Numb.* 11. 20. and they were, as a man would ſay, readie to burſt with fulneſſe] *but the meat* [*i.* the fleſh of Quailes which they had eaten] *was yet in their mouthes,* [*i.* euen as they were eating of it, as may appeare, *Numb.* 11. 33.] *Verſ.* 31. *When the wrath of God* [*i.* puniſhment and ven- 31
geance ſent from him vpon them for their ſinnes] *came euen vpon them* [*viz.* as they were eating: and then Gods wrath is ſaid to come vpon any, when hee taketh iudgement in hand againſt them, and executeth the ſame vpon them] *and ſlew the ſtrongeſt of them,* who no doubt had abuſed the ſtrong conſtitution of their bodie againſt God, thinking they were able to make their partie good with him] *and ſmote downe* [*viz.* to the ground by death] *the choſen men in Iſrael.* [*i.* the picked ones, as men of greateſt hope: ſo that we ſee no mans ſtrength or weapons can turne away Gods iudgement from them, which by ſinne they haue pulled vpon themſelues.] *Verſ.* 32. *For all* 32
this [*i.* notwithſtanding the benefits God had giuen them, and the puniſhments hee had laid vpon them] *they ſinned ſtill,* [*i.* they proceeded on in their iniquities, murmuring continually againſt God, as appeareth *Numb.* 14. 12, *&c. Numb.* 16. 1, 2, *&c. Numb.* 17. almoſt throughout, *Numb.* 20. 2, 3, *&c.*] *and beleeued not his wonderous*
works. [*i.* had not their perſwaſion ſtrengthened by the marueilous things that God did for them, but did as much doubt of his power and good will, as though hee had ſhewed no ſigne or miracle at all:] *Verſ.* 33. *Therefore* [*i.* for all his ſinnes, and 33
namely, not profiting by his corrections] *their daies* [*i.* the daies and times of their life appointed vnto them] *did he conſume in vanitie,* [*i.* God made them to paſſe away in vaine, tranſitorie, and vnprofitable things: ſome expound it thus, *hee cauſed them to die*: ſome thus, God through his curſe vpon them, cut off the time of their life, ſo that they liued not out halfe their daies, nor brought them into the land of Promiſe, but laid their carcaſſes in the Wildernes: ſee *Numb.* 14. 28; &c. all commeth to one ſenſe] *and their yeeres haſtily.* [he meaneth, that they died haſtily, ſuddenly, or when they thought leaſt of it, as appeareth verſ. 30. of this Pſalme] *Verſ.* 34. *And* 34
when hee ſlew them [*i.* when hee did not onely deſtroy them by his iudgements, but alſo whenſoeuer he laid any affliction vpon them] *then they ſought him* [*viz.* in hypocriſie and counterfeiting, as appeareth verſ. 36, 37. of this Pſalme, ſo that they did but ſeeme onely to ſeek him, or made as though they would ſeeke him] *and they returned*
[*viz.* from their euill waies, but this was in outward ſhew onely, and not from the

heart,

heart, as *Iudas* is said to repent, *Matth.* 27. 3.] *and sought God* [*viz.* by the hypocriticall and dissembled praiers, such as are mentioned *Isaiah* 29. 13.] *earely* [*viz.* in the
35 morning, pretending that they would spare no labour or paine.] *Vers.* 35. *And they remembred that God was their strength* [*i.* he that strongly defended them from their enemies, and gaue them strength to incounter with them] *and the most high God their*
36 *redeemer* [*viz.* from all distresses, trouble and danger.] *Vers.* 36. *But they flattered him with their mouth* [*i.* they went about by words and faire speeches to deceiue God as it were: and this was, not onely because they did not vnfainedly confesse their offences, but also did not truly and rightly glorifie God] *and dissembled with him with their tongue* [*i.* they spake one thing and thought another, and these words flattering and dissembling, must bee taken thus, that the Israelites did indeed performe this wickednesse, and carried with them this perswasion to flatter, dissemble, and deceiue God, if they could, and not as though God were ouertaken with this their lewdnesse,
37 for he cannot be deceiued.] *Vers.* 37. *For their heart* [*i.* their affection and minde] *was not vpright with him* [*i.* was not sincere and sound towards him and his services, whatsoeuer they pretended] *neither were they faithfull in his couenant* [*i.* they did not faithfully keepe the couenant which he had made with them, *viz.* that hee would bee
38 their God, and they should be his people.] *Vers.* 38. *Yet* [*q. d.* Notwithstanding all their sinnes, and namely, their sinne of hypocrisie and dissimulation] *he being mercifull* [*i.* not delighting in the death and destruction of sinners, but rather that they should liue] *forgaue their iniquitie* [*i.* pardoned their sinne, and remoued the punishment due vnto them for the same, as appeareth by that which followeth] *and destroied them not* [*viz.* in his wrath and iudgement, but did beat them with the rods of his children, to their amendment] *but oftentimes called backe his anger* [*i.* the testimonies and signes of his wrath and displeasure, euen then when it was ready to bee powred forth vpon them, as if a father ready to strike should hold his hand] *and did not stirre vp all his wrath* [for then they should haue beene vtterly consumed: hee meaneth by this speech, that God declared not himselfe so wrathfull against them, as he could haue done, and might haue done, if it had pleased him, and their sinnes iustly deserued.]
39 *Vers.* 39. *For he remembred* [*i.* God considered and knew full well, hee rendreth in this verse a reason why God forbare them, and laid not all his iudgements vpon them] *that they were flesh* [*i.* by nature mortall, and subiect to death, and therefore he should not need to powre heauie iudgements vpon them, seeing that of their owne nature they were inclined to corruption: see *Gen.* 6. 3. also *Psal.* 103. 14.] *yea, a wind that passeth and commeth not againe* [*i.* not onely a thing mutable and inconstant as the wind, but also vanishing and flitting away, not continuing long in one state: see *Iob* 14. 1, 2. and in this verse he respecteth the state of this earthly life, that passeth away
40 as a wind, and being passed, returneth no more againe in his former condition.] *Vers.* 40. *How oft did they* [*i.* the Israelites] *prouoke him* [*i.* God] *in the wildernesse* [*i.* all those fortie yeeres that they were in the Wildernesse: and the propounding of it by the way of interrogation, is, *q. d.* who is able to vtter so many and so grieuous rebellions, as they prouoked God by in that time of their trauell: see *Numb.* 14. 22. also *Psal.* 95. 9, 10.] *and grieue him* [*viz.* by their murmuring: and this is the same that was spoken
41 before.] *Vers.* 41. *Yea, they returned* [*viz.* from their feigned repentances, to their former euill waies, and this they did more than once, as you would say] *and tempted God* [*i.* meant to trie what he was able to doe, not being contented with the experience of his might and power which he had shewed vnto them] *and limit* [*viz.* as it were within certaine bounds: it is a notable metaphor, to expresse the peruersenesse of his people, who tooke so much vpon them, that they would set Gods infinite power,
34 some hedges, either larger or narrower, at their pleasure, sometimes defining things to be performed as they would haue them, sometimes denying that he could doe them, as the bookes of Exodus, Numbers, Deuteronomie, doe in many places declare] *the holy one of Israel* [*i.* he that doth sanctifie *Israel*, and whom *Israel* ought to sanctifie, because he is the onely true God.] *Vers.* 42. *They remembred not* [*i.* they quite
42 and cleane forgat] *his hand* [*i.* his might and power, meaning, that power and

strength

ſtrength that God had ſhewed for them: ſo we haue heard the word *hand*, ſundrie times vſed before] *nor the day* [*i.* the times and ſeaſons] *when he deliuered them* [*i.* ſet them free] *from the enemie* [*i.* from all their enemies, and their miſchieuous attempts againſt them, vnder one meaning all, but yet ſo, that he meaneth that, by the chiefeſt, and that was *Pharaoh*, and the Egyptians, who afflicted them, & this ſenſe is warranted by that which followeth in the Pſalme.] *Verſ.* 43. *Nor how he ſet his ſignes in* 43
Egypt [this is a deſcription of God and his power, meaning by *ſetting his ſignes in Egypt*, giuing a teſtimonie, as of his goodneſſe towards his children, ſo of his wrath toward the Egyptians] *and his wonders* [*i.* the wonderfull things he did] *in the field of Zoan* [ſee verſe 12. of this Pſalme.] *Verſ.* 44. *And turned* [*i.* when he turned, 44
for now he beginneth a particular enumeration of his wonders done for them againſt their enemies] *their riuers* [*i.* the Egyptians riuers of waters] *and their floods* [he meaneth, that neither their ſmall brookes nor great flouds were free from this plague: See *Exod.* 7. 20, 21.] *That they could not drinke* [*viz.* the Egyptians, which circumſtance alſo proueth the truth and certaintie of the miracle.] *Verſ.* 45. *He* 45
[*i.* God, by the miniſterie of his ſeruants *Moſes* and *Aaron*,] *ſent a ſwarme of flies amongſt them* [*i.* an innumerable multitude, vnderſtanding by *flies*, not onely flies, but flying Serpents, and venomous beaſts, whoſe poiſon and ſtinch did euen corrupt the land. *Exod.* 8. 24.] *which deuoured them* [*i.* deſtroyed many of the Egyptians] *and Frogs which deſtroyed them* [this is ſet out, *Exod.* 8. verſ. 6. whereby we ſee that the holy Ghoſt ſtandeth not much vpon order, ſo that the matter be expreſſed.] *Verſ.* 46. *He gaue alſo* [*i.* the Lord gaue ouer] *their fruits* [*i.* thoſe fruits 46
that their land by the labour of their hands did yeeld] *vnto the caterpiller* [*viz.* to be conſumed, eaten vp and deſtroyed by them, putting one for the whole number that God ſent, *Exod.* 13. they are ſaid to be Graſhoppers: the places laid together ſhew, that the plague was both of Graſhoppers and caterpillers, graſhoppers not annoying the trees as theſe did, *Exod.* 23. 15.] *And their labour* [*i.* all that which they had laboured for. For, for the fruits of the earth doe men labour.] *Verſ.* 47. *He deſtroyed* 47
their vines [*i.* he did vtterly marre all the increaſe of their earth and plants whatſoeuer, whether they were ſowne or vnſowne, high or low, tender or well growne, naturall or wilde, as appeareth by that which followeth in this verſe, and *Exod.* 9. 25.] *with the haileſtone* [he meaneth another kind of haileſtone than that which is ordinarie and common. A learned man readeth this latter part thus: *and their wilde figge trees with fire*, which in what place ſoeuer it aboad, ſhould conſume: and this text I like well, not onely becauſe the Etymologie of the compound Hebrew word yeeldeth it, but alſo, by reaſon of that which followeth in the next verſe touching thunderbolts, and it is written alſo, *Exod.* 9. 23. touching lightning ioined with the haile and thunder.] *Verſ.* 48. *He gaue their cattle alſo to the haile* [*i.* to that ſame 48
great and extraordinarie haile, mentioned in the other verſe, to the end that the cattle thereby might be deſtroyed] *and their flockes* [*viz.* of ſheepe and their droues of beaſts] *to the thunderbolts* [or after ſome, to burning or kindled coales: the ſenſe commeth all to one, he meaneth deſtruction of them: See *Exod.* 9. 25.] *Verſ.* 49. *He caſt vpon* 49
them [*i.* vpon the Egyptians, & the word of *caſting*, noteth the greatneſſe of his wrath alſo] *the fierceneſſe of his anger, indignation, and wrath* [all theſe termes tend but to one end, to expreſſe the greatneſſe of Gods wrath againſt them] *and vexation* [*viz.* not of body onely, but in minde and ſoule] *by the ſending out* [*viz.* againſt them] *euill Angels* [I like the note in the Geneua Bible well vpon this place. A learned man readeth it thus, by ſending them meſſengers of euill tidings, meaning it of *Moſes* and *Aaron*, by whoſe miniſterie all the plagues expreſſed here and in *Exodus* againſt the Egyptians, were not onely foretold them, but brought vpon them: both the ſenſes are good.] *Verſ.* 50. *He made a way to his anger* [*i.* he executed the ſame, and tooke 50
away euery let that might hinder it, as men remoue thoſe things that might hinder them in their courſes or goings] *he ſpared not their ſoule from death* [*i.* he ſlew them, and tooke their life from them] *but gaue their life ouer to the peſtilence* [he declareth by what meanes God tooke life from them, *viz.* by the plague & peſtilence: See *Exod.* 12. 29.]

51 *Verſ. 51. And ſmote all the firſt borne in Egypt* [*viz.* both of man and beaſt] *euen the beginning of their ſtrength* [this is a deſcription of the firſt borne, as appeareth, *Gen.* 49. 3.] *in the tabernacles* [*i.* in the dwelling places, ſo that there was neither towne, houſe nor field, but there was one dead in it: ſee *Exod.* 12. 30.] *of Ham* [*i.* of the Egyptians, putting the name of the firſt man, from whom they came, for the people that came of him, for the Egyptians came of *Mizraim* the ſecond ſonne of *Ham*: See *Gen.* 10. 6. of whom *Egypt* is ſo called in the Scripture the land of *Mizraim*.] *Verſ.* 52.

52 *But he made his people to go out* [*viz.* of *Egypt*] *like ſheepe* [ſee *Pſalm.* 77. *verſ.* 20. *q.d.* but he deals moſt mercifully with his owne people. It may be vnderſtood thus alſo, that for as much as the ſilly people had neither counſell nor meane in themſelues to maintaine themſelues, it would haue gone wrong with them, if God had not beene in ſtead of a ſhepherd vnto them] *and lead them in the wildernesſe like a flocke* [*i.* heedily and tenderly, caring for them, and prouiding them food: See *Gen.* 33. *verſ.* 13.]

53 *Verſ.* 53. *And he carried them out* [*viz.* of *Egypt*] *ſafely* [*i.* without any manner of perill or danger] *and they feared not* [*i.* they had no occaſion to feare, *viz.* their enemies and aduerſaries] *and the ſea couered their enemies* [*i.* the Egyptians their enemies were drowned in the red Sea, *Exod.* 15. 13. 27. 28.] *Verſ.* 54. *And he brought them* [*i.* the people of *Iſrael*, and that in a mightie hand and ſtretched out arme] *vnto the borders of his ſanctuarie*, [*i.* vnto the land of *Canaan*, which he had aſſigned to his people, and dedicated to himſelfe: meaning by borders, which are the vttermoſt parts of the land, not onely thoſe parts themſelues, as though God had left them there, and would haue gone no further with them, but the whole land, putting the firſt part that they entred into, for the whole: and he calleth that land his *ſanctuarie*, becauſe God had ſanctified the ſame for his people, and for his owne ſeruice, as being the place where he would moſt manifeſt his abode] *euen to this mountaine* [*i.* the mountaine of *Sion*, whereon *Ieruſalem* ſtood, and the temple it ſelfe was to be builded] *with his right hand* [*i.* his power and might] *purchaſed* [*i.* obtained and got, and that out of

55 the hands of mighty and ſtrong enemies.] *Verſ.* 55. *He caſt out the heathen alſo* [*i.* the Canaanites, and other inhabitants of that land] *before them* [*i.* in their ſights, and for their ſakes: See *Gen.* 2. 18.] *and cauſed them* [*i.* their land, and all that they had, putting the perſons for the things they poſſeſſed: for, for the men, they might not ſpare them] *to fall to the lot of his inheritance* [*i.* to come to the people of God, whō he calleth here the Lords *inheritance*, as it were by caſting the lot: by which alſo the Prophet noteth, that the Iſraelites did lawfully and rightly poſſeſſe thoſe things] *and made the tribes of Iſrael to dwell in their tabernacles*; [*i.* in their poſſeſſions, as

56 land, cities, houſes, &c. putting one for all.] *Verſ.* 56. *Yet* [*q. d.* notwithſtanding all theſe iudgements vpon their enemies, and graces towards them, for all that] *they tempted* [*viz.* God, ſee for tempting, verſe 18. of this Pſalme] *and prouoked the moſt high God* [*viz.* to wrath againſt themſelues] *and kept not* [either in word or deed] *his teſtimonies*, [*i.* commandements, which are teſtimonies or witneſſes, as it were, of his

57 will, ſee *Pſal.* 119. 7. 8.] *Verſ.* 57. *But turned backe* [*viz.* from well doing pretended, to their former euils practiſed] *and dealt falſly* [*i.* diſſemblingly, and that with God, meaning, that they laboured what they could to haue deceiued God] *like their fathers* [*i.* as their fathers did, and anceſtours that were before them, who came out of *Egypt*, and dealt diſſemblingly with him, as appeareth verſ. 36. of this Pſalme] *and turned* [*viz.* aſide out of the righe way] *like a deceitfull bowe* [*viz.* that turneth backe into the belly, as we ſay. I know there are many ſenſes giuen of this ſimilitude: ſome expound it thus, the Iſraelites did for a time make ſhew of faith and repentance, but ſuddenly became vnprofitable, as a bowe ſuddenly mated by ſome occaſion, deceiueth the expectation of the ſhooter: ſome expound it this

58 way, and ſome that, but mee thinketh the ſenſe already giuen is very ſimple, ſee *Hoſea* 7. 16.] *Verſ.* 58. *And they prouoked him to anger* [*viz.* againſt themſelues, and their owne ſoules] *with their high places* [*i.* with the altars which they had erected and ſet vp in high places, as mountaines and hils, ſo he ſheweth the cauſe why God was angry with them, *viz.* for their ſtrange and new kinde of worſhippings]

and moued him to wrath [all this is ſpoken of God according to man] *with their grauen images* [*viz.* which they had made, ſet vp, and worſhipped, contrary to his expreſſe commandement, *Exod.* 20. 4, 5.] *Verſ.* 59. *God heard* [*i.* knew, becauſe by hearing things come to knowledge and vnderſtanding, and this is attributed to God, according to mans capacitie, as other things are] *this* [*i.* the wicked words and workes which the Iſraelites vſed, in their idolatrous ſeruices] *and was wroth* [*viz.* againſt them for their ſinne] *and greatly abhorred Iſrael* [*viz.* for their iniquities and tranſgreſſions committed againſt him.] 59

Verſ. 60. *So that he forſooke the habitation of Shilo* [he ſheweth by effect, that God was angrie with them, becauſe he depriued them of the teſtimonies of his preſence and grace: meaning that the Lord as a ſigne of his wrath refuſed to let his Arke be any longer in *Shilo*, in which Arke the Lord did as it were dwell, but gaue it into the hands of the Philiſtines, as appeareth, 1 *Samu* 1 4.] *euen the tabernacle where he dwelt among men* [he doth in theſe words make plaine the former part of this verſe, for God in his tabernacle, ſeemed to haue, as it were, his reſidence and abode vpon earth.] 60

Verſ. 61. *And deliuered* [*viz.* willingly and freely, becauſe it was prophaned of thoſe that were his people in name] *his power* [*i.* his Arke, 1 *Chronic.* 16. 11. which is called *his power*, not becauſe his power was encloſed in it, but becauſe it was a teſtimonie vnto the children of *Iſrael*, of that his power and might which he had many times manifeſted for their defence againſt their enemies, and becauſe he was wont out of the ſame to declare his power and ſtrength] *into captiuitie*, [*viz.* amongſt the Philiſtines, as appeareth 1 *Samuel* 4. 11.] *and his beautie* [this is another title attributed to the Arke, and ſignifieth as much as glorie: becauſe that when the Arke was preſent, God manifeſted his beautie or glorie, which otherwiſe was and is inuiſible, and neuer could be ſeene: and therefore God gaue them the Arke, that in it as in a glaſſe, they might behold his Maieſtie.] 61

Verſ. 62. *And he gaue vp his people to the ſword* [*viz.* of their enemies, meaning that the Lord for their ſinnes deliuered them to the ſlaughter] *and was angrie with his inheritance* [*viz.* for their ſinnes and tranſgreſſions ſake, and he calleth the people the Lords inheritance, but becauſe it pleaſed him to vouchſafe to chooſe them to that honour, and not otherwiſe.] 62

Verſ. 63. *The fire* [*viz.* of Gods wrath, and not that the Lord vſed fire to deſtroy them, but rather warlike force, which deſtroyeth and licketh vp all things; euen as fire doth the things that are before it] *deuoured their choſen men* [*i.* quickly did conſume and eat vp, the ſuddennes alſo of it is noted in the word *fire*, and by *choſen men*, he vnderſtandeth the ſtrongeſt, mightieſt, and as it were, the flowre of the people: See 1 *Sam.* 4. 10.] *and their maids were not praiſed* [*viz.* by mariage ſongs, which the Grecians called *Epithalamia*, and were ſung by the nender and deare friends of the bridegroome, and bride: and this was not onely in vſe among the Gentiles, but alſo amongſt the Iewes, Gods people, as may appeare, *Pſalm.* 45. throughout, *Ierem.* 7. 34. *Ierem.* 16. 9. *Ierem.* 25. 10. So that, by not being praiſed, he meaneth they were not married, but by death through Gods iuſt iudgement, were taken away before they could come to that honour.] 63

Verſ. 64. *Their Prieſts* [*i.* *Hophni* and *Phineas*, 1 *Sam.* 4 11.] *fell by the ſword* [*i.* were killed in the battell, by the weapons of their enemies] *and their widowes* [*i.* both the Prieſts and the peoples wiues] *lamented not* [*i.* did not mourne for the miſerie that was fallen vpon them, and this was, not becauſe they were either hard hearted, or might not mourne, but becauſe by death they were taken away from performing of that dutie, as amongſt the reſt appeareth in *Phinehas* his wife, 1 *Sam.* 4 19, 20, &c.] 64

Verſ. 65. *But the Lord* [*q. d.* for all this miſerie that they were in, and notwithſtanding all the iniquities they had committed againſt him] *awaked* [*viz.* at the length] *as one out of ſleepe* [*q. d.* though he ſeemed for a ſeaſon to haue no care of his people, as men that are in ſleepe care for nothing, yet at length he roſe vp, and reuenged his and their aduerſaries] *and as a ſtrong man that after his wine* [*i.* after his ſtrong drinke that hath made him ſomewhat ſleepie] *crieth out* [*viz.* for his armour and weapons; meaning by crying out, an earneſt preparing of himſelfe againſt his enemies: theſe 65

similitudes doe nothing derogate from the glory of God, but are vsed to wake the dulnesse and heauinesse of the people. And though this text and sense be good, yet I rather allow a learned mans, and both text and sense here, he readeth it thus.] *Afterwards* [*i.* after all these miseries laid vpon his people by the Philistines] *God awaked,* [*i.* tooke vpon him to set vpon his peoples aduersaries, this is spoken of God according to mans capacitie] *who* [*i.* which Almighty God] *was thought* [*viz.* both by the Philistines, yea and his owne people] *to bee as one that sleepeth* [*i.* idle and negligent, doing nothing against the one, nor any thing for the other, no more than a sleeping man doth, which also may appeare by their scoffing at God, *1 Samuel* 4. 7, 8.] *or as a mighty man, singing through wine* [*i.* as one that were careless, and made no account but of mirth: thus the idolaters attribute fond things to God,
66 and so commit blasphemy against God.] *Vers.* 66. *And smote his enemies* [*i.* the Philistines, who are called his enemies, because they were enemies to his people] *in the hinder parts* [these words haue a double sense: first this; God caused the Philistines to turne their backes vpon their enemies, and so by flying to be wounded and slaine: secondly this; that the Lord strooke the Philistines with Emerods, which was a very sore punishment, and turned them to great griefe: this latter I allow of, by reason of that which is written, *1 Sam. 5. vers.* 6. 9. 12.] *And put them to a perpetuall shame* [*i.* cast vpon the Philistines a shame that should sticke by them for euer, if they could see it: which was the casting downe of their idoll *Dagon,* and breaking him in peeces, *1 Sam.* 5. 4.]
67 *Vers.* 67. *Yet he refused the Tabernacle of Ioseph* [*q. d.* as God plagued his enemies, so hee spared not altogether his owne people, but refused to let the Arke, which was a testimony of his presence, remaine] *in the tabernacle of Ioseph* [*i.* in the place that it was in, in the tribe of *Ephraim,* who was the sonne of *Ioseph,* for as it appeareth *1 Samuel* 4. the Arke was in *Shilo,* which was a part of the land giuen to *Ephraim,* and his tribe who came of *Ioseph,* but God refused that place, and remoued the Arke to another, as appeareth in the next verse, and this is vsuall in the Scriptures to put the Father from whom the tribe came, for the tribe it selfe] *and chose not the tribe of Ephraim* [this doth more plainly and particularly declare that which went before, and is as it were an exposition thereof.]
68 *Vers.* 68. *But chose the tribe of Iudah* [*i.* chose a place for the Arke to rest in, in the tribe of *Iudah*] *and mount Sion* [*i.* euen the mount *Sion*] *which hee loued* [*i.* which hee caried a speciall fauour vnto: not that God is tied more to one place than to another; but to shew that it lieth in him to appoint where and what hee will, and then
69 no body is to reason against it.] *Vers.* 69. *And hee built his Sanctuary* [*i.* the place of his dwelling and abiding] *as an high palace* [*i.* easie to be seene, and glorious in beholding, as those places and palaces that are built on high hilles and mountaines] *like the earth, which hee stablished for euer* [vnderstand, *and like the earth,* for this is another similitude, expressing the firmenesse and continuance of the Church, which shall endure vpon the earth vnto the comming of Christ, and afterwards for euer and
70 euer in heauen.] *Vers.* 70. *He chose Dauid also his seruant* [after that hee had spoken of the Arke, religion, and seruice of God, hee commeth to speake of the kingdome and politique gouernment, for these two things were principall signes of Gods goodnesse and grace] *and tooke him from the sheepfolds* [*i.* from a poore and
71 meane estate, for hee was no better than a shepheard, as it were.] *Vers.* 71. *Euen from behinde the ewes with yong* [*i.* as he followed the ewes, either ready to eane, or hauing eaned already: for the word I take it may be referred to both] *to feed his people in Iaakob* [*i.* to rule and gouerne his people *Iaakob, viz.* those that came of *Iaakob*] *and his inheritance in Israel* [*i.* the Israelites which were his inheritance. I know these words, *in Iaakob,* and *in Israel,* may haue another sense, as though hee put the names of the father of the people inhabiting the place, for the place it selfe: but
72 mee thinketh the other is more simple.] *Vers.* 72. *So hee fed them* [*i.* ruled and gouerned them] *according to the simplicity of his heart* [*i.* as he was of a single minde, so hee gouerned iustly and holily] *and guided them* [*i.* went in and out before them, exercising holy and lawfull gouernment ouer them] *by the discretion of his hands.*

[*i.* by

[i. by] most iust rule, and gouernment, for the word *hand*, is in many places of Scripture, by Metonymia, put for worke, rule, and gouernment, because Kings in their hands did vse to beare their Scepter, a signe and seale of their gouernment. All this serueth to shew, that *Dauid* did not vnaduisedly handle the things that he was to passe through, but did that which appertained to his office, through wisdome, aduisedly also, and with iudgement.]

Verſ. 1. *Teacheth vs, to bring attentiue eares with vs, to the exercises of the word, or else we shall hardly conceiue it, or carrie it away, if we doe it at all.* Verſ. 2. *That the more darke and high the things are that are propounded, the more diligence should we be in hearing and meditating thereof, and not discouraged, as many men are, with the hardnesse.* Verſ. 3. *Teacheth, that the workes and word of God, which either we our selues haue tried, or other in truth haue told vs of, should be great grounds of strength to our consciences and perswasion.* Verſ. 4. *Teacheth vs to haue a care for posteritie, that the word and workes of God may in truth and sinceritie continue with vs and our seed for euer.* Verſ. 5. *Sheweth, that Gods word bestowed vpon any people, is no small signe or token of his fauour or loue towards them, nay it is indeed the chiefest testimony, as sanctifying all the rest.* Verſ. 6. *Sheweth, that God giueth his word, to the end that the people present, and they that should come after, might be instructed in sound knowledge of his truth.* Verſ. 7. *Teacheth, that Gods word is ordained to two especiall purposes: the one is, to increase hope in the hearts of his children, and the other is, to worke obedience; neither of these being sundred one of them from another: for as hope vpholdeth our hearts, so our obedience strengthneth our faith.* Verſ. 8. *Teacheth, that fathers are not alwaies to be followed, and therefore that they say nothing, that say they will tread in the steps of their fathers.* Verſ. 9. *Teacheth, that weapon and armour are nothing where God his strength and fauour is not ioined with them.* Verſ. 10. *Teacheth, that disobedience and rebellion against God, is a grieuous sinne.* Verſ. 11. *Teacheth vs, how foule a sinne forgetfulnesse of Gods goodnesse is.* Verſ. 12, 13, 14, 15, 16. *Set out Gods great loue towards his people, who maketh things against nature to prouide for them, rather than they should be hurt or want any thing that were good: and all this he doth, to the end that they might haue their faith stedfastly stayed vpon him and his goodnesse.* Verſ. 17. *Teacheth, that sinne against God after benefits receiued, is verie horrible and monstrous: the reason is, because God giueth vs fauours, for the better repressing of euill.* Verſ. 18. *Teacheth vs, that euill motions of the heart are sinne: and therefore they out of the way, that will haue no motions to be sinne without consent thereto in the minde.* Verſ. 19. *Teacheth, that there can no greater dishonour be offered to God, than to call his power, and will into question: for to doubt of them, what is it else, but to doubt of him himselfe?* Verſ. 20. *Sheweth, how the wicked peruert those things that God doth for them, to the increase of their distrust and infidelitie.* Verſ. 21. *Teacheth two things: first, that the Lord seeth the thoughts of the hearts, and heareth the words of men, not thes conceiued or spoken against him: and that therefore we should be circumspect what we thinke, speake or doe: secondly, that sinne shall neuer be vnpunished, which meeteth with that idle imagination of the wicked, who suppose that God cannot or will not strike for their transgression.* Verſ. 22. *Teacheth, that distrust in God is a most haynous and grieuous offence.* Verſ. 23, 24, 25, 26, 27, 28, 29. *Expresse Gods great loue, in giuing the people whatsoeuer they desired: and that in wonderfull plentie and abundance, to the end that by that meanes he might bring them to amendment: but these things not preuailing with them to that end, they were (as the sequele sheweth) reserued into iudgement.* Verſ. 30. *Teacheth, that the wicked are not drawne to repentance by Gods benefits, but rather goe on forward more and more in their sinne: not that Gods mercies doe of themselues bring forth that effect, but meeting with mens corruption, they are many times turned into wantonnesse.* Verſ. 31. *Teacheth, that the abuse of Gods goodnesse and mercie shall neuer be left vnpunished: also that God respecteth no persons in the execution of his iustice, but he that hath offended, of what countenance soeuer he be, shall smart for it.* Verſ. 32. *Teacheth, that there are a sort of people so setled*

Doctrine.

in their sinnes, that no graces of God will pull them out of them: nor the wrath of God and iudgements against them to better them. See Isaiah 1. 5. & 9. Vers. 33. Teacheth, that hasty and sudden destruction often times ouertaketh the wicked. Vers. 34. Lively paynteth out the nature of hypocrites, and their counterfeit repentance, so doe verse 35, 36, 37. which should teach vs to take heed, that we be not deceiued without warrant shewed: for as to refuse to receiue to fauour after repentance, argueth hardheartednesse; so to admit without sound proofes of amendment, bewraieth lightnesse: by both which wee may fall into the sinne of iustifying the wicked, and condemning the righteous. Vers. 36. Teacheth, that the abuse of mens mouthes and tongues must be answered vnto the Lord: for to flatter, lie, or dissemble with him, is great transgression: how much more with the Lord? Vers. 37. Sheweth, that God specially regardeth an vpright heart. Vers. 38. Doth wonderfully commend the riches of Gods grace and goodnesse: which all his appeareth in deferring iudgements, so specially is it manifested in forgiuenesse of sinnes. Vers. 39. Doth marueilously set out the vanity and frailty of man in all his glory: which giueth the pride of the world such a blow, if they could foote it, that it maketh them to stagger. Vers. 40. Teacheth, how the vngodly cease not sinning, but proceed from one iniquity to another. Vers. 41. Teacheth, that to set God his bounds is a grieuous transgression. Vers. 42. Teacheth, the forgetfulnesse of Gods goodnesse towards his children, or of his iustice vpon his and their enemies, is a grieuous transgression. In this description of Gods wrath executed vpon the wicked Egyptians, and comprehended in vers. 43. 44. 45. 46. 47. 48. 49. 50. 51. we may learne many things: first, that the enemies of Gods people shall neuer escape vnpunished, which also perfect Gods iustice against persecuters. Secondly, we see the mighty power of the Lord, who will arme the least of his creatures with such might, as all the Monarchs of the world shall not be able to resist. Thirdly, in that there are so diuers and sundry punishments reckoned vp, we learne that the Lord hath all his creatures at commandement, euen them for the manifesting of his glory, either in the maintenance of his seruants, or for the punishing of the wicked. Vers. 52, 53. Do not only expresse Gods great loue towards his children, who preserueth them alone as it were in the middest of death, but also they teach how that in the middest of iudgements, which fall vpon others, they are safely deliuered: which rightly weighed and felt, should not only fetch praise from them for his goodnesse, but promise them alwaies to trust in his mercie. Vers. 54. Sheweth, that the Lord is faithfull in all his promises, accomplishing the same at that time that he hath appointed with himselfe from before all times: the same is taught also in verse 55. which serueth wonderfully to the strengthening of our faith. Vers. 56. Setteth out the nature of the desperate, who neither for Gods iudgements executed on others, nor for his mercies bestowed vpon them, are any whit at all bettered. Vers. 57. Teacheth, that euill children tread in the steps many times of their euill fathers, and therefore fathers not so much to be sticked to, as they of the Romane Synagogue imagine and shew. Vers. 58. Teacheth, that idolatry and Idolatrous greatly prouoke Gods wrath against them, that make, vse, allow, or maintaine the same. Vers. 59. Sheweth, that all sinne is naked before God, also that our sinnes separate betweene God and vs, which is confirmed also in the 60. verse following: the knowledge and consideration of which, should cause vs vnfainedly to loath and abhorre euery euill way. Vers. 61. Teacheth, that sinne bringeth in the subuersion of religion in princes: and that therefore if we loue religion and would haue it to prosper, we should learne to cease from euill and to doe well. Vers. 62. Sheweth, that sinne also destroyeth the politique state. Vers. 63, 64. Declareth that God in the execution of his iudgements, spareth no person or condition that hath transgressed. Vers. 65. Declareth, that God will not alwaies afflict his children, and let his enemies triumph ouer them: lest in the end the righteous themselues should reach out their hands vnto sinne, as Psal. 125. 3. Vers. 66. Setteth out Gods iudgements vpon the enemies of his people. Vers. 67. Sheweth, that for the exercises of his seruice and worship, God is not tied to men or places. Vers. 68. Teacheth, that looke what place or what maner God appointeth for his worship, that ought only to be obserued: and therefore their presumption worthily blamed, that dare be bold to bring in their owne inuentions. Vers. 69. Setteth out the excellency and perpetuity of the Church: which

which should cause vs to cleaue vnto it, and to loue it as dearely as our owne soules. Vers. 70. *Teacheth, that God chuseth not as man chuseth, the great, but the weake and feeble persons, to the end that all the glory might be giuen vnto him: see 1 Corin. 1. 26, 27, &c.* Vers. 71. *Doth excellently describe the duty of godly and faithfull Magistrates: which as very few know according to the light of the word, so fewer in a good conscience practise the same.* Vers. 72. *Teacheth all should learne by Dauids example, painfully and wisely to trauell in the offices, callings, and places that the Lord setteth them in: for to what end, as in respect of themselues, hath God aduanced men, but to see their fidelity for him, and to try them?*

PSALME 79.

THis Psalme being a pitifull description of the miseries which Gods Church endured, may (as seemeth to me) be diuided into three parts. In the first, the faithfull set out the great outrage and cruelty of their enemies, and the distresses that they were in, from vers. 1. to the end of the 4. In the second, is contained an earnest praier that they make, as for their owne deliuerance, so for the ouerthrow of the wicked, from vers. 5. to the end of the 8. In the third, they alleage certaine reasons as it were, to moue the Lord to take pity vpon them, promising praise and thanksgiuing to the Lord for their deliuerance, and this reacheth from vers. 9. to the end of the Psalme. Diuision.

The Title hath beene sundry times expounded before, and namely *Psal.* 50. *Vers.* 1. *O God, the heathen* [either the Babylonians and Assyrians: See 2 *Chron.* 36. 17, 18, 19 or else the people that came with *Antiochus*, who marueilously prophaned the temple, as appeareth 1 *Macchab.* 1. 46, 47, *&c.* also in *Ioseph. Antiq. Iudai. lib.* 12. *cap.* 7. For of both these it may bee vnderstood] *are come* [*viz.* with outrage and cruelty] *into thine inheritance,* [*i.* the land of *Canaan*, afterwards called the land of *Iudah* or *Israel*, and as a principall part of that land, the city of *Ierusalem*, which God also had chosen to be the place of his abode] *thy holy temple* [*viz.* which was at *Ierusalem*, and was called *holy*, because the holy God gaue testimonies of his presence there, and because holy exercises were vsed there] *haue they defiled* [both by spoiling it, shedding bloud in it, and by bringing into it all prophane and wicked things, contrary to the Law: See the places before noted] *and made Ierusalem heaps of stones.* [*i.* haue defaced the buildings thereof, and pulled downe the walls: hee meaneth by this speech, a great and pitifull ruine to behold.] *Vers.* 2. *The dead bodies of thy seruants* [*viz.* which were slaine by the rage and crueltie of their enemies, yeelding a constant confession to thy truth, and withstanding their pollutions] *haue they giuen to bee meat vnto the fowles of heauen,* [*i.* they haue cast them here and there, to the end that they might be rauened of the fowles of the aire, for by *heauen* he meaneth the aire in this place: and here he setteth out the cruelty of the enemies, who would not shew them so much fauour as to let them bee buried. This indeed is reckoned among the curses of Gods Law, *Deut.* 28. 26. But yet for all that, we may not condemne the faithfull, who in respect of the afflictions of this life, doe differ little or nothing from the vnbeleeuers] *and the flesh of thy Saints* [*viz.* they haue cast or giuen, and he calleth Gods people *Saints*, because the Lord accounted them holy, and by his spirit had prepared and apted them to the works of sanctification] *vnto* Sense. 1 2

the beasts of the earth [*i.* vnto the wilde beasts, that liue (as it were) by deuastation: or to the dogs to be deuoured of them, as was the flesh of that wicked *Iezabel*, 2 *King.* 9. 36. This is added but to aggrauate their cruelty and inhumanity.] *Vers.* 3. *Their blood* [*viz.* of the Saints and good people] *haue they* [*i.* the enemies and aduersaries] *shed like waters* [*i.* plentifully and in great abundance: or else thus, the enemies made no more account of mens liues and bloods, than they did of water: both senses are good, but I rather allow the former] *round about Ierusalem*, [he meaneth both without the City and within: without the City, before the enemies came thither, and within after they had taken the City: *q. d.* there was no place free from their cruelty and violence] *and there was none to bury them.* [*viz.* either of their owne Nation that durst, or of others that would shew them so much courtesie, as to bury them.] *Vers.* 4. *We are a reproach to our neighbours* [*viz.* by the meanes of the miserie which they see vs in, they thereby taking occasion to reproach and vpbraid vs: and by *neighbours*, he vnderstandeth the people that bordered vpon their Countrey, as the *Ammonites*, *Moabites*, &c. which also may appeare by that following in the verse] *vnto them that are round about vs.* [*viz.* dwelling, which word inserted after *are*, will make the sense plaine. And note, that the faithfull doe not here complaine of the mockeries that were directed against their owne persons, but of those also which after a sort did redound to the dishonour of God, and the disgrace of his Law.] *Vers.* 5. *Lord, how long wilt thou be angry, for euer?* [*q. d.* wilt thou neuer put an end to our miseries, which are testimonies of thy heauy wrath and continuall anger against vs? A learned man readeth this part of the verse better thus] *how long?* [*viz.* wilt thou withhold helpe and aid from vs, and let the wicked insult ouer vs as they doe? and then he addeth another interrogation thus] *wilt thou be angry for euer?* [*q. d.* shall there be no end of thy wrath against vs?] *shall thy iealouzie* [*viz.* ouer thine owne glory and vs also, euen for our good, if wee could see it] *burne like fire?* [*i.* consume vs vtterly, as the fire doth euery thing that is before it.] *Vers.* 6. *Powre out thy wrath* [*i.* lay the abundance of thy iudgements, for the word of *powring out*, noteth the plenty of them] *vpon the heathen that haue not knowne thee*, [*viz.* according to thy will reuealed in thy word, for otherwise the Gentiles had a knowledge of God, as appeareth, *Rom.* 1. 21.] *and vpon the kingdomes* [*viz.* of the earth or world] *that haue not called vpon thy Name.* [*i.* made profession of thy religion and seruice: see *Gen.* 4. 26. also 2 *Tim.* 2. 19. And note that the faithfull are not in this place carried away with carnall affections, but onely as hauing respect to the publike saluation of Gods Church.] *Vers.* 7. *For* [this very reason sheweth that the former praier against the enemies, was made for the good and peace of the Church, and not of any rancor or fleshly affection] *they haue deuoured* [*i.* the enemies haue cruelly and greedily like bruit beasts dealt with] *Iaacob*, [*i.* the people of Israel, who descended or came from *Iaacob*: and so haue we had this word vsed sundry times before] *and made his dwelling place* [*i.* the whole land of *Iudea*, which was assigned him by God to dwell in] *desolate.* [*i.* waste and void, as it were, of inhabitants.] *Vers.* 8. *Remember not against vs* [*i.* thinke not vpon, as meanes to prouoke thee to wrath against vs, and to destroy vs] *the former iniquities*, [*viz.* which we, continuing also in the euill steps of our ancestors, haue committed against thee] *but make haste* [*viz.* to helpe and succour vs in these distresses, and to deliuer vs from the same] *and let thy tender mercy preuent vs*, [*viz.* before we sinke downe vnder the burdens of our afflictions] *for we are in great miserie.* [*q. d.* vnlesse thou put to thy helping hand, we perish vtterly.] *Vers.* 9. *Helpe vs, O God of our saluation* [*i.* thou that onely workest deliuerances for vs (for so is the word *saluation* vsed here, as it is, *Psal.* 3. 8.) helpe vs and deliuer vs now, as thou hast done sundry times heretofore] *for the glory of thy Name*, [*i.* that thy maiesty, might and power may be glorified of vs, (for *Name* is vsed here, as it is *Psal.* 20. 1.) which otherwise shall be somewhat obscured and darkened] *and deliuer vs*, [*viz.* from troubles, and out of the hands and powers of our enemies] *and be mercifull vnto our sinnes* [*i.* forget and forgiue them, taking away also the punishments from vs, which by them we

haue

haue pulled vpon vs] *for thy Names ſake.* [*i.* for thy glory and goodneſſe ſake, as before.] *Verſ.* 10. *Wherefore ſhould the heathen ſay* [*q. d.* why ſhould they haue an occaſion to ſay, as they will not ſpare to ſpeake it, if thou helpe not] *where is their God* [*viz.* the God that the Iſraelites ſerue: *q. d.* giue no occaſion to the enemy to reioice ouer vs and mocke vs, becauſe we haue truſted in thee, as though thou hadſt forſaken vs in the time of need. They ſhew how that the aid which God ſhall giue them, ſhall turne to his glory: *q. d.* if thou help, the vngodly people ſhall haue no cauſe to ſay, that wee haue in vaine truſted in a God that forſaketh vs in our troubles, but they and wee ſhall feele by effects, that thou haſt a ſingular care ouer vs] *let him* [I would rather reade, *let it, viz.* our gracious deliuerance from theſe diſtreſſes] *be knowne* [*i.* opened and made manifeſt] *among the heathen* [*viz.* who are our enemies, and otherwiſe would inſult ouer vs] *in our ſight,* [*i.* we liuing, ſeeing, and diligently beholding the ſame, that thou art alwaies preſent with thine] *by the vengeance of the bloud* [*i.* by the puniſhment that thou wilt take, and lay vpon them, for the bloud] *of thy ſeruants* [hee calleth them *Gods ſeruants,* who notwithſtanding confeſſed, that they were iuſtly puniſhed for their ſinnes, becauſe God when he chaſtiſeth vs, teſtifieth that hee hath care of our ſaluation] *that is ſhed* [*viz.* by their cruelty and rage: by bloud, and ſhedding of the ſame, he meaneth the godlies life, and the death that the wicked did cruelly lay vpon them.] *Verſ.* 11. *Let the ſighing of the priſoners* [*i.* of them that are taken priſoners by the enemies, and ready to be carried away or put to death: vnderſtanding by the *ſighing of theſe men,* their earneſt praiers, pitifull complaints, teares, outcries, &c.] *come before thee* [*i.* into thy preſence, and let it appeare by effect that thou regardeſt and accepteſt of them] *according to thy mighty arme* [*q. d.* as thy power is moſt large and infinite, (for he vſeth this word *arme* for power) ſo preſerue and defend thy people] *preſerue* [*viz.* from outrage, violence, and death] *the children of death* [*i.* them that be in very great danger, at deaths doore, as it were, and ready to be ſlaine, ſo that death ſeemeth to haue as much authority ouer them, as parents haue ouer their children.] *Verſ.* 12. *And render to our neighbours* [*i.* to them that are round about vs, as before, verſ. 4.] *ſeuen fold* [*i.* moſt grieuous puniſhments: a number finite, for an infinite, ſee *Gen.* 4. 15.] *into their boſome* [*i.* plentifully, as appeareth *Iſai.* 65. 6, 7. *Ierem.* 32. 18. it is a metaphor taken from them that powre things without number, into the lap or boſome as it were of thoſe to whom they giue them] *their reproach* [*i.* the blaſphemous and wicked words that they haue vſed againſt thee, which is expreſſed in the part of the verſe following.] *Verſ.* 13. *So we thy people* [*i.* the people that thou haſt choſen, ſeparating vs from other nations: ſee *Pſal.* 74. 1, 2.] *and ſheepe of thy paſture* [*i.* people whom thou feedeſt as tenderly, and careſt as much for, as ſhepherds doe their paſture ſheepe] *ſhall praiſe thee* [*viz.* for thy grace and goodneſſe towards vs in deliuering vs] *and from generation to generation we will ſet forth thy praiſe* [*viz.* to others: *q. d.* we will bee inſtruments to publiſh thy praiſe, and occaſions of thy glory to all poſterity.]

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Verſ. 1. *Teacheth, that God many times, for the puniſhment of his people's ſinnes, appointeth the wicked to preuaile ſo farre againſt them, that euen his owne glory ſeemeth as it were to be laid in the duſt.* Verſ. 2, 3. *Set out the monſtrous cruelty and barbarouſneſſe of the wicked and vngodly people, whoſe curſed nature is, the more they preuaile, the more outrage and violence to offer and doe.* Verſ. 4. *Teacheth, that the miſeries of Gods children ſhould prouoke them to earneſt and hearty calling vpon his Name.* Verſ. 5. *Teacheth, that the conſciences of the vngodly can hardly be quieted, ſo long as they feele Gods wrath againſt them.* Verſ. 6. *Teacheth, that we may ſafely pray againſt the malicious enemies of Gods Church.* Verſ. 7. *Setteth out the rage and cruelty of the wicked againſt the Lords people and inheritance.* Verſ. 8. *Teacheth firſt, that our ſinnes are caltropes as it were, to pull vpon vs Gods heauy iudgements, and therefore we ſhould learne to flie from them, as from the face of a Serpent: Secondly, that God of his mercy, and not for any deſert of ours (for we haue none) doth and will helpe vs, and that therefore the imagination of mans merit is but fondneſſe or idle conceits. Thirdly, that the more our miſeries* Doctrine. 1

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are, the more earnest should we be with the Lord in praier. Vers. 9. *Teacheth vs, that Gods owne glory is an effectuall reason to perswade his maiesty to deliuer his people. Secondly, that Gods mercies onely doe couer and cure all our transgressions.* Vers. 10. *Teacheth vs, that we may pray against the enemies of the Church, alwaies prouided, that wee intermingle not our owne corrupt affections, or hatred against the persons, therewith.* Vers. 11. *Teacheth vs, that the sighes and grones of Gods poore afflicted seruants, shall not be sent forth, without fruit or profit.* Vers. 12. *Teacheth vs, that we may lawfully pray against the enemies of Gods Church, as before, verse 6. 10. of this Psalme.* Vers. 13. *Teacheth vs two things: first, that we should giue hearty thankes to God, for benefits bestowed vpon vs; for to neglect that duty, is not onely to rob him of his glory, but to spoile our selues also of much good: secondly, that we should be instruments to publish those praises, and to conuey them ouer so farre forth as we can to all posterity.*

PSALME 80.

Diuision.  *His Psalme, as it should seeme both by the words and matter contained init, was made either about that time that the people were caried captiue into Babylon, or at the time of their being there. It may bee diuided into three parts: the first is an earnest praier made to God, that it would please him to helpe the miseries of his Church, from verse 1. to the end of the 7. The second containeth a description of his former goodnesse towards them, with a demanding as it were, why he had withdrawne the same, from verse 8. to the end of the 13. In the third part they returne to praier againe, beseeching the Lord graciously to finish the worke, which mercifully hee had begun, which being performed, they purpose and promise humble obedience all the daies of their life, from verse 14. to the end of the Psalme.*

Sense. The title, *To him that excelleth on* Shoshannim Eduth [this is expounded before, *Psalme* 45. also *Psalme* 60. in the titles; as also is that that followeth in sundry Psalmes. A learned man addeth, after this word, *A Psalme of witnesse*, which for any thing I see, is not in the Hebrew text: he himselfe expoundeth it thus] *of witnesse* [*i.* by which the Church beseeching God, did testifie their faith they had in God, touching the deliuerance promised after seuenty yeeres, as *Ierem.* 29. 10.] *Vers.* 1. *Heare* [*viz.* the supplications and praiers of vs thy poore seruants, praying for our selues and thy whole Church: and by *hearing*, they meane granting of their requests, and not as though God either did not, or would not heare,] *O thou shepherd* [*i.* thou that hast gouerned, guided, and deliuered thy people hertofore] *of Israel*, [*i.* of all thy people: and of the ten Tribes alone, as the note in the Geneua Bible goeth] *thou that leadest Ioseph like sheepe* [*i.* tenderly and warily, as *Psal.* 78. 52. vnderstanding by *Ioseph*, the same that hee meant by *Israel* before: and all this is nothing else, but a description as it were of Gods tender care, fauour and loue, towards his people] *shew thy brightnesse* [*viz.* of thy power and might, as *Deut.* 33. 2. *q. d.* shew thy selfe in thy accustomed glory and maiesty, to our great comfort, and the terrour of our enemies] *thou that sittest betweene the Cherubims.* [this is not spoken as though God were tied to a place, but because it pleased him out of that

place

place for a time, to shew forth his power and might, therefore doe the people after this sort describe him: see *Exod.* 25. 22.] *Vers.* 2. *Before Ephraim, &c.* [*i.* in the sight and presence of that and other Tribes, who clave to the kingdome of *Iudah*, and kept thy religion and worship sound with them: see 1 *Chron.* 9. 1, 2, 3.] *stirre vp thy strength* [*viz.* which seemeth to haue beene heauy, and as it were asleepe: *q. d.* now declare it & make it manifest] *and come to help vs* [*viz.* out of the dangers, distresse and bondage wherein we are.] *Vers.* 3. *Turne vs again* [*viz.* out of the bondage and captiuity wherin we now are, as our Ancestors were in *Egypt*, into our own country and to thy worship: *q. d.* set vs in our former state and condition] *cause thy face to shine* [*i.* make manifest thy fauour towards vs, which hath been kept from vs by the clouds of affliction: see *Psal.* 4. 6. also *Psal.* 67. 1.] *that we may be saued.* [*i.* deliuered out of these dangers and distresses wherein we are. A learned man readeth, *so shall we be saued.* The sense differeth not much, as we may easily perceiue.] *Vers.* 4. *How long wilt thou bee angry against the prayer of thy people?* [*i.* how long wilt thou reiect the prayer that thy people make vnto thee, as though thou wert angry with them and it: this the faithfull speake, and that of infirmity, when they feele not the force of their praiers at the first, as it were.] *Vers.* 5. *Thou hast fed them with the bread of teares,* [*i.* thou hast giuen them teares in stead of meat: see *Psal.* 42. 3.] *and giuen them teares to drinke with great measure.* [*q. d.* they are so full of griefes and vexations, that they are able to endure no more: he signifieth by these speeches, both the abundance and the continuance of their afflictions.] *Vers.* 6. *Thou hast made vs a strife vnto our neighbours,* [*i.* thou hast caused all those that are round about our land, with whom friendship and peace were to be fostered, to moue continuall strifes and iarres against those of our brethren, that remaine behinde in the land of *Iudah*. The truth of this, see 2 *Kings* 25. 25. *Ierem.* 37. chap. and so forward almost to the end of the Prophecy] *and our enemies laugh at vs* [*viz.* being in this affliction and miserie that wee are] *among themselues.* [*i.* to make themselues merry withall, when they meet together.] *Vers.* 7. This is the same almost both in words and sense with verse 3. of this Psalme. *Vers.* 8. *Thou broughtest a vine out of Egypt,* [by *vine* he meaneth the people of *Israel*, by which comparison hee sheweth how greatly God regarded them (for which see *Iohn* 15. 1, 2.) because a vine is a most noble, both possession and fruit, and is a very tender thing, as experience teacheth. It is an vsuall thing in Scripture to resemble Gods people to a Vine, see *Isaiah* 5. 1, 2, *&c.* and other places] *thou hast cast out* [*viz.* of the land of *Canaan*] *the heathen* [*viz.* the Ammonites, Hittites, &c.] *and planted it.* [*viz.* in their place, he continueth in his metaphor of a vine, and planting, meaning, that God had established his people in the roome of these nations.] *Vers.* 9. *Thou madest roome for it* [*viz.* by dispatching their enemies, and casting them out before them: see *Exod.* 23. 27, 28, 29. *Iehosh.* 24. 12.] *and didst cause it to take root* [hee meaneth by the first, that is, root taking, their flourishing and prospering in that land] *and it filled the land* [*i.* it increased and grew mightily, in number, greatnesse, and glory.] *Vers.* 10. *The mountaines were couered with the shadow of it* [among many senses, I take this to be the simplest, that the people of *Israel* was so mightily multiplied and increased thorowout the land of *Canaan*, that not onely the vallies, which are for the most part fruitfull, but the mountaines, which are commonly barren, were well inhabited and peopled, see *Matth.* 3. 1. *Luk.* 1. 39.] *and the boughes thereof* [*i.* the young people, that came of that root or stocke] *were like the goodly Cedars* [*i.* beautifull to behold, as tall, straight, strong, &c.] *Vers.* 11. *She stretched out her branches* [*i.* she replenished the land with inhabitants] *vnto the Sea* [*viz.* Mediterraneum] *and her boughes vnto the riuer* [*viz.* of Euphrates: he doth describe the breadth of the land of *Canaan*, and how far Gods people had extended their gouernment, see *Psal.* 72. and they reckon vp Gods benefits towards them in times past, that they might presently the more easilie obtaine his fauour and goodnesse.] *Vers.* 12. *Why hast thou then broken downe her hedges* [*i.* why hast thou destitute her of succour and aid: and why dost thou no more take her into thy safegard and protection, but hast withdrawne thy power and

and

ſtrength with which ſhe was compaſſed, as he threatned, *Deut.* 32. 17. alſo *Iſai.* 5. 5.] *ſo that all they which paſſe by the way, haue plucked her* [*i.* ſpoiled and deſtroied her: he meaneth by this manner of ſpeech, the gap as it were that God made and gaue to the
13 enemies, to afflict his people by.] *Verſ.* 13. *The wilde Boare* [*i.* the moſt vncleane and rauenous Gentiles, the word *wilde, out of the wood,* noting their rauening, and the word *Boare,* noting their vncleanneſſe, for the Iewes might not eat ſwines fleſh, becauſe it was accounted vncleane by the Law, *Leuit.* 11. 7.] *hath deſtroied it* [*i.* hath vtterly rooted it vp by the roots, as though he would finde ſomething hidden vnder it: for the word that he vſeth here is a compound word, and ſignifieth to dig vp ſomething that is hidden, as Treaſure, or ſuch like:] *and the wilde beaſts of the fields haue eaten it vp* [*i.* it was giuen for a prey, to all ſorts of beaſts both of the forreſts and of the fields: he meaneth, that their neighbours nigh about them, and others far off them, did grieuouſly afflict the people of *Iſrael,* which enemies of theirs, he
14 compareth to wilde beaſts, by reaſon of their cruelty.] *Verſ.* 14. *Returne we beſeech thee* [*viz.* to thy former loue and grace: *q. d.* ſet aſide thy wrath, and bee merciſull vnto vs, as thou haſt beene heretofore] *O God of hoſts* [this properly reſpecteth his power: whereby wee ſee, that they made his might one ground of their praiers] *looke downe* [*viz.* vpon this Vine] *from heauen* [*q. d.* though thou dwell on high, yet looke vpon vs below, in fauour and mercy] *and behold and viſit this Vine* [*i.* not onely remember it, but performe deliuerance vnto it, as thou haſt promiſed: ſee
15 the word *viſiting* ſo vſed, *Gen.* 21. 1.] *Verſ.* 15. *And the Vineyard* [*i.* the whole body of the people, putting the thing containing, for the thing contained] *that thy right hand hath planted* [*i.* which thy mighty power hath not onely brought out of *Egypt,* but ſetled faſt in this land] *and the young Vine* [ſo he calleth the people, either becauſe they were ſmall and few at the beginning, or elſe becauſe that in the time of theſe troubles, they were become as it were but a handfull:] *which thou madeſt ſtrong for thy ſelfe* [*i.* to which thou gaueſt great ſtrength, that in it thou and thy glory
16 might appeare.] *Verſ.* 16. *It is burnt with fire and cut downe* [*i.* it is deſtroied by fire and ſword, noting by theſe two termes, of *fire* and *cutting downe,* all the waies and meanes that the wicked vſed to deſtroy the children of God withall] *and they periſh* [*i.* all thy people of *Iſrael* and *Iudah*] *at the rebuke of thy countenance* [*i.* when thou ſheweſt by thy countenance, that thou doeſt rebuke them, & art angry with them: *q. d.* the force of the enemy need not confound them, for the very ſigne and
17 token of thy diſpleaſure doth conſume them.] *Verſ.* 17. *Let thy hand* [*i.* thy power, might, grace, and goodneſſe] *be vpon* [*i.* be preſent with, in effect and feeling] *the man of thy right hand* [he putteth the word *man,* for men and people, one for many: and by *man of right hand,* he meaneth thoſe that God did ſo tenderly loue, as for their ſakes, hee continually manifeſted his mighty power, in leading and gouerning them] *and vpon the ſonne* [*ſonne* is here put for ſonnes or poſterity, as *man,* for men before] *whom thou madeſt ſtrong* [*i.* whom thou gaueſt might and power vnto, not onely to defend themſelues, but to wound their enemies] *for thine owne ſelfe* [*i.* for thine honour and glory, that thou in them mighteſt be glorified.]
18 *Verſ.* 18. *So will not we* [*q. d.* if thou ſhew vs thy fauour praied for, we will continue alwaies in thy obedience. This muſt be vnderſtood, not as though they conditioned with God, but alleage their purpoſed obedience, as a reaſon to moue the Lord to pity them] *goe backe from thee,* [*viz.* to falſe and ſtrange worſhips deuiſed by men, but will keepe our ſelues faſt to that ſeruice that thou haſt preſcribed by thy word] *reuiue thou vs* [*i.* take from vs the great heauineſſe that hangeth vpon vs, by reaſon of our ſorrowes and afflictions, and quicken vs, and ſo] *we ſhall call vpon thy Name* [*i.* profeſſe
19 thy religion ſincerely, and pray vnto thee only.] *Verſ.* 19. is the very ſame in words and ſenſe with verſe 3. and verſe 7. of this Pſalme.

Doctrine. Verſ. 1. *Teacheth vs to haue recourſe in all our afflictions to God by praier, and in the ſame to conſider as good grounds of our ſupplications, his mercy and his power, the one aſſuring vs of his good will, and the other of his ability, to accompliſh all things for his glory*

and

and our god. Vers. 2. *Teacheth that not onely the feeling, but the manifesting of Gods strength and power, is comfortable to his Saints, because wee haue a double prop to our hearts, namely, our owne feelings, which are fruits of the Spirit, and Gods great works for vs.* Vers. 3. *Teacheth, that Gods fauour is the onely cause of all goodnesse towards vs: and if it be the onely cause, why doe we imagine others, as mens merits, Saints helpes, &c?* Vers. 4. *Declareth, that it is no small affliction of conscience to Gods children, to feele that their prayers are not forcible, for how can we thinke that he liketh vs, when he reiecteth in vs a peece of his owne seruice?* Vers. 5, 6. *Teach first that all the afflictions of Gods children come by his prouidence and appointment: secondly, that he bringeth them very low euen in this life, to the end that they may haue their hearts and soules the more lifted vp to him.* Vers. 7. *Sheweth that we cannot conuert till the Lord turne vs, and so is strong against free will.* Vers. 8. *Setteth out Gods great and vnspeakable loue towards his Church, and his plaguing and punishing of the wicked for their sakes.* Vers. 9. *Sheweth, that the beginning, increase, and continuance of the Church, and of euery particular member of it, is from the Lord alone.* Vers. 10, 11. *Doe vnder excellent metaphors set out the glory and enlargement of the Church.* Vers. 12. *Sheweth, that the enemies of the Church can doe nothing further than the Lord appointeth them.* Vers. 13. *Doth paint out the cruelty and rage of the enemies of the Church.* Vers. 14. *Teacheth vs to pray the Lord in mercy to behold the poore and afflicted state of his Church.* Vers. 15. *Teacheth vs, that the taste and triall of Gods power in former time, should strengthen our hope for the feeling of the same in time to come.* Vers. 16. *Describeth the wonderfull maiesty of God, and the greatnesse of his power, which is so mighty, that euen the very manifesting thereof (though it be not executed) is sufficient to consume all.* Vers. 17. *Teacheth vs to pray for the Church, and the particular members of it: also that we haue no strength of our selues, but that then we are strong, when the Lord maketh vs strong: and lastly, that strength, and whatsoeuer else we haue, is giuen vs, that he onely in the same might be glorified.* Vers. 18. *Teacheth the faithfull to carry with them a full purpose to sticke fast to the Lord, and to call vpon him.* Vers. 19. *Deliuereth the same doctrine that verse 3. and 7. of this Psalme doe.*

Psalme 80.



This Psalme being made as it should seeme, after the time of the Iudges, when either Samuel *or* Dauid *restored Gods worship, may be diuided into two principall parts. In the first, the Prophet exhorteth the faithfull people to praise the Lord, shewing them that they haue good causes and reasons so to doe, from verse 1. to the end of the 7. In the second, he taketh vpon him the person of God, instructing the people how to walke, shewing withall their disobedience, by which not only Gods loue was contemned, but they themselues depriued of wonderfull benefits, from verse 8. to the end of the Psalme.* Diuision.

The Title of this Psalme is expounded in the Title of *Psalme* 8. and *Psalme* 73.] *Vers.* 1. *Sing ioyfully* [*i.* cheerefully and with a good courage: *q. d.* praise him by all the meanes you can, and in all places, specially in the holy and publike assemblies, and that for the benefits you haue receiued from him] *vnto God our strength,* [*i.* vnto him who alone giueth vs strength, to doe the things wee doe] *sing loud* [*vic.* that all may see and heare, as it were] *vnto the God of Iaakob* [*i.* vnto him that is a Sense. 1

good and gracious God, to all his faithfull people that come of *Iaakob*: putting the name of the father both for himſelfe and all his poſterity.] *Verſ.* 2. *Take* [*viz.* vnto you, or into your mouthes] *the ſong* [*viz.* of praiſe and thankſgiuing: *q. d.* ſing praiſes to God] *and bring forth* [*viz.* to be plaid vpon] *the Timbrell, the pleaſant Harpe, with the Viell*] vnder the Law they vſed muſicall inſtruments to expreſſe their ioy withall, ſee *Iudges* 11. 34. and ſome other places: vnder this ſchoolemaſterſhip it pleaſed the Lord to keepe his people till Chriſts comming: and by theſe three he meaneth all of the like: *q. d.* With all inſtruments of Muſicke expreſſe and ſet out the gladneſſe of your heart.] *Verſ.* 3. *Blow the Trumpet in the new Moone* [*q. d.* be as earneſt to ſerue God now, as if it were at any time of our ſolemne Feaſts; ſee *Leuit.* 25. 15. *Numb.* 10. 10. and by one feaſt he vnderſtandeth all, and ſo muſt bee vnderſtood all that followeth in this verſe.] *Verſ.* 4. *For this* [*viz.* to ſing, reioice, and to vſe muſicall inſtruments, is a teſtimony of thankfulnes, as alſo the obſeruation of feaſts] *is a ſtatute* [*viz.* that God himſelfe hath appointed, as appeareth *Exod.* 23. 14, *&c.* ſee alſo *Numb.* 28. 29. almoſt thorowout] *for Iſrael* [*viz.* to obſerue and keepe] *and a law of the God of Iaakob* [*i.* a Law which he that is the God of *Iaakob* hath publiſhed.] *Verſ.* 5. *He* [*viz.* God] *ſet this* [*i.* ordained and appointed this kinde of ſeruice and worſhip, as verſe 4. of this Pſalme.] *in Ioſeph* [*i.* amongſt the Iſraelites: putting *Ioſeph* the father of *Ephraim* and *Manaſſes*, two excellent Tribes, for all the Tribes: and this he doth, as I ſuppoſe, for two cauſes, not onely becauſe that *Ioſephs* ſtocke was counted the chiefe (before that *Iudah* was preferred) becauſe hee was the meanes that all their fathers were maintained in *Egypt* in the time of the famine, but alſo becauſe they had the largeſt poſſeſſions in the whole land of *Canaan*, as appeareth *Ioſhua.* chap. 16, 17.] *for a teſtimony* [*i.* in ſtead of a teſtimony and witneſſe vnto them how he would be ſerued] *when he came out of the land of Egypt* [this word *he*, may bee referred either to God, or to the people, but I rather referre it to God, who is ſaid to *come out of the land of Egypt*: not only in the perſon of his people, but alſo becauſe he brought them thence in a mighty hand, and outſtretched arme, manifeſting in the ſame his mighty power] *where I heard a language that I vnderſtood not* [*i.* in which place, *viz.* of *Egypt*, I was a ſtranger, for this is a ſpeech vſuall enough in the Scriptures, to note and ſignifie a ſtranger by, and this ſudden altering the perſon (which alſo would bee marked) from the third to the firſt, muſt be vnderſtood of God, not that God knew not their tongues, or vnderſtood not their language, for he knoweth all things: but he ſheweth, to the end he might teſtifie his good will, that his peoples wants were as his owne, and all this he doth, to the end hee might amplifie the benefit of their deliuerance, which was ſo much the greater, by how much it is very grieuous to remaine amongſt thoſe whoſe lips and language we vnderſtand not.] *Verſ.* 6. *I* [*viz.* the Lord] *haue withdrawne his ſhoulder from the burthen* [*i.* from moſt hard bondage, of which ſee *Exo.* 1, 14. and 6, 9. and he nameth the word *ſhoulder*, becauſe commonly men carry burdens thereon] *and his hands haue left the pots* [*viz.* making of earth and clay pots: by which, being one part of their ſlauery, he vnderſtandeth all the reſt, as ſetting vp buildings, making tile or bricke, gathering of ſtraw, ſee *Exod.* 5. 4, 5, 6, 7, *&c.* See alſo *Exod.* 1. 11, 12.] *Verſ.* 7. *Thou calledſt* [*i.* praiedſt, *viz.* vnto me] *in affliction* [*i.* in the time of thy trouble and oppreſſion, or when thou waſt afflicted of others, ſee *Exod.* 2. 23.] *and I deliuered thee* [*viz.* out of that hard bondage wherein thou waſt: and marke how hee ſpeaketh of the people, as of one perſon, becauſe they were all but one body] *and anſwered thee* [*i.* ſhewed thee teſtimonies and ſignes of my fauour, in granting thee thy requeſts] *in the ſecret of the thunder* [*i.* after a ſecret and wonderfull faſhion, but yet in ſuch ſort notwithſtanding, that they had very manifeſt ſignes, by which they knew that God ſuccoured them: ſome referre it to that which is written *Exod.* 14. 24. but I take it more generally] *I proued thee* [*i.* by experience I knew what a one thou waſt, not that God was ignorant of it before] *at the waters of Meribah*, [ſee *Exod.* 15. 22, 23, *&c. Pſal.* 95. 8.] *Verſ.* 8. *Heare* [*viz.* me ſpeaking vnto thee, by my word and Law manifeſted vnto thee] *O my people* [*i.* the people whom I haue

haue so tenderly loued] *and I will protest vnto thee* [*i.* I will not onely open my will vnto thee, but also make a solemne contract with thee, to the end that my words may haue the greater weight and authority] *if thou wilt hearken vnto mee* [*viz.* speaking vnto thee in my Law, then let this bee fulfilled that followeth.] *Verſ.* 9. 9
Let there be no ſtrange god in thee [*i.* let there bee no idols or images in all thy land: hee calleth them *ſtrange gods*, because ſtrangers from the Couenant, & other people beſides the Iewes, did worſhip them: and he calleth them *gods*, not because they were ſo, but becauſe the Idolaters ſuppoſed them to bee ſo, or that there was a certaine Deitie incloſed in them: See *1 Cor.* 8. 5, 6.] *neither worſhip thou any ſtrange god.* [*q. d.* bee content with me alone. I expound this verſe thus, that in the firſt part he forbiddeth the occaſion of idolatry, which are images, idols, &c. and in the ſecond he forbiddeth the thing it ſelfe.] *Verſ.* 10. *For I am the Lord thy God* [here he 10
ſheweth a reaſon of the former verſe: *q. d.* there is no other but I, and I am God alone, ſee *Iſaiah* 45. 5. And hee laboureth in this part of the verſe, not onely to proue himſelfe to bee the true God, but alſo to ſtrengthen their faith: firſt by Gods eternity, noted in theſe words, *I am the Lord:* ſecondly, by the Couenant which hee made with them, noted in theſe words, *thy God:* and thirdly, by the workes which hee did for them, noted in theſe words, *which brought thee out of the land of Egypt:* vnderſtanding by one ſingular worke all the reſt of the graces that God had at any time beſtowed vpon them] *open thy mouth wide* [*i.* largely and abundantly aske euen whatſoeuer thou wile according to my will, ſtanding faſt in my ſeruice and religion. The Hebrewes vnderſtand by this ſpeech, boldneſſe, truſt, liberty, and importunity in praier, and not amiſſe] *and I will fill it* [*i.* I will giue thee whatſoeuer thou ſhalt aske (ſee *Iohn* 15. 16.) and beſides, put ſongs of praiſe into thy mouth for benefits receiued.] *Verſ.* 11. *But my people would not heare my voice* [*i.* would not 11
obey the things that by my word I commanded them. Whereby we ſee that to heare, and not to performe, is as much as in contempt not to heare at all] *and Iſrael would none of me* [*viz.* in deed and truth, though they made a ſhew as though they reuerenced and loued me alone: the truth of this appeareth in *Exodus*, *Leuiticus*, *Numbers*, *Deuteronomie*, and the booke of *Iudges*.] *Verſ.* 12. *So I gaue them vp* [*q. d.* ſeeing 12
nothing I could doe for them or to them, could reclaime them or bring them to goodneſſe, I laid the bridle as it were in their owne neckes, and let them runne their full ſwinge to wickednеſſe] *vnto the hardneſſe of their heart*, [*i.* vnto all licentiouſneſſe and iniquity that their hard hearts ſeeled in ſinne could deuiſe] *and they haue walked* [*i.* their converſation hath beene] *in their owne counſels* [*i.* according to their owne deuices and imaginations, and not according to my preſcript and rule.] *Verſ.* 13. 13
O that my people had hearkened vnto me [*i.* had obeyed my voice and Lawes giuen vnto them, and thus God ſpeaketh after the manner of men, teſtifying what a great loue hee had to them, and how acceptable their obedience ſhould haue beene, ſee *Deut.* 5. 29. *Deut.* 32. 29. *Iſaiah* 48. 18.] *and Iſrael had walked in my waies* [*i.* had ordred his converſation according to my Commandements: which he calleth *waies*, becauſe they are as paths or beaten waies that wee are to tread in all the dayes of our life, neuer being weary of going in them.] *Verſ.* 14. *I would ſoone* [*i.* very quickly: 14
q. d. then my power ſhould haue ſuddenly appeared, to their comfort, but ſpecially for iudgement vpon the wicked] *haue humbled* [*i.* caſt downe and ouerthrowne: it is a metaphor taken from them, that in humbleneſſe throw themſelues downe at others feet, meaning that God in iudgement would haue brought them very low] *their enemies* [*i.* all their enemies, of what ſtate, condition, or multitude ſoeuer they had beene] *and turned* [*viz.* from mine owne people, vnto their aduerſaries] *mine hand* [*i.* my power and might, executing iudgement and vengeance: *q. d.* My power and fierce wrath ſhould haue lighted vpon their enemies, and not vpon them.] *Verſ.* 15. *The haters of the Lord* [*i.* the wicked and vngodly people, which ſundry times oppreſſed them, as appeareth in the booke of *Iudges*] *ſhould haue beene ſubiect* [*viz.* either willingly or conſtrainedly, chooſe them whether: it is true that the word ſignifieth a counterfeit ſubiection, by which he noteth the hypocriſie of the enemies]

vnto him [*i.* to the people of God, speaking of them all in one person as it were, of which see verse 6, 7. of this Psalme] *and their time* [*i.* the time of their prosperity and flourishing: and marke here the sudden change of the number: and here he speaketh of the people of God] *should haue indured for euer* [*i.* continued and abode in that state
16 continually, according to Gods promise made vnto them] *Vers.* 16. *And God* [marke the sudden change of the person, from the first to the third, God speaking of himselfe in the third person] *would haue fed them* [*i.* nourished and maintained his people] *with the fat of Wheat* [*i.* with the best and picked Wheat: for you shall haue the word *fat* and fatnesse, so vsed sundry times in Scripture, vnderstanding by *Wheat* also not onely Corne, but also whatsoeuer else was necessarie for the maintenance of life, see *Deut.* 32. 14.] *and with hony out of the rocke would I haue satisfied thee* [*q. d.* rather than they should haue wanted, I would haue made barren places, such as Rockes are, plentifull, and that euen with things not onely for profit, but for delight and pleasure, noting by this manner of speech, that they should haue had all things both pleasant and profitable for the maintenance of their life, if their naughtinesse had not stopped the course of his goodnesse and mercy.

Doctrine. Vers. 1, 2, 3. *Teach, that wee should not onely bee thankefull to God, but that the sacrifice of thanksgiuing which wee will render vnto him, must bee yeelded courageously and cheerefully, because the Lord requireth at our hands both the thing it selfe, and the manner of performance of it.* Vers. 4. *Teacheth, that Gods commandement is the onely ground and warrant vnto vs, that the services which wee render vnto him, are acceptable in his sight, and therefore all will-worships, and deuices of man, are vtterly to bee reiected and cast away.* Vers. 5. *Teacheth first that Gods reuealing of his will and word to any people, is a plaine testimonie of his grace and fauour: also that God accounteth the afflictions of his people as his owne, which as it may comfort them in their distresses, so should it restraine the rage of the wicked against them.* Vers. 6. *Teacheth that God alone is hee that deliuereth his people from all dangers and distresses.* Vers. 7. *Teacheth, that the Lord is nigh to the earnest supplications and requests of his poore afflicted ones.* Vers. 8, 9. *Teach, that our obedience to God is not better manifested by any meanes, than by removing all idolatry, and all the occasions thereof whatsoeuer, see* Isaiah 27. 9. *also* Isaiah 30. 22. *with what face can they then looke vpon God, that roughly defend idolatry, or the remnants thereof.* Vers. 10. *Setteth out Gods large liberality towards his people, who many times giueth more than they dee aske.* Vers. 11. *Describeth the malice, corruption, and stubbornesse of mans heart.* Vers. 12. *Sheweth, how God iustly punisheth sinne by sinne, and that there are no waies so hurtfull to man, as those which hee himselfe deuiseth.* Vers. 13. *Expresseth Gods singular care and loue that hee hath to man and his saluation.* Vers. 14, 15. *Teach that obedience faithfully performed to the Lord, not onely draweth from him iudgements against all the enemies of his people, but continuall fauour and flourishing to themselues.* Vers. 16. *Teacheth, that those that feare and serue the Lord, shall want nothing that is good, and that rather than Gods children shall want, the Lord will extraordinarily nourish and maintaine them with abundance of all things both profitable and pleasant, which should bee no small encouragement to well doing, and particularly to bold and sincere profession of Gods truth.*

PSALME 82.

I Take it, that this Psalme may be diuided into two parts. Diuision.
In the first the Prophet reproueth vngodly Magistrates for their partialities, exhorting them to the faithfull execution of their office: from verse 1. *to the end of the* 4. *In the second he setteth out their careleſneſſe, and pronounceth iudgement against them for the same, beseeching the Lord to execute iustice and iudgement, seeing they were negligent: from verse* 5. *to the end of the Psalme.*

The title hath beene expounded sundry times before, and namely Psalme 50. in the Title thereof.] *Verſ.* 1. *God standeth* [*viz.* as the chiefe and principall, to see what matters passe, and how they passe] *in the assembly of Gods* [*i.* in euery Session or sitting of Princes, Magistrates, or Iudges, whom he calleth Gods, because in them appeareth some speciall part of Gods maiesty: now when God is present with them, it is not as an inferiour, but as the Lord of Magistrates, and the author of all iust iudgements, see *Deut.* 1. 17. also 2 *Chron.* 19. 6.] *he iudgeth among Gods* [*i.* he keepeth his authority and preheminence aboue all the Iudges and gouernours of this world.] *Verſ.* 2. *How long will ye iudge vniustly* [*q. d.* will ye go still on forward in corruption and naughtinesse? shall not Gods forbearing of you, bring you to amendment?] *and accept the persons of the wicked?* [*i.* peruert iustice and iudgement for their sakes and causes.] *Verſ.* 3. *Doe right* [now he teacheth them what they should doe indeed] *to the poore and fatherlesse* [*i.* to those that are in misery and distresse, and not able by any meanes of man to helpe themselues, or their causes, see *Hos.* 14. 3.] *doe iustice* [*i.* performe that, which iustice and equity requireth at your hands: and this is the same matter expressed in other words.] *Verſ.* 4. *Deliuer the poore and needy* [*viz.* from the outrage and iniury that the mighty men offer them] *saue them* [*i.* set them free, safe, and sound] *from the hand of the wicked* [*i.* from the might and power of the vngodly.] *Verſ.* 5. *They* [*i.* these wicked and vngodly Iudges or Magistrates] *know not* [*i.* approue not, neither allow or performe good things: for otherwise it is not to be doubted, but they had knowledge sufficient, see *Mat.* 7. 23.] *and vnderstand nothing* [*viz.* of right and iudgement, to put the same in execution and practise, for it must not be vnderstood as though that they were senseleſſe] *they walke in darkenesse* [*i.* they take euen delight and pleasure as it were to bleare their owne iudgements and light: and then how great is that darkenesse, *Mat.* 6. 23.] *albeit all the foundations of the earth be moued.* [*q. d.* all the troubles and confusions of the land, proceed from this iniquity of theirs: and yet they, though all things be out of order, sit still and take their ease, neuer seeking redresse. *Dauid* was of another minde, as appeareth *Psal.* 75. 3. vpon which looke, for the better vnderstanding of these words, *foundations of the earth.*] *Verſ.* 6. *I haue said* [we may referre these words either to God or the Prophet: but I rather referre them to the Prophet: *q. d.* I haue before, *viz.* verse 1. confessed you to be Gods] *ye are Gods* [*i.* not onely excellent and great personages, but such as exercise the very iudgements of God when you doe yout office rightly, 2 *Chron.* 19. 16. and such as to whom God hath giuen his word, *Iohn* 10. 34, 35. and such as to whom God hath communicated part of his power, *Rom.* 13. 1, 2, *&c.*] *and ye are all children of the most high* [*viz.* not in name only, because he hath communicated vnto you some of his Titles, but because you doe by his appointment succeed into some part of his iudiciall authority, which hee hath com-

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mitted to you, as princely parents doe to their children.] *Verſ. 7. But* [*q.d.* for
7 all your glorious titles, and great renowne, by which you might ſeeme to promiſe vnto your ſelues long life, and immortality as it were] *ye ſhall die as a man* [*i.* a common and ordinary death: *q.d.* death ſhall no more feare you than other men, ſee *Pſal.* 49. almoſt thorowout] *and ye Princes* [*viz.* of the people, for all your great ſtate and pompe] *ſhall fall* [*viz.* by death] *like others* [*viz.* of the common ſort of people: ſome expound it thus *like others* [*viz.* Princes and mighty men which haue gone before you: I would
8 not greatly contend, but me thinketh the other ſenſe is plaine enough.] *Verſ.* 8. *O God* [the Prophet ſeeing iuſtice to be periſhed from the earth, praieth the Lord to take the matter into his owne hands] *riſe vp* [*viz.* to iudge iuſtly, ſeeing men are ſo negligent and careleſſe] *iudge* [*viz.* with iuſtice and equity] *the earth* [*i.* the people inhabiting the earth. He praieth that God would bring things, which amongſt men were confuſed, into good order] *for thou ſhalt inherit all nations* [*q. d.* Thou, whether they will yea or no, ſhalt haue power and gouernment ouer all people: and therefore ſeeing that office belongeth vnto thee, take it into thine hand, ſeeing men neglect the duties and charges that thou haſt committed vnto them.

Doctrine. *The firſt verſe teacheth two things: firſt, that Magiſtrates ſhould deale with good conſciences in their callings, ſeeing God beholdeth them, for if that ſhould cauſe others to doe well, why not them alſo? ſecondly, that people ſhould reuerence Magiſtrates, ſeeing ſome part of Gods glory ſhineth forth in them.* Verſ. 2. *Teacheth how wicked men abuſe good things to their owne condemnnation, and other mens hurt, and that therefore wee ſhould not onely labour to obtaine good things, but when God hath giuen them, wee ſhould ſtriue to vſe them well.* Verſ. 3. *and* 4. *ſet out very liuely the Magiſtrates duty, which conſiſteth of two parts, in maintaining the good, and puniſhing the euill,* Rom. 13. 3. Verſ. 5. *Simple ignorance, or malicious ignorance, or both, in Magiſtrates, bee the very nurſes of all confuſion in common wealths and kingdomes, and therefore they greatly deceiued, that care not how vnskilfull Magiſtrates be.* Verſ. 6. *Teacheth vs to giue iuſt titles and honours, euen to vniuſt Magiſtrates, alwaies reſeruing that which belongeth to God, ſound and ſafe to him.* Verſ. 7. *Teacheth, that no mans honour or office can preuent or put away death.* Verſ. 8. *Inſtructeth vs, in the middeſt of all confuſions and diſorders amongſt men, earneſtly to pray to the Lord for the redreſſe of them, for he alone is he, that can and will in good time reforme the ſame.*

Psalme 83.

Diuiſion. *IT appeareth that this Pſalme was made in ſome time that the enemies of the Church conſpired the ouerthrow of it. I ſuppoſe that a man may well refer it to the daies of* Hezekiah, *wherein* Sancherib *came vp againſt Ieruſalem, and vttered outragious blaſphemies againſt God and his people, ſee* 2 Kings 18. *and* 19. *chapters. The Pſalme, as I take it, may be diuided into two parts. In the firſt, the faithfull pray to God for aid and ſuccour, ſhewing the cauſes that lead them ſo to doe, from verſe* 1. *to the end of the eighth. In the ſecond part, they pray earneſtly for the ouerthrow of their enemies, that ſo they might be brought downe in their pride, and confeſſe God to be their only God, from verſe* 9. *to the end of the Pſalme.*

Senſe. See the Title of this Pſalme expounded in the Title of Pſalme 48.] *Verſ.* 1.
1 *Keepe not thou ſilence, O God* [*viz.* at our praiers, and conſidering the rage of thine and our enemies: *q. d.* Make no longer ſhew as though thou caredſt not for vs, but by granting

granting our petitions, and puniſhing our enemies, ſhew thy ſelfe to haue care ouer vs] *be not ſtill* [they repeat the ſame matter in other words, to note the earneſtneſſe of their praiers] *and ceaſe not* [*viz.* to helpe vs in our diſtreſſes.] *Verſ.* 2. *For loe, thine enemies* [*i.* they that in vs profeſſing thy truth, ſet themſelues againſt thee] *make a tumult* [*viz.* not onely in gathering great multitudes together, but alſo in loud and loftie ſpeeches, as verſe 4. of this Pſalme, making a great noyſe] *they that hate thee* [*i.* they that teſtifie their hatred againſt thy Maieſtie, by purſuing and perſecuting vs] *haue lifted vp the head* [*viz.* againſt thy Maieſtie, and vs thy poore ſeruants: and by *lifting vp the head*, he meaneth, that they had not onely ſet all feare aſide, but that with bold and proud minds, they prepared themſelues, ſtaying vpon their owne ſtrength, to accompliſh their miſchiefes againſt God and his people. 2

Verſ. 3. *They haue taken craftie counſell* [*i.* they haue both deuiſed with themſelues, and conſulted with others] *againſt thy people* [*viz.* how they might hurt and deſtroy them] *and haue conſulted* [*viz.* with themſelues and others] *againſt thy ſecret ones* [*i.* thy faithfull people: and hee calleth them *Gods ſecret ones*, not onely becauſe they were Gods chiefe treaſure, *Exodus* 19. 5. which hee would keepe cloſely for himſelfe, but becauſe hee would and did, vnder the ſhadow of his wings, as it were, keepe them ſafe and ſound from all iniurie and oppreſſion, *Pſalm.* 17. 8. *Pſalm.* 27. 5.] 3

Verſ. 4. *They haue ſaid* [*i.* the enemies amongſt themſelues, as it were, to exhort and incourage one another, haue vttered theſe ſpeeches] *Come and let vs cut them from being a Nation* [*i.* let vs vtterly deſtroy them, that they may no more remaine a people vpon the earth: and that word, *them*, is ſpoken contemptuouſly of the Iewes or Iſraelites, as though they would not vouchſafe to name the perſons, they were ſo baſe: and for the expounding of this ſpeech, *from being a Nation*, ſee *Eſay* 7. verſe 8. where he vttereth a prophecie againſt the ten Tribes] *and let the name of Iſrael be no more in remembrance* [*i.* let this people ſo vtterly periſh, that neither perſon, name, or remembrance thereof, may be thought vpon. By *Iſrael*, he meaneth that part of the Iſraelites, which remained vnder the gouernment of the kingdome of *Iudah*, to whom he giueth this name, becauſe they came of *Iaakob* and *Iſrael*, as well as the others.] 4

Verſ. 5, *For they haue conſulted* [*i.* they haue not onely taken counſell how to performe euill things, but haue conſpired and conſented to the ſame] *together in heart* [*i.* not only cloſely and ſecretly, as before, verſe 3. but alſo couragiouſly and boldly, and they ſeeme to be all of one minde, as it were, to our deſtruction] *and haue made a league* [*viz.* amongſt themſelues, and that by ſolemne oath and ceremonie, as it were, that they might be the more ſtraightly bound to worke their miſchiefe] *againſt thee* [he ſaith, againſt God, becauſe that the quarrell which the enemies had againſt this people, was for religions cauſe, which was the very cauſe of God himſelfe.] 5

Verſ. 6. *The Tabernacles of Edom* [that is, the *Edomites*, or *Arabians*, whoſe manner was to dwell in Tents or Tabernacles: or elſe he meaneth their ſouldiers abiding in Tents or Pauilions, after the manner of warre: this people came of *Eſau*, *Geneſis* 36. 9.] *and the Iſmaelites* [adde, *and of the Iſmaelites*: meaning, that their troupes, Tabernacles or Tents came, who carried alſo a hatefull minde towards Gods people: and it ſhould ſeeme that theſe came of *Iſmael* the ſonne of *Agar*, by *Abraham*, ſee *Geneſis* 25. 12.] *Moab* [*i.* the *Moabites*: putting the name of the Father, for all the people that came of him: he was the eldeſt ſonne of *Lot*, borne by inceſt, ſee *Geneſis* 19. 37.] *and the Agarims* [I would rather reade it *Hagarims*, with an *H*, or aſpiration, for ſo it ſhould be read, as appeareth by the Hebrew Text: the Prophet minding to note them that came of *Hagar* the mother of *Iſmael*. Of this people, ſee 1 *Chronic.* 5. verſe 19, 20.] 6

Verſ. 7. *Gebal*, [From whom this people ſhould come, the Scripture, ſo farre as I remember, ſheweth not: ſome ſuppoſe he meaneth the *Giblins*, who were borderers vpon *Sidon*, of which ſee 1 *Kings* 5. 18.] *and Ammon* [this was the other ſonne of *Lot* conceiued and borne in inceſt, of which ſee *Geneſis* 19. 38. putting in all theſe the name of the firſt Father of them, for all the people that came of them] *and Amelech* [theſe came of *Eliphaz*, *Eſaus* ſonne, as appeareth *Geneſis* 36. 12.] *the Philiſtines* [theſe came of *Ham* the ſonne of *Noah*, as appeareth *Geneſis* 10. 14.] *with the inhabitants of Tyrus* 7

[this

[this is the name of a Citie ſituate vpon the Sea, as appeareth *Iſaiah* 23. thorowout.]
8 *Verſ.* 8. *Aſſur* [*i.* the people of *Aſſyria*, who came alſo of *Ham*, *Noahs* ſonne, as it ſhould ſeeme, *Geneſis* 10. 11.] *is ioyned with them* [*viz.* in this conſpiracie and miſchiefe that they minde to doe: for in theſe verſes he doth nothing but note out the multitudes of the enemies which Gods Church hath] *they haue beene an arme* [*i.* they haue miniſtred courage, aid, and ſtrength, by the league that they haue made] *to the children of Lot* [*i.* to the *Moabites*, and *Ammonites*, that came of
9 *Lot*, of whom before.] *Verſ.* 9. *Doe thou to them as to the Madianites* [*i.* deſtroy them vtterly, and ouerthrow them for all their force and multitude: this ſtorie is written *Iudges* 7. chapter] *as to Siſera* [*i.* confound and ouerthrow them. See *Iud.* 4. chap.] *and as to Iabin* [King of *Canaan*, and *Siſera* his chiefe captaine, in whoſe ouerthrow, ſtood alſo the Kings diſcomfiture and ouerthrow, ſee *Iudg.* 4. 2.] *at the Riuer of Kiſhon* [he nameth the place for the more certaintie of the Hiſtorie, ſee *Iudg.* 4. 7. and it
10 may be vnderſtood, that at that riuer, *Siſera* and the *Midianites* were.] *Verſ.* 10. *They* [*i. Siſera*, and the *Midianites* with them] *periſhed* [*i.* were ouerthrowne, confounded, and deſtroyed] *at Endor* [which is the name of a place nigh to *Taanach*, and the waters of *Megido*, as appeareth, *Iudg.* 5. 19.] *and were dung for the earth*, [*i.* were not only trodden vnder feet as mire, but alſo left vnburied, vpon the vpper
11 face of the earth, as dung laid vpon ground is.] *Verſ.* 11. *Make them* [*viz.* the enemies, that now come to aſſault vs] *euen the Princes* [*q. d.* the beſt and mightieſt men amongſt them: and he praieth againſt them, becauſe in the diſmay, confuſion and ouerthrow of the Prince, ſtandeth for the moſt part the diſcouragement and ouerthrow of the people] *like Oreb, and like Zeeb* [*i.* deſtroy them and ouerthrow them by death: of both theſe ſee *Iudg.* 7. 25.] *yea all their princes* [*i.* all their men of might and power, that they being diſcouraged, the reſt might be confounded] *like Zebah and like Zalmuna* [theſe were two great Kings or Princes of *Midian*, whom *Gideon*
12 ſlew, ſee *Iudg.* 8. verſe 5. 21.] *Verſ.* 12. *Which* [*viz.* enemies of thine and ours, whoſe great number he had reckoned vp before, verſe 6, 7, 8.] *haue ſaid* [*viz.* euen in our hearing, or as a man would ſay, euen yet do ſpeake thus] *let vs take* [*viz.* by force and conqueſt] *for our poſſeſſion* [*i.* to be a poſſeſſion to vs and ours] *the habitations of God* [no doubt he meaneth *Iudea*, and the cities thereof, wherein God was worſhipped, but eſpecially *Ieruſalem*, where the Temple and Tabernacle was, and in which
13 places God gaue moſt manifeſt teſtimonies of his preſence and dwelling.] *Verſ.* 13. *O my God* [this ſpeake the faithfull, as it were but one man, or elſe ſome particular perſon amongſt them in the name of the reſt] *make them like vnto a wheele* [he praieth that they and their counſels may be vnſtable and inconſtant, ſo that wandring in their conſultations and imaginations, they may not hurt thy people] *and as the ſtubble before the wind* [*viz.* which is toſſed hither and thither: another ſimilitude which he vſeth to expreſſe their owne inconſtancie, and the vanitie of their deuices, ſee *Pſal.*
14 1. 4.] *Verſ.* 14. *As the fire* [*viz.* put into the Forreſt] *burneth the Forreſt* [*viz.* if men minde to conſume and deſtroy it after that ſort, for fire eateth vp all before it] *and as the flame* [*viz.* of that fire ſo kindled and burning] *ſetteth the mountaines on fire* [*i.* cauſeth the verie mountaines to melt, as it were, and burne before it.] *Verſ.*
15 15. *So perſecute them* [*i.* purſue and ouertake them, for it muſt not be vnderſtood, as though God by laying theſe iudgements vpon them, did offer them iniurie or wrong] *with thy Tempeſt* [*i.* with thy ſudden and fierce iudgements, as tempeſts are wont to come ſuddenly and fiercely] *make them afraid* [*i.* cauſe them not onely to quake or ſhake for feare, but aſtoniſh them, and take away from them all vſe of wit and reaſon, that they may be euen as it were dead men] *with thy ſtorme* [by *ſtorme*, he meaneth the ſame that he did by *tempeſt*: vnder theſe two Metaphors, noting Gods fierce wrath and iudgement. Whatſoeuer it be, this is his meaning, to pray the Lord that the wicked may be enforced, euen in deſpight of their heads, as it were, to acknowledge through the multitude of puniſhments that ſhal fal vpon them, that they doe in vaine ſet themſelues againſt God and his people, and ſhall in the end
16 be confounded and ouerthrowne.] *Verſ.* 16. *Fill their faces with ſhame* [*i.* poure forth

forth vpon them such abundance of shame and confusion, by destituting them of their hopes, that they may be ashamed, as it were, to shew their faces] *that they may seeke thy name, O Lord,* [either this word, *they*, must be referred to the faithfull either then liuing, or afterwards to come, who in the confusion of the enemies, should haue a good ground offered them continually to hang vpon Gods power: or else the Text must be mended thus, after a very learned man, *that thy name may be sought, O God*, making this, as it were, one end of their deliuerie, that God might afterward be prayed vnto and praised for it: for in my iudgement it can in no hand be referred (as the Geneua note goeth) to the enemies.] *Vers.* 17. *Let them be confounded* [*viz.* by thy iudgements which thou shalt execute vpon them] *and troubled* [*viz.* in their mindes and bodies, that through disquietnesse in both of them, they may be hindred from doing any euill thing against thine] *for euer* [*i.* all the daies of their life, and as long as they shall liue] *yea let them be put to shame* [*viz.* before men, and openly in their light] *and perish* [*viz.* from amongst men.] *Vers.* 18. *That they* [*i.* thine and our enemies] *may know* [*i.* feele inwardly, and confesse outwardly, though they shall not haue the grace to yeeld to the same: for here he speaketh of knowledge by experience, which goeth not downe into the heart, but is onely put into them through necessitie and force] *that thou which art called Iehouah* [see for the expounding of this name, *Exod.* 6. 3.] *art alone* [contrary to that opinion which the Gentiles haue, that their idols are Gods] *euen the most high ouer all the earth* [*i.* that doest whatsoeuer pleaseth thee in the earth.]

17

18

Vers. 1. *Teacheth, that the more our dangers and miseries be, the more earnest and often we should be with God in prayer for the redresse thereof.* Vers. 2. *Sheweth how the enemies of Gods people, in great multitudes, with great noyse, and very proudly set themselues against the Lord, and those that are his.* Vers. 3. *Teacheth also that they doe it, not rashly, but aduisedly and with great craft and subtiltie, which should teach vs the more heedily to looke vnto our selues, and to beware of them.* Vers. 4. *Setteth out both the words and purposes of the wicked, who carry continually with them a heart to root out good and godly men from off the earth.* Vers. 5. 6. 7. 8. *Teach principally two things: the one is, the great multitude of enemies that Gods people haue, which yet for all that we should not feare, for we haue more with vs then against vs: the other is, how that all the wicked, though otherwise at iarres, can yet notwithstanding consent together to destroy Gods chosen. They shew also, that they who by nature and kindred as it were, should fauour them, doe many times become their deadly enemies, as the Edomites came of Esau, Iakobs brother, and the Ammonites and Moabites of Lot, Abraham his nigh kinsman.* Vers. 9. 10. 11. 12. *Teach, that we may pray against the enemies of Gods Church: also that iudgements executed vpon former enemies, should be grounds to strengthen our hope, that God will doe the like to ours, if he see it may serue for his glory and our comfort.* Vers. 13. *And all the rest vnto the end of the Psalme, teach, that we may lawfully pray against the enemies of Gods Church: that in their ouerthrow, the children of God may be encouraged to pray vnto him, and to praise him for it, and this is contained in verse 16. Also, that he himselfe and his power may thereby be glorified, in that the wicked whether they will or no, must of necessitie confesse his might, and that is in verse 18.*

Doctrine.

PSALME

Psalme 84.

Diuision.



This Psalme may be diuided, as I take it, into two parts. In the first part the Prophet sheweth what great desire he had in the time of his exile to ioyne himselfe to the assemblies of Gods people, and what good estate they are in that may so doe, from verse 1. to the end of the seuenth. In the second, he maketh his request to God for his returne, assuring himselfe that God in good time will graciously looke vpon him for his good, concluding that they are blessed that stay vpon the Lord, from verse 8. to the end of the Psalme.

Sense. The Title of this Psalme is expounded before, *Psal.* 8. and *Psal.* 45. in their titles. *Verse.* 1. *O Lord of hosts* [*i.* O mightie God which hast all things at thy commandement, as armies or hosts to execute thy will] *how amiable* [*i.* not onely sweet and pleasant, but most tenderly beloued of me] *are thy tabernacles* [by this word he vnderstandeth both the places where the holy assemblies were made, from whence he was banished through the crueltie of his enemies, & also the people there assembled, & namely and principally *Ierusalem*, & the Temple, and the assemblies made there.] 2 *Verse.* 2. *My soule* [*i.* I my selfe both body and soule, putting one part for the whole] *longeth* [*i.* vehemently and earnestly desireth: we apply this speech to women with childe, who if they haue not the thing they lust for, are in great danger] *yea and fainteth* [*i.* with desiring of it, and not obtaining of it, I languish away, and am as it were dead, or entring into a swoone] *for the courts of the Lord* [he doth expresly vse this word, *Courts*, because he might not goe further vnlesse he had beene a Priest] *for mine heart and my flesh* [*i.* both my inward and outward man] *reioice in the liuing God* [*i.* take pleasure in him and his seruices, who alone is the only true God: for by the terme *liuing*, he separateth him from all the dead idols and dumbe images of the Gentiles.] *Verse.* 3. *Yea the Sparrow hath found her a house* [*viz.* in which she 3 may rest and take her pleasure] *and the Swallow a nest for her* [*i.* a place of ease both for her selfe and young ones, as may appeare by that which followeth] *euen by thine altars*, [*i.* not verie farre from them: by many he meaneth onely one, for it was not lawfull to haue many Altars to offer Sacrifice vpon: A learned man readeth the latter part of the second verse, and this verse otherwise, ioining them together thus: *My heart and my flesh crie out, with desire to come to the mightie liuing God, vnto thine Altars, O Lord of hosts, my King and my God: yea the Sparrow hath found a house, and the Swallow a nest for her selfe, wherein she may lay her young ones:* but the sense varieth not much.] *Verse.* 4. *Blessed are they that dwell in thine house* 4 [this he meaneth of the Priests and Leuites, who not onely had their houses nigh vnto the Temple, but their lodgings also: see 1 *Sam.* 3. 2, &c.] *they will euer praise thee* [*i.* they will be continually occupied in praising thee for thy goodnesse and truth.] *Verse.* 5. *Blessed is the man whose strength is in thee* [*i.* who renounceth his 5 owne and others strength, and trusteth onely to thy might and power] *and in whose heart are thy wayes* [*i.* that haue a desire and purpose to walke according to thine ordinances, and namely, in visiting thy Temple and repairing to the exercises of thy Religion: And by the word, *Men*, he vnderstandeth many, or 6 that number of good men, who vsed that course.] *Verse.* 6. *They* [Marke the sudden

ſudden change of the number] *going therein the vale of Baca* [of this valley reade 2 *Sam.* 5. 23, 24. and it ſhould appeare to be a verie drie place, becauſe of the Mulbery trees therein, which thriue beſt in dry places] *make welles therein* [*i.* make account of the drineſſe of the place, as though they had abundance of water, for the pleaſure that they take in Gods ſeruice mitigateth the great thirſt of this drie place] *the raine alſo* [*viz.* which falleth from heauen] *couereth the pooles* [*i.* falleth vpon the vpper pates of the waters of the poolts increaſing them: But for mine owne part, I would haue all this verſe wholly reformed out of *Immanuel*, thus.] *Bleſſed* [*i.* in good caſe] *are they that going thorow the valley of Baca, or Mulbery Trees* [of which ſomewhat is laid before] *make it a well* [*i.* make that account of it, as of a Well, or of a moſt pleaſant place, wherein are Wells and ſprings] *whom alſo* [*i.* which men] *the raine of bleſſings* [*i.* raine that commeth from God, and is beſtowed vpon the earth as a bleſſing of God to make the ſame fruitfull: and by *raine of bleſſings*, hee vnderſtandeth alſo abundance of raine] *couereth* [*i.* falleth much vpon them, and yet hindreth them not from going to the exerciſes of God. This then is his meaning, in theſe three verſes, 4, 5, 6. that not onely the Prieſts and Leuites are in better caſe than hee, but the common people that trauaile thorow many dangers and diſtreſſes, to come to the place of Gods ſeruice, from which hee was ſhut by reaſon of his exile, and whither he would haue come with as great paines as they, if he might ſafely haue done it.] 5

Verſ. 7. *They* [*i.* the people that thus repaire to the exerciſes of God and his word] *goe from ſtrength to ſtrength* [*i.* the Lord indueth them with all manner of ſtrength, ſo that they feele no weakneſſe or feeblenеſſe] *till euery one appeare* [*i.* come and place himſelfe: not denying but that afterwards alſo, the Lord doth graciouſly ſtrengthen them] *before God* [*viz.* according to the Law, *Exod.* 23. 17. meaning alſo by this ſpeech, the Arke of the Couenant, which to the children of Iſrael was a teſtimony of Gods preſence] *in Sion* [*viz.* which was the place wherein the Arke was, and the ſeruice of God vſed, when *Dauid* did write this Pſalme.] 7

Verſ. 8. *O Lord God of hoſts* [this is ſundry times expounded before] *heare my prayer* [*i.* grant my requeſts and petitions that I make vnto thee] *hearken* [*i.* yeeld to my ſuit] *O God of Iakob* [*i.* of the faithfull ones, putting the name of the father from whom they came, for his holy poſterity.] 8

Verſ. 9. *Behold* [*viz.* in mercy, our languiſhing and fainting for the exerciſes of thy word, and ſo looke vpon vs, that we may be reſtored thereto: for here *Dauid* praieth both for himſelfe, and others that were with him in the like caſe] *O God our ſhield* [*i.* our protector and defender, who keepeth vs by many degrees better than ſhields and targets can, ſee *Pſal.* 18. 2.] [*looke vpon the face* [*i.* graciouſly accept the perſons and praiers] *of thine anointed* [*i.* of him that was by thy commandement anointed king, 1 *Sam.* 16. 12, 13.] 9

Verſ. 10. *For a day* [*i.* one day onely and no more: and this verſe comprehendeth a reaſon of his praiſe] *in thy Courts* [ſee verſe 2. of this Pſalme, putting Courts alſo for the places of publike meetings and aſſemblies] *is better* [*i.* is more ſweet, comfortable, and profitable to me] *than a thouſand* [*viz.* daies] *otherwhere* [yea though the place it ſelfe were neuer ſo delightfull and pleaſant] *I had rather be a doore keeper* [*i.* I would preferre the baſeſt place and calling in the Church] *in the houſe of my God* [*i.* in the place where my God, who is the only true God, is ſerued] *than to dwell in the tabernacles* [*i.* in the moſt pleaſant and gorgeous houſes] *of wickedneſſe* [*i.* wherein wickedneſſe is practiſed and profeſſed: or it may bee, that he putteth wickedneſſe for wicked men: whatſoeuer it be, he meaneth, that he had rather be of the meaneſt account in the Church of God, and amongſt good men, than to bee in the higheſt roome out of the Church, where nothing reigneth but prophaneneſſe and corruption.] 10

Verſ. 11. *For the Lord God is the ſunne and ſhield,* [hee meaneth, that God is the onely Author of all excellent good things, and the deliuerer from all euill, for euen as the ſunne by his heat and brightneſſe quickneth, maintaineth, and maketh the creatures ioyfull, ſo the gracious countenance of the Lord filleth mens hearts with ioy and gladneſſe: as a ſhield is an inſtrument, to put backe darts and dangers, ſo it is he alone that defendeth vs in all diſtreſſes: ſee before, verſe 9. of this Pſalme] *the Lord* 11

will

will [*viz.* in his good time, and when it pleaseth him] *giue grace* [*i.* shew fauou and mercy to me and others that are now cast downe] *and glory* [*i.* he will aduance me to that honour and estimation which hee hath prepared for me: hee meaneth the kingdome] *and no good thing will he withhold from them* [*i.* he will giue them all good and necessary things for his glory, and their comfort] *that walke vprightly.* [*i.* leade a holy and vpright life void of hypocrisie, and being that indeed that they
12 would seeme to be: see *Gen.* 17. 1.] *Vers.* 12. *O Lord of hosts* [*i.* O God of all might and power, who hast all creatures in thy hands as armies to command] *blessed is the man* [*q.d.* certainly howsoeuer it goeth with other men of wit, wealth, &c. he is in good case] *that trusteth* [*viz.* alwaies] *in thee* [*viz.* alone. I take it that the Prophet comforteth himselfe by this speech, that though it were a great griefe vnto him, in respect of bodily presence to be absent from the exercises of holy assemblies, yet this was his comfort, that in soule, spirit, and faith, hee did communicate with the Church, and beheld the Lord who was worshipped amongst them: See *Psalme* 42. 12.]

Doct. 1 Vers. 1, 2. *Teach Gods children how much they ought to esteeme of the publike exercises of the Church, which are Gods effectuall instruments and meanes to nourish and beget vs to the hope of a better life, through his especiall blessing. In what case then are they, that either carelesly come to them, or else gracelesly contemne them?* Vers. 3. *Sheweth, that absence from holy assemblies, should pinch vs to the heart, howsoeuer little account men of the world make of them, for in them God speaketh vnto vs in the language of Canaan, and we call vpon him with our owne mouthes.* Vers. 4. *Teacheth two things: the first is, that though worldly men iudge such as serue God miserable and wretched, yet they are indeed truly blessed: for how can they be otherwise, sith it is godlinesse that hath the promise of this life present, and of that which is to come? the second sheweth the duty of them that professe God, that they should be continually occupied in his seruice.* Vers. 5. *Teacheth, that true blessednesse belongeth to true beleeuers onely, and that to such as expresse their faith by the fruits therof, viz. by purpose of heart to well doing, and practise thereof so far forth as God shall inable them.* Vers. 6. *Teacheth vs, that no want or weather should hinder vs from the exercises of God: our dainty ones then, that for a blast or storme absent themselues, are in hard taking.* Vers. 7. *Teacheth, that God will furnish those that are his with all ability to performe his will, and where there is a want, he will accept them according to that they haue, and not according to that they haue not.* Vers. 8. *Teacheth vs in the time of our sorrowes to haue our recourse to God by earnest praier.* Vers. 9. *Teacheth vs in our praiers and supplications to looke to the mercies of God, without the which indeed wee and all that we do, is vtterly abominable: and also to present our praiers vnto him in the mediation of Christ Iesus onely, who is that in truth to vs, that* Dauid *was in figure.* Vers. 10. *Teacheth vs to preferre godlinesse, and godly mens company, before all the pleasures and profits of this life whatsoeuer.* Vers. 11. *Teacheth vs Gods prouidence toward his seruants: which appeareth in this, that he will comfort and defend them in danger, that he will exalt them to dignity after distresse, and that he will mercifully minister vnto them all things necessary. It teacheth vs also our duty, in care and conscience without hypocrisie to walke before him all the dayes of our life.* Vers. 12. *Teacheth vs that sure trust and confidence in God onely maketh vs blessed.*

PSALME 85.



HE Pſalme may bee diuided into two parts. In the first, the faithfull reckon vp Gods mercies of old, as good grounds of their praiers, which they ſhould and did make for their preſent deliuerance, from verſe 1. to the end of the ſeuenth: In the ſecond is comprehended, as it were, a Propheſie, or an aſſured perſwaſion that the faithfull had of their deliuerance from Antiochus *his tyranny, at which time it ſhould ſeeme that this Pſalme was made: and this reacheth from the eighth verſe to the end of the Pſalme.*

Diuiſion.

Senſe.

The Title hath beene ſundry times expounded before, and namely, *Pſal.* 4. and *Pſal.* 45. in their Titles.] *Verſ.* 1. *Lord thou haſt beene* [*viz.* in times paſt, and therefore we hope thou wilt be now] *fauourable* [*i.* haſt ſhewed mercy euery way: ſo that they make his free loue and mercy towards them, the cauſe of all their goodneſſe] *vnto thy Land* [*i.* vnto thy people inhabiting the land of *Canaan*, which hee calleth *Gods land*, becauſe God hath choſen it, and appointed it eſpecially for them.] *Thou* [*viz.* alone, and none but thou] *haſt brought againe* [*viz.* out of *Egypt*, or elſe out of *Babylon*, for it may be vnderſtood of either of them, but eſpecially in my iudgement of *Babylon*, as which was the greater matter, ſee *Ierem.* 16. 14. 15.] *the captiuitie of Iaakob* [*i.* ſuch of *Iaakobs* poſteritie as were captiues: putting the thing, wherein they were held, for the Perſons: as *Pſal.* 84. 10. *wickedneſſe* put for wicked men.] *Verſ.* 2. *Thou haſt forgiuen* [*viz.* freely, and of thine owne accord, without any merit or deſert of theirs at all] *the iniquitie* [*i.* the ſinnes and tranſgreſſions, vnderſtanding by one, many, which they had committed againſt him] *of thy people* [*i.* of thoſe whom thou choſeſt to be a peculiar people vnto thy ſelfe] *and couered* [*viz.* from thy iudgement] *all their ſinnes*, [whatſoeuer, whenſoeuer, whereſoeuer, or howſoeuer committed: for *couering of ſinnes*, ſee *Pſal.* 32. 1.] *Verſ.* 3. *Thou haſt withdrawne* [*viz.* from thy people] *all thine anger* [*viz.* which they had pulled vpon them iuſtly by their ſinnes, and thou in mercy haſt either vtterly with-holden it: or elſe laying ſome ſignes of thy wrath vpon them, haſt remoued from their ſhoulders the heauy weight of thy iudgements] *and haſt turned backe* [*viz.* in pitie and compaſſion, as though it were better, weighing thine owne mercy and our miſerie] *from the fierceneſſe of thy wrath* [or elſe we had beene conſumed thereby. They meane, that God kindled not his wrath to the vttermoſt againſt them, either as in iuſtice he might, or in wickednelſe they had deſerued.] *Verſ.* 4. *Turne vs* [*viz.* vnto thee by faith and repentance, as *Lamentation* 5. 21. or elſe from that miſerable captiuitie and bondage wherein we are, to our former libertie and freedome in our land] *O God of our ſaluation* [*i.* thou that workeſt our deliuerance from dangers and diſtreſſe: ſo *ſaluation* is taken, *Pſal.* 3. 8.] *and releaſe thine anger towards vs* [*i.* free vs from that wrath of thine, and the teſtimonies thereof which we ſee and feele preſently vpon vs.] *Verſ.* 5. *Wilt thou bee angry with vs for euer?* *q. d.* we hope no: for that is the force of the interrogations, meaning that Gods wrath ſhould not alwaies continue vpon them] *and wilt thou prolong thy wrath* [*viz.* which is now preſently vpon vs] *from one generation to another* [*i.* vpon vs and our poſteritie,

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6 q. d. shall it continually abide vpon vs and our seeds?] *Vers.* 6. *Wilt thou not turne againe* [*viz.* in loue, mercy, fauour, and presence towards vs] *and quicken vs* [who seeme as it were to bee dead, see *Ezechiel* 37. 1, 2, &c.] *that thy people* [*i.* the people whom thou hast chosen to thy selfe, may bee deliuered and set free, and so haue an occasion to] *reioice in thee.* [*i.* to praise thee, and to magnifie thee for thy goodnesse towards them: hee seemeth to note two ends of their deliuerance:
7 one, the good and benefit of the people: the other Gods glory.] *Vers.* 7. *Shew vs, O Lord, thy mercy* [*i.* make vs by effect to see and feele thy goodnesse] *and grant vs* [*i.* graciously and freely bestow vpon vs] *thy salvation* [*i.* the deliuerance which freely and onely must come from thee. For the acception of this word, *sal-*
8 *uation*, see before verse 4. of this Psalme.] *Vers.* 8. *I* [this the faithfull together speake, as though they were but one person, by reason of the nigh coniunction of them] *will heare* [*i.* not onely diligently hearken vnto, but patiently looke for] *what the Lord God will say* [*i.* what hee will either speake or performe: for the word of God, is as it were the deed of God, see *Psalme* 148. 5.] *for he will speake* [*i.* promise and performe indeed: and this is a reason why hee will in patience attend the Lord and his worke] *peace* [*i.* all goodnesse and prosperitie after that their calamities bee once ended: See *Genesis* 43. 23.] *vnto his people* [*i.* vnto his faithfull ones, putting by this marke a difference betweene Gods people indeed, and those that haue but the bare title onely] *and to his Saints* [*i.* to those whom hee hath sanctified: see *Psalme* 16. 3.] *that they turne not againe* [*viz.* to their old filthinesse, of idolatry, distrust, and such like, whereunto *Antiochus* laboured to bring them] *to folly* [*i.* to all manner of wickednesse: and in this respect the vngodly are gene-
9 rally thorow the *Prouerbs* called *fooles*, as also *Psalme* 14. 1.] *Vers.* 9. *Surely* [*q. d.* without all doubt: it cannot otherwise bee] *his saluation* [*i.* succour, deliuery, and aid from God: see verse 7. of this Psalme] *is neere* [*i.* euen as it were at the doores, and will come vpon them quickly] *to them that feare him* [*viz.* with holy feare, and all their hearts, leading also their liues according to the rule of righteousnesse, which hee hath prescribed] *that glory* [*i.* the sincere seruice and worship of God and all goodnesse, as may appeare by all the verses following in this Psalme] *may dwell* [*i.* may haue continuall abode, notwithstanding the mischieuous deuices of the vngodly] *in our land* [*i.* amongst the people that inhabit this land ap-
10 pointed for vs, so had you the word, *land*, vsed verse 2. of this Psalme.] *Vers.* 10. *Mercy* [*viz.* from God] *and truth* [*i.* simple and sincere dealing, *viz.* from men] *shall meet* [*viz.* ioyfully and chearefully together: *q. d.* God will turne his owne iustice towards his people into mercy, and their hypocriticall hearts and hands into sound and sincere ones] *righteousnes* [*viz.* from God, meaning by *righteousnes* also the faithfull execution of his promises] *and peace* [*viz.* of conscience in men, an effectuall worker whereof is Gods faithfull performance of his promises] *shall kisse one another* [*viz.* in token of true friendship, and reconciliation: for by these manner of speeches and metaphors, the holy Ghost mindeth to note the reconciliation and agreement
11 which shall be made betweene God and his people.] *Vers.* 11. *Truth* [*viz.* from men, as before verse 10.] *shall bud* [*i.* by effects shall shew forth it selfe and yeeld fruit, as the bud in the spring time appeareth, which also is an argument of hope that fruit will follow] *out of the earth* [*i.* out of the minds and soules of the godly: putting earth containing them, by the figure Metonymia, for them themselues therein contained] *and righteousnesse* [*i.* the iust performance of Gods mercifull promises, as before, verse 10.] *shall looke downe* [*i.* shall manifest and declare it selfe] *from heauen* [*i.* from
12 the Almighty, whose dwelling is in the heauen.] *Vers.* 12. *Yea the Lord shall giue* [*viz.* freely, and of his own goodnes, for so much doth the word import generally thorowout the Scriptures] *good things* [*i.* heapes and abundance of all goodnes: whether they be spirituall graces, mentioned vers. 10. and 11 or bodily blessings, mentioned in the last part of this verse] *and our Land* [*i.* the land appointed to vs from God, and wherein we dwell] *shall giue her increase* [*i.* shall plentifully yeeld it, the same being
13 made fruitfull by the mighty power of God.] *Vers.* 13. *Righteousnes shall go before him*

[*q. d.*

[*q. d.* when God ſhall ſhew theſe graces vnto his people, then God will bring to paſſe that vpright dealing ſhall haue free paſſage amongſt men: for ſo I take *righteouſneſſe* to be vſed in this place] *and ſhall ſet her ſteps in the way* [*viz.* ſo that a man ſhall walke no way, but there ſhall appeare certaine prints as it were of his footing. A learned man readeth this verſe otherwiſe, but me thinketh this ſenſe is plaine.]

Doctrine.

Verſ. 1. *Teacheth, that the feeling of Gods fauour in former time, ſhould miniſter hope vnto his ſeruants, that they ſhould afterwards feele it in like ſort when they are in diſtreſſe.* Verſ. 2. *Teacheth, that it is God alone that doth and muſt forgiue all the ſinnes of his people, which is ſo plaine a caſe, that euen the moſt malicious and wicked haue acknowledged the ſame.* Verſ. 3. *Sheweth, that vnleſſe the Lord in the middeſt of his wrath, remember his mercy, we ſhould be all conſumed, and great reaſon thereof, for he is as a flaming fire continually, and we alwaies as ſtraw or ſtubble.* Verſ. 4. *Teacheth, that vnleſſe God worke in vs repentance, we ſhall neuer repent.* Verſ. 5. *Teacheth, that Gods wrath endureth not alwaies, ſee* Pſal. 30. 5. *for if it did, who ſhould be able to endure or ſtand?* Verſ. 6. *Teacheth two things: the firſt is, that vnleſſe God quicken vs, we are but as dead people, I meane, as in reſpect of good and holy duties, though indeed too too liuely in all manner of euill: the ſecond, that God in deliuery of his ſeruants, doth not onely manifeſt his owne glory, but alſo prouoketh them thereby to bee thankefull vnto him.* Verſ. 7. *Teacheth, that Gods mercy is the cauſe of all goodneſſe to vs-ward, and namely, of our deliuerances from danger.* Verſ. 8. *Teacheth firſt in diligence and patience to wait the Lords good will, for what are we poore blinde and ignorant wretches, that we ſhould preſcribe vnto him? ſecondly, to ſtay our ſelues vpon Gods mercy and goodneſſe towards vs, by which, if we be not vpheld, we ſhall ſinke downe euery houre: thirdly, that the name, Saint, may be giuen to them that be liuing, which the Papiſts deny, appropriating it only to the dead: fourthly, that Gods mercy and goodneſſe ſhewed vnto his people, ought to be an effectuall meane to reſtraine them from former folly and ſinne.* Verſ. 9. *Teacheth vs, that the ready way to be aſſured to haue God on our ſide, is to haue a reuerent feare of his maieſty in our hearts, and ſincere fruits of the ſame feare in our converſation.* Verſ. 10. *Teacheth, that the chiefe cauſe of the reconciliation betweene God and man, and of peace in mens conſciences, and of faithfull dealing towards men, is Gods great goodneſſe and mercy, and the faithfull performance of his promiſes to vs.* Verſ. 11. *Teacheth, that it becommeth Gods children, euen by the example of their heauenly Father (who ſheweth himſelfe moſt righteous in his promiſes towards them) to deale faithfully and vprightly one with another.* Verſ. 12. *Teacheth, that not only all good things come from God, as* Iames 1. 17. *but that they are beſtowed vpon all, and namely vpon his children, of his meere liberalitie onely, which ſhould cauſe them the more thankefully to receiue them and the more religiouſly to vſe them.* Verſ. 13. *Teacheth, that where God beareth ſway, there all iuſtice ſhall manifeſtly appeare, and be openly practiſed: as where he gouerneth not indeed, we muſt either looke for a tyranny which is bad, or elſe an anarchy and all confuſion, which is worſe.*

PSALME 86.

Diuiſion.

I Suppoſe that this Pſalme of Dauid, *full of very earneſt affections and praiers, may bee diuided into two parts. In the firſt, he deſireth the Lord to haue mercy vpon, and to deliuer him from all his afflictions, ſometimes alledging his owne miſery, and ſometimes Gods mercy and might to induce him thereto: and this reacheth from verſ.1. to the end of the tenth. In the ſecond, he praieth for light and knowledge, deſiring alſo deliuerance from his diſtreſſes, alledging as reaſons to moue the Lord thereto, the fierceneſſe of his enemies, Gods owne mercy, and his thankfulneſſe to be performed to the Lord, from verſ.11. to the end of the Pſalme.*

Senſe. The title, *A praier of Dauid* [*i.* a praier that *Dauid* made in the time of ſome grieuous affliction, that he was in, the holy Ghoſt leauing the ſame in record, for vs to vſe
1 it or the like.] *Verſ.1. Incline thine eare, O Lord* [*viz.* vnto my praiers and ſupplications which I make before thee: and this is ſpoken of God according to men, who if they be diſpoſed to grant ſuits and requeſts, will as a token thereof, be ready to hearken to the ſuppliants voice] *and heare me* [*i.* grant me ſuch things, as I praying vnto thee, doe according to thy will aske at thy hands, for otherwiſe it is not to be denied, but that God continually heareth and ſeeth all things] *for I am poore* [*i.* miſerable, and in great diſtreſſe] *and needy* [*i.* ſtand in need of thy fauour and aid: he alledgeth his afflictions, weakneſſe, and miſery, to the end thereby to moue God the more to fauour
2 him: for this is proper to his nature, to ſuccour the miſerable, *Hoſ.*14.3.] *Verſ.*2. *Preſerue thou my ſoule* [*i.* keepe thou my life and whole man, either from the rage of mine enemies, or from the ſharpneſſe of theſe afflictions] *for I am mercifull* [*viz.* not only towards them that be in miſery, but euen to my very enemies: and he ſpeaketh thus, not as though he would claime ſomewhat, for his dignitie or worthineſſe, but to make his enemies more hatefull, as it were, to God, becauſe they perſecuted him that alwaies behaued himſelfe courteouſly towards them, and therefore they had the leſſe cauſe to perſecute him. A learned man readeth it thus: *for I am he, whom thou purſueſt with goodneſſe* [*i.* I am he, whom thou tenderly loueſt, and therefore hope that thou wilt defend and keepe me, euen as the apple of thine eie, both the ſenſes are good] *my God* [*Dauid* ſpeaketh not this, as though God were his God only, but to teſtifie the particular apprehenſion, that he had in his perſwaſion of God and his goodneſſe] *ſaue thou thy ſeruant* [*i.* deliuer him from his preſent dangers, diſtreſſes, and afflictions]
3 *that truſteth in thee* [*viz.* alone, and in none other but thee.] *Verſ.*3. *Be mercifull vnto me* [*viz.* that am thus diſtreſſed, and compaſſed in on euery ſide: out of which I cannot get, vnleſſe thou ſhew great mercy [*for I cry vpon thee* [*i.* I doe earneſtly call and pray vnto thee] *continually* [*i.* daily, and without ceaſing: ſetting out here two things in his praiers; the one is earneſtneſſe and vehemency, vnderſtood by *crying*: the other is perſeuerance, meant by the word *continually.*]
4 *Verſ.* 4. *Reioice* [*i.* giue an occaſion of ioy vnto mee, by keeping mee from mine enemies, by deliuering mee from the heauineſſe wherein I am, and by granting my requeſts] *the ſoule* [*i.* the whole man, but ſpecially the inward and immortall part ſore afflicted with continuall aſſaults, and ſtricken into heauineſſe and ſorrow] *of thy ſeruant*: [*i.* of mee whom thou haſt vouchſafed

to

to call to this honour, to make thy ſeruant: and marke here how hee ſpeaketh of himſelfe in the third perſon, preſently changing in the other part of this verſe to the firſt] *for vnto thee, O Lord,* [*viz.* alone, and to no other but thee] *doe I lift vp my ſoule* [*i.* I pray thy helpe, and that not with mouth onely, but alſo with my heart.] *Verſ.* 5. *For thou Lord art good* [*viz.* to all, and therefore much more to thine owne ſeruants and ſonnes] *and mercifull* [*viz.* to thoſe that turne vnto thee, after they haue ſtraied from thee, meaning, that God pardoneth them their ſins and tranſgreſſions] *and of great kindneſſe* [*i.* of wonderfull and vnſpeakable mercy] *vnto all them* [*viz.* of what condition or ſtate ſoeuer they be] *that call vpon thee* [*i.* that pray vnto thee, *viz.* alone, and that in ſpirit and truth.] *Verſ.* 6. *Giue eare, O Lord,* [*viz.* I beſeech thee: and not as though *Dauid* commanded God] *vnto my praier* [*i.* vnto my praier which now I make vnto thee] *and hearken to the voice* [*i.* yeeld to the words] *of my ſupplications* [*i.* which I vſe in my ſupplication: meaning by all this, the granting of his requeſts, and it ſeemeth to bee the ſame almoſt with verſe 1. of this Pſalme.] *Verſ.* 7. *In the day of my trouble* [*i.* at whatſoeuer time I ſhall bee in my trouble, affliction, or miſery] *I will call vpon thee* [*i.* I will pray vnto thee onely. A learned man readeth it in the preſent tenſe, *I call vpon thee, q. d.* now that I am in trouble, I pray vnto thee, and indeed it better agreeth with the circumſtance of the place and perſon] *for thou heareſt me.* [*i.* I know that thou either doeſt grant or wilt grant me my requeſt: whereby the Prophet ſheweth, what a ſtedfaſt perſwaſion hee had in God, and the word of his truth.] *Verſ.* 8. *Among the gods* [*viz.* of the Gentiles, and which they worſhip, as gods, but yet are not ſo] *there is none like thee, O Lord* [*viz.* in any reſpect: he ſheweth, that the Gentiles gods are falſe and counterfeit, becauſe they haue no teſtimony of their might and power: See *Pſalme* 115. 2, 3, 4, *&c.* See alſo againſt the vanitie of them, *Iſaiah* 44. almoſt thorowout] *and there is none* [*viz.* amongſt either them, or amongſt all the creatures in the world, no all the creatures ſet together] *that can doe like thy works* [*i.* can doe ſuch works as thou haſt done and daily doeſt: for all that they doe, they do by thee, as in whom they liue, moue, and haue their being: whereas thou doeſt and that of thy ſelfe only, whatſoeuer pleaſeth thee both in heauen and in earth.] *Verſ.* 9. *All nations* [*viz.* of the earth] *whom thou haſt made* [*viz.* by thy mightie power, for without thee, they were not, neither can be] *ſhall come* [*viz.* either willingly, or by conſtraint] *and worſhip* [*i.* either truly or hypocritically ſerue thee] *before thee* [*i.* in thy preſence, at thy preſence, and in the aſſembly of thy Saints] *and ſhall glorifie thy Name* [*i.* ſhall either ſoundly, or elſe for faſhion ſake, acknowledge thy might, maieſty, and power, for ſo is name taken here, as *Pſal.* 20. 1. Some vnderſtand this of the calling of the Gentiles: I will not greatly contend; but me thinketh it were better to be vnderſtood of a conſtrained and counterfeit confeſſion: ſuch as you ſhall ſee in *Abimelech, Gen.* 20. thorowout, and in *Pharaoh, Exod.* 9. 27. and in ſome other chapters of that booke.] *Verſ.* 10. *For thou art great* [*viz.* aboue all, and declareſt that greatneſſe and excellency of thine, by many things, but ſpecially by thy works] *and doeſt* [*viz.* daily and continually] *wonderous things* [*i.* matter far beyond the reach and compaſſe of mans wit and reaſon, and therefore very wonderfull] *thou art God alone* [*q. d.* though many haue the name of God, yet indeed both the thing and the name doth only belong to thee.] *Verſ.* 11. *Teach me* [*q. d.* I am blinde and ignorant, and therefore humbly craue thy inſtruction] *thy way, O Lord* [*i.* the way that thou thy ſelfe haſt preſcribed, and is the only way and manner to liue well and vprightly] *and I will* [*viz.* through thy goodneſſe, aſſiſtance and ſtrength, for otherwiſe I can doe nothing of my ſelfe] *walke* [*i.* frame and faſhion my conuerſation] *in thy truth:* [*i.* according to that rule of truth and righteouſneſſe, which thou thy ſelfe haſt preſcribed in thy word] *knit* [*viz.* faſt and ſure] *mine heart* [*i.* the affection and perſwaſion of my heart] *vnto thee* [*viz.* and the truth of thy promiſes: *q. d.* bring to paſſe that my heart being freed from all feare and care of my enemies, it may reſt wholly in thy feare. This manner of ſpeech declareth, that mans heart is diſtracted, and as it were diui-

ded into sundry parts, till God haue drawne it to himselfe, and held it fast in his obedience, wherefore by this word he meaneth, that euen they that are well affected, are yet notwithstanding subiect to so many stumblings, that they should quickly vanish, and be spilt as water, were it not that God strengthened them with constancie] *that*
12 *I may feare thy Name.* [*i.* beare a louing reuerence to thy maiesty and truth.] *Verſ.* 12. *I will praiſe thee, O Lord my God* [*viz.* when thou shalt haue taught me thy truth, and deliuered me from mine enemies] *with all my heart* [*i.* vnfainedly, and not outwardly in words onely, but also inwardly in deed, and truth] *yea I will glorifie thy Name* [*i.* set forth the praise of thy maiesty, might, and power] *for euer* [*i.* both in this life, and in the world to come, or else it may bee taken for continually.]
13 *Verſ.* 13. *For great is thy mercy towards me* [*i.* thou hast and doest by effect declare the riches of thy goodnesse towards me] *and thou haſt deliuered my ſoule* [*i.* thou hast set my life or whole man free, (for otherwise nothing can touch the soule) *from the loweſt graue* [*i.* from most great, deepe, and extreme dangers: it is a metaphor, as they that are buried seeme in mans iudgement past hope of life, and yet God notwithstanding will raise them vp againe: so when *Dauid* seemed to be past all recouery,
14 by reason of his distresses, then did the Lord most mightily deliuer him.] *Verſ.* 14. *O God, the proud* [*viz.* persons of the world, who are not prouoked by any wrong I haue done them, but only by their owne pride, for so much I suppose the Hebrew word importeth] *are riſen againſt me* [*viz.* with great force, multitude, and counsell, thinking to destroy me] *and the aſſemblies* [*i.* great troupes and multitudes] *of violent men* [the Hebrew word indeed importeth them that trust in their owne strength, who are said to be mighty or violent, because with a certaine violent outrage, they trouble all, and labour to destroy euery thing; experience teacheth the truth of this, for we see that there is no measure kept, where pride and violence, or outrage preuaileth] *haue ſought* [*viz.* very diligently] *my ſoule* [*i.* my life, to wit, that they might take it from me, see *Math.* 2. 20.] *and haue not ſet thee* [*viz.* who seest and knowest all wickednesse, and wilt in good time punish the same] *before them.* [he meaneth that they had no feare or regard of God at all, but supposed that God did not behold them, which is a manifest token of extreme licentiousnesse and
15 impiety.] *Verſ.* 15. *But thou, O Lord, art a pitifull God, and mercifull* [*viz.* to them that turne to thee, and call vpon thee in truth] *ſlow to anger* [*viz.* against any though neuer so wicked, looking by long-suffering for their amendment] *and great in kindneſſe* [*i.* of wonderfull great kindnesse and loue specially to thy seruants] *and truth.* [hee meaneth by *truth*, the faithfull accomplishment of all Gods promises, and this verse is a certaine description of the nature of God, and seemeth to be taken
16 out of *Exod.* 34. 6.] *Verſ.* 16. *Turne* [*viz.* thy fauourable and louing countenance] *vnto me* [*viz.* which am distressed on euery side, he praieth that hee may in this his misery, feele Gods goodnesse and mercy] *and haue mercy vpon me* [*i.* make thy mercy appeare towards me, in deliuering mee from the power of these violent men] *giue thy ſtrength* [by this speech hee meaneth not to craue all the strength and power of God, but to intreat the Lord, to giue him strength and abilitie to passe thorow all the brunts he should indure] *vnto thy ſeruant* [*i.* vnto him whom thou hast chosen, to be thy seruant: true it is the word importeth *slaue*, or *bond-seruant*, which word the Prophet also vseth to moue the Lord to mercy] *and ſaue* [*i.* deliuer from danger and distresse] *the ſonne of thy handmaid* [*i.* such a one, as hath beene gotten of faithfull parents, and brought vp in the Couenant, and is as it were a houshold
17 seruant of the Church: See *Psalme* 116. 16.] *Verſ.* 17. *Shew a token of thy goodneſſe towards me* [*i.* declare by some one signe or other, whatsoeuer pleaseth thee, that thou wilt be good and mercifull vnto me] *that they which hate me* [*viz.* without a cause] *may ſee it* [*i.* plainly perceiue, acknowledge and confesse the same] *and be aſhamed* [*viz.* in themselues, and of that which they haue purposed against me, seeing that I haue not without cause trusted in thee] *becauſe thou, O Lord* [*viz.* onely and no other] *haſt holpen me* [*viz.* out of all my dangers and distresses] *and comforted me.* [*viz.* in the time of misery and trouble.

Verſ. 1.

Doctrine.

Verſ. 1. *Teacheth, that the more our need, miſery, and wretchedneſſe is, whether it be outward in the body, or inward in the minde, ſpecially if it be inward, for that is more grieuous and dangerous, the greater occaſion we haue, with earneſtneſſe and ſpeed to repaire vnto God by prayer.* Verſ. 2. *Teacheth, that vnleſſe God keepe vs, we ſhall vtterly periſh, for we are ready to caſt away our ſelues, and our enemies continually preſt to ſwallow vs vp. Alſo that we ought to haue a ſtedfaſt truſt in Gods mercie and goodneſſe, without the which indeed we cannot but miſcarry.* Verſ. 3. *Teacheth vs importunity in prayer, and not to leaue off, though God grant not our requeſts at the firſt: alſo that in our prayers, we muſt flie to Gods mercy only and not to any thing in our ſelues.* Verſ. 4. *Teacheth vs, that vnleſſe God make vs ioyfull, we can neuer be rightly glad, I ſay rightly glad, to diſtinguiſh betwixt the mirth of the world, which indeed is madneſſe, and the ioy of Gods ſeruants: alſo that the heart as well as the mouth (yea rather than the mouth, as which without the mouth is effectuall) muſt conſent in prayer, or elſe our prayers are nothing.* Verſ. 5. *Teacheth vs, that Gods mercy rightly conſidered and felt, is an excellent ſpurre to prouoke vs to prayer.* Verſ. 6. *Teacheth, that God onely is to be prayed vnto.* Verſ. 7. *Teacheth vs in our afflictions to runne vnto God, and to comfort our ſelues in this, that if he haue once heard vs, he will heare vs againe, the reaſon is, becauſe he alwaies remaineth like to himſelfe, without any turning.* Verſ. 8. *Expreſſeth the vanity of all idols and images whatſoeuer, whether they be heathenish or popiſh, though Papiſts will not brooke it.* Verſ. 9. *Setteth forth Gods power in all, and ouer all, ſo that none is exempted from it.* Verſ. 10. *Is a plaine proofe of the vnity of the Godhead.* Verſ. 11. *Sheweth, that vnleſſe God doe teach vs what is good, we are vtterly blinde: alſo, that vnleſſe he hold vs in obedience and feare of his Maieſty, we ſhall eaſily decline, and runne aſide, and that therefore we had need daily to deale with him by prayer, to cleare the eies of our vnderſtanding, and to hold vs faſt to himſelfe.* Verſ. 12. *Teacheth vs not only to carry with vs a purpoſe to praiſe the Lord, but alſo vnfainedly and continually to doe it; for purpoſe of a good thing without the practiſe of it, is but as it were the quenching of the ſpirit.* Verſ. 13. *Teacheth, that then God worketh the deliuerance of his, when there ſeemeth otherwiſe no way for them.* Verſ. 14. *Doeth not onely ſet out the miſchieuous mindes of proud and outragious perſons, but alſo declareth the fountaine of all their ſinnes,* viz. *forgetfulneſſe and contempt of God.* Verſ. 15. *Is the ſame almoſt with verſ. 5. of this Pſalme, and is a verſe of great comfort, as in many reſpects, ſo namely in this, that it ſetteth before vs, not onely Gods goodneſſe, but alſo the faithfull and aſſured performance of all his promiſes, which had not we, and the reſt of the Saints found to bee true, we might eaſily be moued to doubt, whether God were as good, as hee is ſet forth vnto vs in his word.* Verſ. 16. *Teacheth vs, that Gods fauourable and louing countenance is the only matter of mirth, ſtrength, and deliuerance to his ſeruants.* Verſ. 17. *Sheweth, that in the deliuery and ſafe keeping of Gods Saints, not onely Gods glory and power is manifeſted, and the good are thereby comforted, but alſo the enemies confounded and aſhamed.*

Psalme 87.

Diuiſion.

THe whole Pſalme it ſelfe, conſiſting only of ſeuen verſes, is nothing elſe but a commendation of Gods Church, which is commended ſometimes of the firmity and ſtedfaſtneſſe thereof. Verſ. 1. Sometimes of Gods loue towards it. Verſ. 2. Sometimes of the glorious report that it hath abroad euen among the enemies thereof. Verſ. 3, 4. Sometimes for the fruitfulneſſe

fulneſſe of it. Verſ. 5. Sometimes for the delight and comfort that the faithfull haue in it. Verſ. 7. And ſometimes for one cauſe, and ſometimes for another, which the diligent reader may obſerue.

Senſe.

1 The title, *A Pſalme and ſong* [ſee Pſalme 48. in the title] *committed to the ſonnes of Korah,* [this is ſundry times expounded before.] *Verſ. 2. God laid his foundations* [*i.* God eſtabliſhed and ſet his Church, See *1 Tim.* 3.15. where the Church is called the pillar and ground of truth] *among the holy mountaines* [hee calleth the mountaines *holy*, not that they were ſo of themſelues, but becauſe God that was holy, had choſen them to a holy end: and it is not to be doubted, but that he ſpeaketh here of the land of *Canaan*, which was a hilly Country, ſee *Exod.* 15. verſ. 13. 17. and amongſt other parts of that land, the hill of *Sion*, where the arke was placed in the daies of *Dauid*, and the hill *Moriah*, where the temple was builded by *Salomon*, and ſo by

2 conſequent alſo, of the whole City of *Ieruſalem*, ſee Pſalme 125. 1, 2.] *Verſ. 2. The Lord loueth* [*viz.* with a ſingular and wonderfull loue] *the gates of Sion* [*i.* the meaneſt places of his temple or tabernacle: ſome thinke that he putteth *Sion* for *Ieruſalem*, and theſe words *gates*, for the incloſure thereof. Whatſoeuer it be, this we are to note, that this loue of God proceeded from his free election, and not from any worthineſſe of the place] *aboue all the habitations of Iaakob* [*i.* aboue all the places wherein *Iaacob* and his poſterity dwelt: the reaſon, becauſe in *Ieruſalem* where his tabernacle and temple was, he gaue moſt manifeſt declaration of his power, pre-

3 ſence, and goodneſſe: See *Deut.* 12. verſ. 5. &c.] *Verſ. 3. Glorious things* [*i.* things tending to thy great glory and praiſe] *are ſpoken of thee* [*viz.* both by them that appertaine vnto thee, and by others, as may appeare by the verſes following] *O city of God* [*i.* O *Ieruſalem*: which is called *Gods City*, or *the city of God*, becauſe the Lord choſe it, as a peculiar place for him to dwell in: ſee *Pſal.* 48. almoſt thorowout,

4 and *Matth.* 5. 35.] *Verſ. 4. I will make mention* [this the Prophet ſpeaketh in the name of the Church as it were, noting the inlargement and increaſe thereof: *q. d.* by occaſion of them that ſhall be ioined vnto me, I will ſpeake of them, to thoſe that are already knit to me] *of Rahab* [*i.* of *Ægypt*, putting ſome part of the land, for the whole, and the people therein contained: See Pſalme 89. 10. alſo *Iſaiah* 51. 9.] *and Babel* [*i.* the people inhabiting *Babel* the City of *Aſſyria*, of which ſee *Gen.* 10. 10.] *among them that know me* [*i.* amongſt them that allow of me, and are become my familiar friends and Citizens as it were] *behold* [*q. d.* looke vpon a wonderfull thing] *Paleſtina* [*i.* the people inhabiting that Country called *Philiſtines*, ſee *Pſal.* 83. 7.] *and Tyrus* [*i.* the people dwelling in that City] *with Ethiopia*, [*i.* the people poſſeſſing that land, *viz.* ſhall be ioyned vnto me: for hee meaneth that the people which were enemies and ſtrangers to Gods people, ſhall bee ioyned vnto them, and become Citizens of the ſame City] *there* [*viz.* in the boſome of the Church as it were] *is he* [*i.* euery one of the faithfull people conuerted, vnderſtanding by one all of the like ſort] *borne* [*viz.* by a new kinde of birth, and that accor-

5 ding to the eternall purpoſe and counſell of God.] *Verſ. 5. And of Sion* [*i.* of the Church of God] *it ſhall be ſaid* [*viz.* to her great praiſe and commendation] *many are borne in her* [*viz.* by ſpirituall regeneration and new birth] *and he* [*viz.* this alſo ſhall be ſaid of her that he [*euen the moſt higheſt* [*i.* the almighty God] *ſhall ſtabliſh her* [*i.* make her ſo ſtrong and ſtedfaſt, that the gates of hell ſhall not preuaile againſt her:

6 See *Matth.* 16. 18.] *Verſ. 6. The Lord ſhall count* [*i.* accept and allow of thoſe that be his] *when he writeth the people*, [*i.* when hee enrolleth and inregiſtreth them as it were; all this is ſpoken of God according to mans capacitie: as that alſo which is ſo often mentioned in Scripture, touching the booke of life] *hee* [*i.* many, as before, verſ. 4. of this Pſalme] *was borne there* [*viz.* in the boſome of the Church, and that by ſpirituall regeneration or new birth. All together is as much, *q. d.* when the Lord ſhall take an account of the people, he ſhall make them, whom hee will greatly

7 honour, Citizens of *Ieruſalem*, and of his Church.] *Verſ. 7. As well the ſingers, as*

the

the plaiers on inſtruments ſhall praiſe thee: [*q. d.* the commendation of the Church ſhall be ſo great and large, that the members thereof, both with muſicall inſtruments, and with voice, ſhall ſound forth praiſes of it] *all my ſprings* [*i.* all the pleaſures and delights that I haue] *are in thee* [*i.* are ſet vpon the Church of God; others expound it otherwiſe, but me thinketh the ſenſe is ſimple and plaine. A learned man readeth it thus: *wherefore all the fountaines of my life, ſing and reioyce alſo concerning thee* [there is no difference in the ſenſe, ſauing that he referreth it to the Prophet alone, and the other text to others with the Prophet.]

Doctrine.

Verſ. 1. *Setteth out the firmity and ſtedfaſtneſſe of the Church, the conſideration whereof is comfortable to Gods children, becauſe they are as a rocke that cannot be remoued, and fearefull to the wicked, becauſe that nothing that they can deuiſe againſt it, can vndoe it.* Verſ. 2. *Declareth, that Gods free loue towards his Church, is the cauſe of the ſtaiednеſſe thereof, and of all other good things to it, otherwiſe, what reaſon is there but that conſiſting of infirme and weake men, it ſhould totter and bee ſhaken?* Verſ. 3. *Teacheth, that howſoeuer vile and contemptible the Church ſeeme in the eies of the world, yet it is true, that ſhe, and the things appertaining vnto her, are glorious, and that not only before God, but in the iudgement of the faithfull friends thereof.* Verſ. 4. *Expreſſeth both the increaſe of the Church, and alſo the calling of the Gentiles, a myſtery that ſhould glad our hearts, becauſe that as in reſpect of the fleſh, we come from them.* Verſ. 5. *Teacheth vs, that the Lord who is greater than all, is the ſtay and ſtrength of the Church.* Verſ. 6. *Teacheth vs what a ſtrong ſtay Gods election is to the Church: and alſo what great grace he doth beſtow vpon vs, when in the ſame by the miniſtery of his word, he doth beget vs againe vnto himſelfe.* Verſ. 7. *Teacheth the faithfull, what great delight and pleaſure they ought to take in the Church, and in the graces, that ſhe hath in her. Men fill themſelues with delight, as in regard of the good eſtate of politike Kingdomes, and yet theſe things reſpect but the outward man only. How much more ſhould they be as it were ſwallowed vp with ſpirituall pleaſure in the proſperity of Sion, the good things whereof reach vnto the ſoule, and that for eternall life.*

PSALME 88.

Diuiſion.

THis Pſalme (as I take it) may be diuided into two parts. In the firſt part, Heman *the Ezrahite beſeecheth the Lord to heare his prayers, ſetting out the great miſeries wherein he was, as arguments to moue the Lord in pity and compaſſion, from verſ. 1. to the end of the 9. In the ſecond, he doth as it were expoſtulate and debate the matter with God: ſetting out ſometime his owne miſery, ſometimes his enemies cruelty, and ſometimes one thing, and ſometimes another: and this reacheth from verſe 9. to the end of the Pſalme.*

Senſe.

The title, *A ſong and Pſalme* [ſee *Pſal.* 48.] *of Heman* [who was a very wiſe man, as appeareth 1 *King.* 4. 31. and the brother of *Ethan* (who made the next Pſalme following) as appeareth 1 *Chron.* 2. 6.] *the Ezrahite* [this I take to be a name deriued by tranſpoſition of letters, from *Zerah* his father, of whom ſee alſo 1 *Chron.* 2. 6. and he is ſo called according to the manner of the Iewes, who vſe to name the race or ſtocke, by the name of the firſt father thereof] *to giue inſtruction* [*viz.* how to behaue themſelues euen towards God in the time of their afflictions: ſee *Pſal.* 42. in the title] *committed*

to

to the ſonnes of Korah [*viz.* to be ſung by them: ſee *Pſal.* 42. in the title] *for him that excelleth* [*q. d.* yea euen to the chiefeſt muſitian amongſt them, becauſe of the excellency of the Pſalme, and the matter contained therein: ſee *Pſalme* 4. in the title] *vpon Malath Leannoth* [ſome take it to bee the beginning of a ſong, by the tune whereof he would haue this Pſalme to be ſung: ſome take it for the name of an inſtrument, vpon which he would haue the tune of this Pſalme plaied, when it was ſung. The Iewes themſelues, who either were or ſhould bee beſt acquainted with theſe matters, doe freely and plainly confeſſe, that they knew not what theſe things meane, and therefore we need not ſtand much about them.] 1 *Verſ.* 1. *O Lord God of my ſaluation* [*i.* thou that heretofore haſt deliuered mee, and from whom I preſently hope for deliuery, out of all the diſtreſſes wherein I am] *I cry* [*i.* I pray earneſtly] *day and night* [*i.* continually alſo, and without ceaſing as it were] *before thee.* [*i.* not onely in thy preſence before whom all things are naked, but alſo vnto thee alone.] 2 *Verſ.* 2. *Let my prayer enter into thy preſence* [*i.* let it finde grace, fauour, and acceptation in thy ſight, for otherwiſe the Prophet doubted not but that God did ſee it, and heare it] *incline thine eare* [*i.* ſhew thy ſelfe ready not only to hearken vnto, but alſo to grant and yeeld vnto] *vnto my cry* [*i.* to my earneſt ſupplication and prayer.] 3 *Verſ.* 3. *For my ſoule* [*i.* my whole man, and my very life, putting a part for the whole] *is filled with euils* [*i.* hath nothing in it, but heapes of miſeries: See *Iob* 14. 1. but here he ſpeaketh of ſome extraordinary griefe as it were] *and my life draweth neere to the graue* [*q. d.* my afflictions and griefes are ſo great, that I am become thereby as it were at deaths doore, and as one that is ready to be buried.] 4 *Verſ.* 4. *I am accounted* [*viz.* not onely by them that hate mee, but euen by my friends, yea in mine owne iudgement] *among them that goe downe into the pit* [*i.* I am like vnto them that be dead and buried, of whom there is (as a man would ſay) no more hope of life] *and as a man without ſtrength* [*q. d.* certainly, and indeed my griefes haue ſo preuailed vpon me, that I haue no ſtrength at all in bones, fleſh, ſinewes, or any part of me, but am vtterly conſumed. 5 *Verſ.* 5. *Free among the dead* [A very learned man readeth this part of the verſe better and more plainly, by repeating the word, *I am accounted*, thus] *I am counted among the dead* [*i.* men haue no other account or regard of me, than of a dead man: and then he addeth] *ſhut out* [*viz.* from others: wherein he alludeth to the ceremony of the old law, by which they that were infected with the leproſie, were ſhut out of the campe, *Leuit.* 14. 3. and afterwards when the people came to a ſetled ſtate, they were ſent out of the Cities into houſes prepared for them, 2 *King.* 15. 5. 2 *Chron.* 26. 21.] *like the ſlaine lying in the graue* [*q. d.* I am as a dead man, for he vſeth many words here to ſignifie one thing] *whom thou remembreſt no more* [he meaneth not that God hath no regard at all of them that are dead, but that he ſeemeth ſo as it were vnto men: and this he ſpeaketh as a man grieuouſly afflicted, and as one carried away with the vehemency of his griefe] *and they are cut off* [*i.* they ſeeme to be cut off and remooued] *from thy hand.* [*i.* from thy care and cuſtody. Reſtore this whole verſe out of *Immanuel* thus: *I am counted among the dead, I am ſhut out, as the ſlaine, lying in the graue, whom thou remembreſt no more: who are cut off by thy hand* [*i.* by thy power and iudgement: and ſo the ſenſe ſhall bee more plaine.] 6 *Verſ.* 6. *Thou haſt laied me in the loweſt pit* [*i.* in moſt great dangers and extreme perils, ſee *Pſal.* 86. 13.] *in darkneſſe and in the deepe* [by all theſe words hee ſignifieth but one thing, *viz.* greatneſſe of griefe, & extreme anguiſh, ſee *Pſal.* 130. 1. for *deepe*, and that *darkneſſe* is ſo vſed, many places of Scripture ſhew: and here the proportion would be conſidered: for darke places are full of horror and feare, and horror and feare doe by conſequent ingender ſorrow and griefe: *deepe waters*, or *places*, are very dangerous for men in them, that they be not ouerwhelmed or drowned therein.] 7 *Verſ.* 7. *Thine indignation* [*i.* ſure teſtimonies and ſignes of thy heauy wrath] *lieth vpon me* [*viz.* very ſore vpon me] *thou haſt vexed me* [*i.* grieued me, and that inwardly and outwardly] *with all thy waues.* [*i.* with all thy wrath and iudgements which thou haſt laid vpon me, and ouerwhelmed me with, as the waues of a great floud or ſea ouerwhelme ſomewhat.] 8 *Verſ.* 8. *Thou haſt put away my acquaintance*

tance farre from me, [*i.* thou haſt made me deſtitute of all mans aid, and ſuccour, for euen they that ſhould haue pitied my caſe, haue through thy appointment, their hearts hardned againſt me, ſee *Pſal.* 38. 11.] *and made me to be abhorred of them* [*i.* loathed, and as it were hated of them. *Iob* complaineth alſo of this, Chap. 19. almoſt thorowout] *I am ſhut vp* [*viz.* in dangers and troubles, euen as a bird in a cage, ſo that I cannot get out] *and cannot get forth.* [*i.* I ſee no way, as it were, how to be deliuered from them, or how to eſcape.] *Verſ.* 9. *Mine eie is ſorrowfull through my affliction,* [*i.* my afflictions are ſo grieuous, that the very ſignes thereof appeare in mine eies and countenance: yea his very ſight decayed thereby, *Pſal.* 38. 10.] *Lord I call daily vpon thee* [*q. d.* yet I doe not for all this, diſcourage my ſelfe, but call vpon thee, not onely one day after another, but all the day long as it were, noting his importunity.] *I ſtretch out mine hands vnto thee* [*viz.* as one that would be glad to receiue ſome fauour and ſuccour from thee: he putteth in theſe words, the ſigne of prayer, or a geſture vſed in prayer, for prayer it ſelfe.] *Verſ.* 10. *Wilt thou ſhew a miracle to the dead?* [*i.* to me, who am as it were dead: *q. d.* it ſhall bee very ſtrange if thou reſtore me: and all this he ſpeaketh, ſetting out one while the greatneſſe of his miſery, another while the weakneſſe of his faith; and another while prouoking God thereby to haſten his aid, otherwiſe, that hee ſhould not come in time] *or ſhall the dead* [*i.* I and others that ſeeme to be dead by reaſon of our afflictions] *riſe* [*viz.* out of the great dangers and diſtreſſes, wherein they are] *and praiſe thee* [*viz.* for thy deliuerance and mercy: *q. d.* there is little or no hope that we ſhall ſo doe: for I doe not vnderſtand this of the reſurrection of the dead, no more than I doe that, *Ezech.* 37. which I thinke well weighed, would ſerue alſo for the clearing of the ſenſe of this place.] *Verſ.* 11. *Shall thy louing kindneſſe* [*viz.* which thou art wont to ſhew to them] *be declared in the graue* [*i.* either in great diſtreſſe or extremity, or elſe putting it for the perſons, *viz.* for them that bee at the laſt puſh, meaning it of himſelfe or others: *q. d.* when I looke vpon the hugeneſſe of my afflictions and griefes, there is little or no hope thereof] *or thy faithfulneſſe* [*viz.* which thou vſeſt in keeping and performing thy promiſes, ſo that we may ſee, the faith of Gods children, is many times wonderfully ſhaken] *in deſtruction?* [*i.* in them that are appointed to deſtruction, and are as it were at deaths doore.] *Verſ.* 12. *Shall thy wondrous workes bee knowne* [*i.* made manifeſt] *in the darke,* [*viz.* places, putting it for afflictions, as before verſ. 6. of this Pſalme] *and thy righteouſneſſe* [*viz.* which thou ſhewеſt towards thine, when thou giueſt them that which thou haſt promiſed them] *in the land of obliuion* [or forgetfulneſſe, *i.* in the graue, which he calleth *the land of forgetfulneſſe,* becauſe that they which are dead are ſoone forgotten: and all this hee ſpeaketh by the way of a continuall metaphor, as it were to expreſſe the greatneſſe of his miſery and afflictions, and not otherwiſe, as I take it.] *Verſ.* 13. *But vnto thee* [*q. d.* notwithſtanding all my afflictions, and the great combats that I haue endured betweene faith and deſpaire] *vnto thee* [*viz.* alone, and none other beſides thee] *haue I cried, O Lord.* [*i.* powred forth mine earneſt and hearty ſupplications] *q. d.* yea and though thou ſhalt not heare me at the firſt, yet I will not leaue off prayer] *and early* [*viz.* in the morning, ſee *Pſalme* 5. 3. *ſhall my prayer come before thee.* [*i.* I will pray vnto thee: not meaning as though either God or he were tied to that time, but becauſe he would vſe that time wherein he found himſelfe beſt affected to prayer.] *Verſ.* 14. *Lord, why doeſt thou reiect my ſoule* [*i.* why doeſt thou ſeeme to deſpiſe and neglect me: vnderſtanding by *ſoule,* which is a part of man, the whole man] *and hideſt thy face from me?* [*q. d.* what is the cauſe, that thou turneſt thy countenance from me, as though thou were angry with me, and diddeſt deſpiſe both me and my prayers: all this is ſpoken of God according to mans capacity, and after the iudgement of fleſh.] *Verſ.* 15. *I am afflicted* [*viz.* greatly, and on euery ſide: the Propher fetcheth an argument from his miſery, to moue the Lord with ſpeed to pity and helpe him] *and at the point of death:* [*i.* ready euen to die, and as it were at the laſt gaſpe, vnleſſe thou aid and ſtrengthen me] *from my youth* [*i.* continually: the Prophet noteth his daily griefe, and continuall exerciſes] *I ſuffer thy terrors* [*i.* ſuch puniſhments and troubles

as thou layest vpon me, which doe wonderfully pierce mee with terror and feare] *doubting of my life* [*i.* doubting what shall become of my life, *viz.* whether I shall die presently, I know not, or whether these vexations shall continue longer vpon me, I
16 know not, euen all the daies of my life.] *Vers.* 16. *Thine indignations* [*i.* thy manifold wrath and very many signes and tokens of the same, for he speaketh in the plurall number] *goe ouer me* [*i.* oppresse me and ouerwhelme me, as waters doe the drowned body] *and thy feare* [*i.* the feares that haue beene wrought in me, by the troubles and afflictions which thou hast laid vpon me] *hath cut me off* [*viz.* from liuing in this world, or from being amongst men: he meaneth that they had euen vtterly as it were
17 destroyed him.] *Vers.* 17. *They* [*i.* the assured testimonies and tokens of thy wrath] *came round about me* [*i.* compassed me in on euery side, so that there was no way to escape or get out, yea, they tooke hold of me, both inwardly and outwardly] *daily* [*i.* continually, and without ceasing as it were] *like water,* [*i.* in great abundance, and with great force, as surges or waues that would swallow me vp: see vers. 7. of this Psalme] *and compassed me together.* [*i.* euen at one time, as it were, and with all their
18 violence, they set vpon me.] *Vers.* 18. This is the same both in sense and almost in words with vers. 8. of this Psalme, he meaneth that none of those which were linked to him either by nature or kindred, would come out for to helpe him.

Doctrine. Vers. 1. *Teacheth vs to be earnest and continuall in prayer vnto our God.* Vers. 2. *Teacheth vs to pray to the Lord to make vs feele the effects and force of our prayers: for want whereof many times we are discouraged and greatly cast downe.* Vers. 3. *Teacheth two things: first, that very great heapes of afflictions are the ordinary portion of Gods children in this life: secondly, that the more miseries we haue, the more speed we should make to God by prayer for the redresse of them.* Vers. 4. *Sheweth in what regard, the wicked of the world haue Gods children, in the time of their affliction, with whom sith it is no new thing, in the least estate of Gods people to contemne them, let vs not marvel though they despise vs when we are afflicted.* Vers. 5, 6, 7. *Teach that Gods hand lieth very sore many times vpon his dearest children, and that therefore we should not condemne them for their outward troubles: and yet for all that, he loueth them neuer a whit the worse, which should make them the more comfortably to vndergoe and ouercome their afflictions.* Vers. 8. *Teacheth vs, that euen the losse of our friends falleth out according to Gods appointment, which rightly considered, should minister no small comfort to Gods children.* Vers. 9. *Teacheth vs, that as our miseries increase or continue, so our prayers to God should increase or continue.* Vers. 10, 11, 12. *Shew how sharply the faith of Gods children is in their afflictions assaulted, so that many times there seemeth to be little difference betweene hope and despaire: which sith we know it to be the truth of the Lord, we should not be cast downe as we are in these heauy times: for though we doubt, yet we despaire not.* Vers. 13. *Teacheth, that howsoeuer the godlies faith be oppressed for a time, yet it is not vtterly ouercome, but bursteth forth into victory at the length, and to earnest prayer.* Vers. 14. *Sheweth, that nothing grieueth Gods children so much, as to feele a separation betweene God and themselues.* Vers. 15. *Teacheth that the afflictions of Gods children are continuall, euen from youth to old age, and from the day of our life vnto the houre of our death, God by all and euery of them scouring away the drosse of our corruption, and causing vs to hunger after a better life, where all teares shall bee wiped from our eies.* Vers. 16, 17. *Declare that Gods children are not slenderly tried with some meane crosse, but that still the latter end of one trouble with them is the beginning of another, and as one flood or waue commeth thicke and threefold in anothers necke, so doe afflictions assault them.* Vers. 18. *Delivereth the same doctrine that vers. 8. doth: also it teacheth vs that we should not be much dismaied, when we see our friends and acquaintance forsake vs in our miseries, for as much as* Dauid *and many other of Gods Saints haue felt the same.*

PSALME

Psalme 89.

THis being a very long Psalme, and handling sundry matters, may yet notwithstanding be diuided into three parts. In the first part Ethan *the Ezraite setteth out and praiseth Gods goodnes, which he manifesteth by many things, but especially by the description of his workes and power, and of his mercy and loue towards his owne people, and this reacheth from vers. 1. to the end of the 18. In the second part he maketh expresse mention of Gods couenant made with* Dauid *and his seed, (a singular testimony no doubt of his vnspeakable mercy) shewing that hee will establish it for euer, and yet notwithstanding conuert them if they goe astray, from vers. 18. to the end of the 37. In the third part, he seemeth to bewaile the want of performance of that mercy promised, praying the Lord to looke, and that in time, vpon the great desolations of the Land, concluding, in hope of deliuery, with a thanksgiuing vnto the Lord, and this reacheth from vers. 38. to the end of the Psalme.* Diuision.

For the title of this Psalme, see the Title of *Psal.* 88.] *Vers.* 1. *I will sing* [*i.* I will by song set forth] *the mercies of the Lord* [*i.* his manifold and sundry mercies: *q. d.* we haue tasted of more than one of his mercies, yea we haue felt all his mercies, and therefore I will praise the same] *for euer*: [*i.* all the daies of my life, see *Psal.* 146. 1.] *with my mouth will I declare* [*i.* I will openly speake of in my words and with my voice: for hee putteth the word, *mouth*, which is an instrument to frame the voice by, for the voice and words themselues] *thy truth* [*i.* the faithfulnesse and constancy that thou hast in all things, and namely in keeping thy promises] *from generation to generation.* [*i.* to all posterities: meaning, that by leauing it in writing behinde him, he would be an instrument as it were to conuay it from hand to hand to all posterity.] *Vers.* 2. *For I said* [*i.* I beleeued it in my heart, and spake it with my tongue, as *Psal.* 116. 10. by which he sheweth the assurance of faith that he had in his heart, out of the abundance whereof the mouth did speake, *Matth.* 12. 34.] *mercy* [*viz.* of God] *shall be set vp* [*i.* shall be exalted, builded and continue, as a very faire, strong, and artificiall house] *thy truth* [*i.* the stedfastnesse and stay of thy promises] *shalt thou* [*viz.* O God] *establish* [*i.* ratifie and confirme] *in the very heauens.* [*i.* euen the place appointed for the elect: see for this sense, *Luk.* 10. 20. Others expound the whole verse thus: the promise of God shall be as certaine, as the state of heauen: vnderstanding thereby not the visible firmament, but the place of eternall ioy, which is exempt from all change.] *Vers.* 3. *I haue made a couenant* [a sudden change of the person from his owne to Gods, for this and the next verse are spoken in the person of God] *with my chosen* [*i.* with *Dauid*, whom I haue chosen, and preferred before all others euen his own brethren, to be King ouer the people of Israel] *I haue sworne* [not as though there were any distrust to be had in Gods word, but for the more strengthening of the couenant in *Dauids* heart, see vers. 49. of this Psalme, also *Psal.* 132. 11. Sense. 1 2 3

And this is to be vnderſtood, that God by an oath had promiſed the performance of thoſe things that follow, [*viz.* that his ſeed ſhould continue] *to Dauid my ſeruant* [*i.* to him whom I haue appointed and choſen to be my ſeruant, and to ſerue me and
4 my people, in the gouernment of the Kingdome.] *Verſ.* 4. *Thy ſeed* [*i.* thoſe that ſhall come of thee as thy poſterity and ſucceſſors] *will I ſtabliſh* [*viz.* in the Kingdome] *for euer* [*i.* for a long time, if you refer it to the outward gouernment: but if you refer it to Chriſt, it ſignifieth perpetuity and euerlaſtingneſſe of time] *and ſet vp* [*viz.* to continue and abide] *thy throne* [*i.* thy kingdome, putting a part of the kingdome for the whole] *from generation to generation*; ſee verſ. 1. of this Pſalme: there are two parts of this promiſe: the one is heires and ſucceſſors: the other is the Kingdome: ſee *Gen.* 15. 3, 4, 5.
5 where the like order is obſerued in promiſing two things.] *Verſ.* 5. *O Lord, euen the heauens* [*i.* either the firmament it ſelfe and the things therein contained, as the Sunne, Moone, Stars, &c. or elſe the Angels, or rather indeed both together, ſee *Pſal.* 148. 1, 2, 3. &c.] *ſhall praiſe thy wondrous workes*, [*i.* they ſhall magnifie that great power of thine, by which thou doeſt, as it were miraculouſly vphold thy Church] *yea* [*viz.* they ſhall praiſe and ſet out] *thy truth* [*i.* thy faithfulneſſe in keeping and performing promiſes made] *in the congregation of the Saints*. [*i.* in the ſociety, fellowſhip, and aſſembly of the children of God in the Church: meaning, that the Angels and heauenly ſpirits ſhould be Gods inſtruments, to publiſh the ſame vnto men, and to ſhew them alſo
6 matter of praiſing God.] *Verſ.* 6. *For who is equall* [*viz.* in name, maieſty, power, &c.] *to the Lord* [*viz.* the onely God *in the heauens?* [*i.* amongſt all that glorious company of Angels and bleſſed Spirits, which are in the heauens: putting the thing containing, for the things contained: *q. d.* not one of them, no not all of them together, are in any reſpect equall to him] *and who is like to the Lord* [*viz.* in power, maieſty, might, &c.] *among the ſonnes of the Gods?* [ſome vnderſtand this of Angels, who indeed may be ſo named, becauſe they haue not their beginning from the earth, neither cloathed with a corruptible body, but are heauenly Spirits, beautified with diuine glory. For mine owne part I would rather turne it thus: *amongſt the ſons of the mighty*, *i.* amongſt the moſt mighty of the earth, of what ſtate or condition ſoeuer they be: and ſo haue you the word vſed before, *Pſal.* 29. 1. alſo *Ezech.* 17. 13. and chap. 32. 21. and then
7 it may be the ſame in ſenſe with that which is *Pſal* 73. 25.] *Verſ.* 7. *God is very terrible* [*i.* he ſheweth manifeſt tokens of his maieſty and might, which ſtrike terrour into all] *in the aſſembly of the Saints* [it skilleth not much whether wee take it for the company of Angels, or for that which verſ. 5. of this Pſalme is called *the congregation of the Saints*: but I would take it rather in the latter ſenſe, becauſe of that which followeth in this verſe: the Prophet meaning in my minde, that God is terrible both to men and Angels] *and to be reuerenced aboue all* [*i.* more to bee feared than all Angels, or whatſoeuer elſe] *that are about him.* [*i.* Angels, or heauenly creatures whatſoeuer, who are ſaid after the manner of men, to be about as thoſe that are alwaies ready to execute his commandement: Neither doth the holy Ghoſt meane, in ſaying, that *God is to be reuerenced aboue all*, that therefore the Angels and dead Saints may haue a ſeruice and reuerence dedicated vnto them, for if they will refer it to them, why then ſhould not the Sunne and Moone (which the Gentiles alſo worſhipped, as well as the Papiſts doe Angels and dead Saints) be worſhipped, ſeeing that they are about God,
8 and attend vpon him to execute his will.] *Verſ.* 8. *O Lord God of hoſts* [*i.* thou God who haſt all thy creatures, euen as it were ſo many armies, to execute thy will and commandement] *who is like vnto thee?* [*q. d.* ſurely none: for the Hebrewes vſe by ſuch interrogations, ſtrongly to deny] *which art a mighty Lord*, [*viz.* a moſt mighty Lord, and an eternall being, for he vſeth the name of God *Iah* in this place] *and thy truth* [*i.* thy faithfulneſſe and conſtancy in all things, and namely in performance of thy promiſes] *is about thee.* [*i.* compaſſeth thee in on euery ſide: *q. d.* thou art full of all faithfulneſſe
9 and truth.] *Verſ.* 9. *Thou ruleſt* [*i.* thou ſtilleſt and makeſt calme, as appeareth by that which followeth in this verſe] *the raging of the Sea*, [*i.* the mighty waues therof, which rage, and roare, and make a fearefull noiſe] *when the waues thereof ariſe* [*viz.* by ſome great wind or tempeſt] *thou ſtilleſt them.* [*i.* thou makeſt them calme and ſtill.]

Verſ.

Verſ. 10. *Thou haſt beaten downe* [*viz.* to the ground, and that by thy might and power] *Rahab* [*i. Ægypt*, as before, *Pſal.* 87. 4. and here he toucheth the deliuerance of the people out of *Ægypt*, of which ſee *Exod.* 14. 15. &c.] *as a man ſlaine*, [*viz.* with the ſword: he meaneth that God by the waues of the Sea, deſtroied the Ægyptians, as one man doth another by the edge of the ſword] *thou haſt ſcattered thine enemies* [*i.* thou haſt diſcomfited them, as men put to flight in a battaile, runne ſome hither, and ſome thither, and ſo being out of aray, lie open to be wounded and ſlaine of their enemies] *with thy mighty arme* [*i.* with thy great force, power, and ſtrength: ſo we haue had *arme* vſed ſundry times before.] 10

Verſ. 11. *The heauens* [*i.* the heauens themſelues, and all other things whatſoeuer therein contained] *are thine* [*i.* at thy commandement to be vſed, when, where and howſoeuer it ſhall pleaſe thee] *the earth alſo* [*viz.* with all things therein contained] *is thine* [*i.* is at thy commandement, as before: he meaneth that all things both in heauen and earth are at his commandement, which ſerueth wonderfully to expreſſe the great maieſty and power of God] *thou haſt laid* [*viz.* by thy almighty power] *the foundations of the world* [*viz.* in ſuch ſort, that it ſhall not be moued] *and all that therein is.* [*viz.* thou haſt created and eſtabliſhed.] 11

Verſ. 12. *Thou haſt created the North and the South*, [*i.* the whole world, putting theſe two parts of it for the whole] *Tabor* [it is the name of a mountaine towards the Weſt, of this mention is made *Ioſh.* 19. 22.] *and Hermon* [this is the name of a mountaine towards the Eaſt, of which mention is made *Deut.* 3. 8, 9. and they are two high mountaines in *Iudea*, by which no doubt he meaneth the whole land of *Canaan*] *ſhall reioyce in thy name.* [*i.* ſhall praiſe thy great power and maieſty.] 12

Verſ. 13. *Thou haſt a mighty arme*, [*i.* thou art of great power, might and force] *ſtrong is thy hand*, [*viz.* thy left hand: vnderſtanding thereby the ſmalleſt manifeſtation of Gods power, meaning that euen there is ſuch ſtrength, as none is able to reſiſt] *and high* [*viz.* in greatneſſe and might] *is thy right hand* [*i.* thy mighty power and the full manifeſtation thereof.] 13

Verſ. 14. *Righteouſneſſe and equity* [*q. d.* although thou art mighty in all manner of power, yet thou gouerneſt not by power or ſtrength only, but in all vprightneſſe, iuſtly rendring vnto thine enemies that they haue deſerued, and faithfully performing to thy ſeruants that which thou haſt graciouſly promiſed] *are the ſtabliſhment of thy throne*, [*i.* are ſuch as vphold and magnifie thy Kingdome: vſing *throne* as verſ. 4. of this Pſalme. I ſuppoſe he ſpeaketh of God according to mens manners, who haue certaine ſupporters as it were of their armes, or of their kingly chaires, ſee 1 *King.* 10. 18, 19, 20.] *mercy and truth* [*i.* grace and faithfull performance of thy promiſes, which proceedeth from grace,] *goe before thy face* [*i.* are continually with thee and in thy preſence.] 14

Verſ. 15. *Bleſſed is the people* [*q. d.* O indeed, howſoeuer they are condemned of the world, yet they are in beſt caſe] *that can reioyce in thee:* [*i.* that finde ſuch taſte in thy bleſſings and benefits beſtowed vpon them, that they are thereby prouoked to praiſe and thanke thee] *they ſhall walke* [*viz.* the daies of pilgrimage here, and that with peace and quietneſſe of conſcience] *in the light of thy countenance*, [*i.* in thy fauour and goodneſſe, hanging continually vpon thy prouidence.] 15

Verſ. 16. *They* [*i.* ſuch people] *ſhall reioyce* [*i.* both in word and deed ſhew themſelues thankfull] *continually* [this word importeth firme and ſtedfaſt perſeuerance in thankſgiuing] *in thy name* [*i.* for thy great maieſty, goodneſſe, might and power, as *Pſal.* 20. 10.] *and in thy righteouſneſſe* [*viz.* practiſed and performed, partly towards them, and partly toward their enemies] *ſhall they exalt themſelues.* [*i.* lift vp themſelues, and that with praiſe vnto thee, not as any thing reioycing in themſelues, but as giuing all the honour vnto thee to whom alone it belongeth.] 16

Verſ. 17. *For thou art the glory* [*i.* thou art he alone that adorneſt with glory, and beautifieſt] *of their ſtrength* [*q. d.* if thou withdraw thy hand, in ſtead of glory they ſhall haue weakneſſe and confuſion] *and by thy fauour* [*i.* of thy free goodneſſe and not of our deſerts] *our hornes* [*i.* our eſtate, kingdome, authority, gouernment, force, power, might, &c. as 1 *Sam.* 2. 1. ſee verſ. 24. of this Pſalme] *ſhall bee exalted.* [*viz.* aboue our enemies, and wee ſhall preuaile againſt them.] 17

Verſ. 18. *For our ſhield* [*i.* our defence and ſafegard from euill, as it were by a ſhield to keepe backe our enemies darts: ſome referre it; 18

and that not improperly, to the King who was appointed to defend and gouerne them. But I rather allow of the former exposition] *appertaineth to the Lord* [*viz.* only: *q. d.* the helpe and defence that we haue, is from him alone] *and our King* [*viz. Dauid*, whom the Lord hath appointed to be our King, & by whose hand and power as by a meane, we must be defended] *to the holy one of Israel.* [*viz.* belongeth: *q.d.* he and all the Kingly authority he hath is from the Lord, or else it would not auaile him
19 or profit vs.] *Vers.* 19. *Then* [*viz.* O God: for here hee speaketh either of God, or to God] *spakest thou* [*viz.* when *Dauid* was appointed King] *in a vision* [this was then one of the ordinary meanes, whereby God in old time appeared and manifested his will to the fathers: see *Numb.* 12. 6.] *vnto thine holy one*, [*i. Samuel* the Prophet, see 1 *Sam.* 16. and *Samuel* is here called *Gods holy one*, not onely because he was sanctified by the spirit, as others his children are; but also because he was appointed to an holy office, *viz.* of Priest and Prophet, see 1 *Sam.* 3. 20.] *and saiedst*, [*viz.* then and at that time] *I haue laid helpe vpon one that is mighty*, [*i.* I haue appointed *Dauid* (to whom also I haue giuen force and strength) to bee an helpe and aid to deliuer my people from their oppressors, and haue giuen him graces meet for the gouernment and kingdome] *I haue exalted* [*viz.* to the height of the kingdome and gouernment] *one chosen out of the people.* [*i.* one of meane state and condition, as *Psal.* 78. 70, 71. and yet notwithstanding through my goodnesse apted and aduanced to that high calling.] *Vers.* 20. *I haue found* [*viz.* out from amongst the rest, or else thus] *I haue*
20 *found* [*i.* I haue prouided for me and my people, as 1 *Sam.* 16. 1.] *Dauid my seruant*, [*i. Dauid* whom I haue chosen to serue me and my people in the gouernment of the Kingdome] *with my holy oile* [*i.* with the oile which I haue appointed to such holy vses, in which respect also it is called *holy oile*] *haue I anointed him.* [*i.* appointed him
21 to bee King ouer my people, see *Psal.* 45. 7.] *Vers.* 21. *Therefore* [*i.* because I haue thus chosen him] *my hand shall be established with him*, [*i.* he shall haue my power and might, as a sure foundation to stay himselfe vpon] *and mine arme* [*i.* my force and strength] *shall strengthen him.* [*viz.* against all his enemies, so that I will keepe and preserue him from all dangers: and marke that vnder *hand* and *arme*, which are seue-
22 rall termes, he meaneth nothing but prouidence, protection, might, &c.] *Vers.* 22. *The enemy* [*i.* whatsoeuer enemy he hath] *shall not oppresse* [*viz.* for any long time, and that either by fraud or by force] *him* [*viz.* whom I haue appointed] *neither shall*
the wicked [*i.* he that is giuen ouer to wickednesse, how desperate and bold soeuer hee be in his vngodly attempts] *hurt him.* [*viz.* any manner of way, or any long time,
23 as before in the word *oppresse.*] *Vers.* 23. *But I will destroy* [*viz.* by my might and power, and that in iustice and iudgement] *his foes* [*i.* all his foes, whether they be open or secret] *before his face*, [*i.* openly, he seeing and beholding the same, and being mine instrument to performe that great worke] *and plague them* [*viz.* with death and destruction] *that hate him* [*viz.* any manner of way, either inwardly, or testifie their ha-
24 tred outwardly.] *Vers.* 24. *My truth also* [*i.* my faithfulnesse in performance of promises] *and my mercy* [*i.* great goodnesse, he noteth the cause of his promises, and the performance thereof] *shall be* [*viz.* present and in effect] *with him* [*viz.* continually: *q. d.* I will alwaies shew my selfe faithfull and mercifull towards him] *and in my name* [*i.* through my goodnesse, strength, and powerr, as *Psal.* 20. 1.] *shall his horne* [*i.* his maiesty, glory, power and might, as before, vers. 17. of this Psalme] *bee exalted* [*i.*
25 lifted vp and aduanced to great height and reuerence.] *Vers.* 25. *I will set his hand also in the sea*, [some expound it thus: I will make subiect vnto his power the very sea and riuers, much more the land, which is weaker than they: I would rather expound it thus] *I* [*viz.* the Almighty Lord] *will set* [*i.* stretch out] *his hand* [*i.* his might, power, gouernment and kingdome] *in the sea* [*i.* euen vnto the red Sea, and the Sea Mediterraneum: and this was promised, *Exod.* 23. 31. and was accomplished, 2. *Sam.* chap. 8. and 10.] *and his right hand in the floods.* [*viz.* of *Euphrates*, *Nylus*, *Iordan*,
26 and others.] *Vers.* 26. *He* [*viz. Dauid* my seruant] *shall cry vnto me* [*i.* earnestly call vpon mee and say] *thou art my Father*, [*i.* one that hath a most louing, tender, and prouident care ouer me] *my God*, [*i.* my strength and power] *and the Rocke* [*i.*

the

the assured stay that I haue, see *Psal.* 18. 2.] *of my saluation* [*i.* that I shall be deliuered from all the dangers and distresses wherein I am, see *Psal.* 3. 8. all that is here spoken of *Dauid*, ought in truth to be referred to Christ.] *Vers.* 27. *I will make him* [*i.* 27
I will haue him in that regard and account] *my first borne*, [*viz.* that first borne children are wont to be had in, whom the Scripture sheweth to haue had great priuileges of honour and estimation: *q. d.* I will greatly aduance and honour him] *higher* [*i.* I will aduance him higher] *than all the Kings of the earth.* [*i.* he shall bee the most excellent among them all, by the fauour that I will shew him, and the graces that I will giue him. And marke that this cannot appertaine to *Dauid*, but onely so farre forth as he was a figure of Christ: and this we must further marke, that when *Dauid*, *Salomon*, and others are set out as figures of Christ, sometimes that which is spoken agreeth to the figure only, sometimes to Christ only, who is figured by them, and sometimes to both, *viz.* the figure, and the thing figured, so that it behoueth the Reader to haue a diligent regard thereto: of this somewhat hath beene said before, *Psal.* 2. and also *Psal.* 45.] *Vers.* 28. *My mercy will I keepe for him for euer*, [*i.* I will neuer 28
vtterly destitute him of my louing kindnesse and mercy, howsoeuer I seeme for a time to withdraw it] *and my couenant* [*i.* the couenant that I haue made with him] *shall stand fast* [*viz.* for euer: *q. d.* I will faithfully performe whatsoeuer I haue promised] *with him* [*i.* betweene him and me.] *Vers.* 29. *His seed also* [*i.* his posterity] 29
will I make to endure [*viz.* in the gouernment of the Kingdome] *for euer* [*i.* for a very long time, if you refer it to *Dauid*: but if to Christ and those children that through him are brought and begotten to God by the sanctification of the Spirit, of which see *Heb.* 2. 10. then it signifieth euerlastingnesse of time] *and his throne* [*i.* his Kingdome and state, see vers. 4. of this Psalme, here must be repeated, *I will make*] *as the daies of heauen* [*i.* perpetuall and continuall: *heauen* is here put for that state of eternall glory prepared for the faithfull, which shall neuer decay.] *Vers.* 30. *If his children* [*i.* if his 30
seed and posterity] *forsake my law*, [*i.* depart away from it, and that rule of righteousnesse which it prescribeth them to walke in, in their conuersation] *and walke not* [*i.* frame not their life, as *Psal.* 1. 1. *Ephes.* 4. 17.] *in my iudgements* [*i.* according to those rules of iustice and iudgement, which I haue prescribed: he meaneth nothing by all this, but if they shall sin against him and his word.] *Vers.* 31. Is the same al- 31
together in sense, though it differ somewhat in words, with vers. 30. *If they breake* [*viz.* either through ignorance or knowledge] *my statutes*, [*i.* the things that I haue ordained them to walke in] *and keepe not* [*viz.* in thought, word, and deed] *my commandements.* [*i.* the things that I haue commanded them.] *Vers.* 32. *Then* [*i.* when 32
they shall haue dealt thus wickedly with me] *will I visit* [*i.* correct and punish, see *Psal.* 59. 5. *Isai.* 26. 21.] *their transgressions* [*viz.* which they committed against me] *with the rod, and their iniquity with strokes*, [*i.* I will punish them for their sinnes committed against me, meant by *transgressions*, as before, and against men vnderstood by the word *iniquity*, signifying by *the rod, and with strokes*, sundry kinds of punishments, and all to bring them home to himselfe by repentance and amendment.] *Vers.* 33. *Yet* 33
[*q. d.* for all my threats and punishments] *my louing kindnesse* [*i.* my rich and vnspeakable mercy] *will I not take from him*, [*viz.* continually, or for euer: *q. d.* I will not vtterly or altogether reiect him] *neither will I falsifie my truth.* [*viz.* promised and sworne vnto him] [*q. d.* I will not faile or breake in the accomplishment of the promises which I haue made him.] *Vers.* 34. *My couenant* [*i.* the couenant which I of mercy 34
haue made with him] *will I not breake*, [but stand stedfastly to the performance of it, and euery part thereof] *nor alter the thing* [*i.* change the sentence or matter] *that is gone out of my lips.* [*i.* which I haue vttered and spoken: *q. d.* I will not be inconstant, for I will neither change my purpose, nor vnsay that which I haue said.] *Vers.* 35. *I haue* 35
sworne [this is spoken in the person of God: and the Lords oath is added not for any insufficiency that is in him, but to ratifie the matter more sufficiently in the minde of *Dauid* and his posterity. Gods oath is to promise by an oath, see *Heb.* 6. from vers. 13. to the end of the 18.] *once* [and therefore will not goe backe from it. This word importeth that Gods oath was irreuocable] *by mine holinesse* [*i.* by my selfe, because he

had no greater to ſweare by, as *Heb.* 6. 13. and not as ſome expound it, by the ſanctuary, wherein Gods maieſty did viſibly appeare] *that I will not faile Dauid,* [*i.* diſappoint him, [*viz.* in any that I haue promiſed him.] *Verſ.* 36. *His ſeed ſhall endure*
36 *for euer,* [*i.* his poſterity ſhall haue a long and continuall roote, ſee verſ. 29. of this Pſalme] *and his throne* [*i.* his Kingdome, putting the ſigne of a Kingdome for a Kingdome, ſee verſ. 4. 29. of this Pſalme] *ſhall be as the ſunne* [*i.* ſhall continue as long as the Sunne: and he alleageth *the Sunne,* and verſ. 37. *the Moone,* as a witneſſe of the continuance of *Dauids* Kingdome, not becauſe theſe creatures are eternall, but becauſe they haue more ſtedfaſtneſſe than the earth, the aire, &c. which are ſubiect to
37 many changes] *before me* [*i.* in my preſence and ſight.] *Verſ.* 37. *He* [*viz.* in his owne perſon, and the perſon of his ſeed] *ſhall be eſtabliſhed* [*viz.* in the ſeat of the Kingdome] *for euermore* [how this is to be vnderſtood of *Dauid* & Chriſt, ſee before verſ. 29. of this Pſalme] *as the Moone* [ſee verſ. 36. of this Pſalme] *and as a faithfull witneſſe* [*i.* as the faithfull witneſſes, meaning the Starres, Planets, putting alſo the ſingular for the plurall number] *in the Heauen.* [*i.* in the Firmament, for the Lord hath there placed the Sunne, Moone, and Starres, &c. as witneſſes faithfully to diſtinguiſh betweene time and time, ſee *Gen.* 1. *verſ.* 14. &c. he meaneth nothing elſe but that *Danids* Kingdome and poſterity ſhall haue a long continuance, as the Sunne, Moone, and
38 Starres, &c. haue.]. *Verſ.* 38. *But thou haſt reiected* [*i.* caſt away, and that from thy fauour as it ſhould ſeeme: *q. d.* thou that haſt promiſed to be ſo gracious to *Dauid* and his ſeed, ſeemeſt now to haue no care of either of them. And this he ſpeaketh not as accuſing God, either of inconſtancy or lying, but either vſing the words and expreſſing the minde of the enemies of God and his people, or elſe ſpeaking it according to the preſent affection and feeling of the fleſh, reſting notwithſtanding reſolued, howſoeuer his faith were ſhaken for a time, yet that God will graciouſly performe his promiſes. Theſe words alſo (which is to be marked) are verified in *Dauid* and Chriſt: in Chriſt, becauſe God for a ſeaſon forſooke him, as may appeare when he cried, *My God, my God, Why haſt thou forſaken me? Matth.* 27. 46. and in *Dauid,* when it ſeemed vnto him that Gods promiſe ſhould take no place, and that God had as it were vnſaid the ſame: and when he was driuen out of his Kingdome by *Abſalom* his ſonne, ſee *Pſal.* 3. thorowout] *and abhorred,* [*i.* loathed and deſpiſed him, as it were] *thou haſt beene angry* [which thing alſo thou haſt declared by effects, as appeareth in the verſes following] *with thine anointed.* [*i.* with the King whom thou
39 thy ſelfe haſt anointed and choſen to that roome, ſee *Pſalme* 18. 5.] *Verſ.* 39. *Thou haſt broken* [*i.* it ſeemeth vnto vs ſo in the eye of fleſh, and to our enemies] *the couenant of thy ſeruant* [*i.* the couenant which thou haſt made with thy ſeruant: and it is called *his couenant,* not becauſe he made it, or was the chiefe in it, but becauſe he was one to whom and with whom it was made] *and prophaned his crowne,* [*i.* brought it to great diſhonour and contempt, ſpecially among the prophane people, as the Gentiles, &c. and by *crowne* he meaneth his kingly dignity] *caſting it on the ground.* [*i.* ouerthrowing it, taking it as it were from his head and ſetting it vpon the ground: whether he ſpake it of *Danids* abiection by the hand of his ſonne *Abſalom,* or of the renting of the Kingdome in the daies of *Rehoboham,* or of their captiuity vnder *Salmanazer,* and *Nebuchadnezzar,* it is not certaine. I ſuppoſe that without any
40 iniury to Gods ſpirit, a man may well apply it to them all.] *Verſ.* 40. *Thou haſt broken downe* [*viz.* and that vnto the ground] *all his walls,* [*i.* all the walls of his Kingdome: meaning by *walls,* not only all the ſtrong places thereof, but all the inſtruments and meanes that he had, either for his owne defence, or for the annoiance of his enemies, for to thoſe two ends doe walls ſerue] *thou haſt laid his fortreſſes in ruine.* [*i.* thou haſt vtterly ruinated and deſtroyed, and as a man would ſay, made euen with the
41 ground all his ſtrong holds.] *Verſ.* 41. *All that goe by the way* [*q. d.* he and his Kingdome is ſo weakned, that euen wayfaring men can eaſily ſpoile them: there needs no ſouldiers or men of warre to doe it] *ſpoile him,* [*viz.* and his people, meaning that they take away from them euen what they liſt, ſee *Pſal.* 80. 12.] *hee* [*i.* hee, his people, Kingdome and all] *is a rebuke vnto his neighbour,* [*i.* is ſuch a one, as his neighbours,

that

that is, thoſe that are round about him, rebuke, contemne and deſpiſe, ſee *Pſal.* 79.4.]
Verſ. 42. *Thou haſt ſet vp the right hand of his enemies* [*i.* thou haſt aduanced their 42
power and ſtrength, ſo that they are not onely become more mighty than he and his,
but in that might haue alſo preuailed againſt them] *and made all his aduerſaries to*
reioice. [*viz.* becauſe of the victory they haue atchieued, and the ouerthrow that is
laid vpon the others.] *Verſ.* 43. *Thou haſt alſo turned the edge of his ſword,* [*i.* thou 43
haſt blunted it in ſuch ſort that it could not wound and hurt his aduerſaries: meaning
by this manner of ſpeech, that euen the very meanes they had, of weapons, as
ſwords, ſpeares, &c. to defend themſelues, and to annoy their enemies, were vtter-
ly vnprofitable vnto them] *and haſt not made him* [*i.* him and his people] *to ſtand*
[*viz.* ſtedfaſtly, and in the face of the enemies, and againſt them, but to flee and fall
before them] *in the battell* [*i.* at what time the enemies and they came to ioine bat-
tell together.] *Verſ.* 44. *Thou haſt cauſed his dignitie* [*i.* the great honour and ad- 44
uancement that thou haſt laid vpon him] *to decay,* [*viz.* in the preſence of men,
and in the ſight of his aduerſaries] *and caſt his throne* [*i.* his maieſty and kingly go-
uernment, ſee verſe 36. of this Pſalme] *to the ground* [*i.* raſed it and laid it flat
with the earth as it were, ſee verſe 39. of this Pſalme.] *Verſ.* 45. *The daies of his* 45
youth haſt thou ſhortened [this the Prophet ſpeaketh of a King and the ſtate of the
kingdome both together: meaning that the Lord had brought both the King and
the kingdome to a very poore and weake eſtate, before either of them came to their
perfection as it were, as if a man ſhould die before he came to the floure of his age, or
his ripe yeeres] *and couered him with ſhame.* [*i.* haſt altogether made him a re-
proach and ſhame: for the word *couering,* and what it importeth, ſee *Pſal.* 44. 19.]
Verſ. 46. *Lord* [the Prophet ioining this praier with his complaints, ſheweth 46
that howſoeuer his faith was ſhaken, yet he did not deſpaire of the truth of Gods
promiſes] *how long wilt thou hide thy ſelfe* [*viz.* from vs, meaning by hiding of
himſelfe, ſhewing them no ſigne of fauour and grace] *for euer?* Wilt thou doe this
for euer?] *ſhall thy wrath* [*viz.* againſt vs, our King, Land, and people] *burne like*
fire. [*viz.* to conſume vs quite and cleane, who are as it were but ſtubble before fire,
in reſpect of thee and thy wrath.] *Verſ.* 47. *Remember of what time I am:* [*i.* 47
thinke how ſhort the time of my life is: and this is an argument taken from his owne
eſtate, to moue the Lord to pitie him and his] *wherefore ſhouldeſt thou create in*
vaine, [*i.* to little or no purpoſe at all] *all the children of men?* [*i.* all men and their
poſteritie: In theſe words hee vſeth another argument to moue God to compaſſion,
taken euen from the end of his creation. And this hee ſpeaketh, becauſe that if in
this life we feele not ſome taſte of Gods goodneſſe, it ſhould ſeeme, that hee had in
vaine created vs, ſeeing that this is one end of our creation euen in this life to feele
and finde his liberality towards vs.] *Verſ.* 48. *What man liueth* [*viz.* at this pre- 48
ſent, or ſhall liue hereafter] *that ſhall not ſee death?* [*i.* taſte of Death, or die: *q.d.*
There is no man but he muſt paſſe that way, ſee *Heb.* 9. 27.] *ſhall he deliuer his ſoule*
[*i.* his body and life: *ſoule* put for body, as *Pſalme* 16. 10.] *from the hand of the*
graue? [*i.* from the power of Death: putting the *graue* which followeth Death,
for Death it ſelfe: *q.d.* Both the one, *viz.* to liue, and not to die, and the other, *viz.*
to be freed from the force of Death, is vtterly impoſſible, ſee *Pſalme* 49. almoſt tho-
rowout: and all this is, *q. d.* Seeing mans life is ſo ſhort, if thou doe not in good
time ſhew thy ſelfe a Father towards them, thou ſhalt haue no more occaſion to make
them feele thy fauour in this life.] *Verſ.* 49. *Lord where are thy former mercies,* 49
[*viz.* which thou haſt ſhewed in former time vnto our Fathers] *which* [*viz.* alſo]
thou ſwareſt vnto Dauid in thy truth? [*i.* which faithfully and truly thou promiſedſt,
and that by an oath adioined to thy promiſe, to performe to him and his ſeed, ſee
verſe 35. of this Pſalme. In the other verſes, [*viz.* verſe 47, 48. he tooke arguments
from the vanity of men and their life, to moue the Lord to pity them. In this verſe
he taketh an argument, from the faithfulneſſe which God vſeth towards his ſeruants,
to induce him thereto: and in the two next verſes, *viz.* 50, 51. hee taketh an argu-
ment from the perſon of their enemies.] *Verſ.* 50. *Remember, O Lord* [*i.* earneſtly 50
thinke

thinke vpon, that thou maieſt alſo redreſſe it] *the rebuke of thy ſeruants*, [*i.* the taunts and rebukes wherewith thy ſeruants are laded by their enemies, ſee *Pſalme* 123.4.] *which I beare in my boſome* [*i.* which I ſuffer moſt quietly and patiently, louing them, as it were, and making ſo much of them, as though I foſtered them in my boſome, becauſe I know they come from thee] *of all the mighty people* [*i.* which all the mighty people caſt vpon mee, ſo the Prophet ſheweth who were his enemies, *viz.* not onely the meaner ſort, but the moſt mighty of
51 all.] *Verſ.* 51. *Thine enemies* [*viz.* and ours for thy ſake] *haue reproached thee, O Lord,* [*viz.* becauſe thou haſt not holpen vs, ſaying, where is now their God, *Pſal.* 79. 10.] *becauſe they haue reproached* [*i.* blaſphemed and ſpoken euill of with taunts and rebukes] *the footſteps of thine anointed.* [*i.* the good conuerſation and behauiour of him whom thou haſt appointed to be King, if you referre it to *Dauid:* If to Chriſt, then it hath this ſenſe; that they ſpeake euill of the doctrine and profeſſion of Chriſt, vpbraiding them alſo that waited for his comming. Vnderſtanding by *footſteps*, the feet themſelues, becauſe with our feet we make our ſteps,
52 and by *feet*, comming, as *Iſaiah* 52. 7.] *Verſ.* 52. *Praiſed bee the Lord for euermore,* [this is a concluſion, with thankſgiuing, which in all caſes both in proſperitie and aduerſitie the faithfull vſe to giue to the Lord, as *Iob* 1. 21.] *So bee it, euen ſo be it.* [this is a conſent yeelded to the ſame thankſgiuing, and the doubling maketh both for the earneſtneſſe and certainty of it: ſee *Pſal.* 72. 19.]

Doctrine. Verſ. 1. *Teacheth, that it behoueth Gods Saints continually to praiſe God for his mercie, becauſe his mercies are continually powred forth vpon them: alſo that their thankeſgiuing muſt not be inward in the heart onely, but outward alſo in the mouth: the reaſon, becauſe they haue receiued both outward and inward fauours.* Verſ. 2. *Teacheth, that the true taſte and feeling of Gods mercie and truth, are two principall props to our conſciences.* Verſ. 3. *Teacheth Gods goodneſſe and mercy, who for the further ſtrengthening of our faith, and not for any inconſtancy in him, maketh an oath for the performance of his promiſes.* Verſ. 4. *Teacheth, that Kings and their poſterity cannot endure, without the Lord vphold them and bleſſe them.* Verſ. 5. *Teacheth men euen by the example of heauenly creatures to praiſe the Lord.* Verſ. 6. *Teacheth, that none either in heauen nor earth, is any way matchable with God.* Verſ. 7. *Is a notable place againſt inuocation or praier to Saints: vpon whom to call what is it elſe, but to rob God of his glorie, and to deprriue our ſelues of hope, helpe, and comfort?* Verſ. 8. *Sheweth, that it is no ſmall comfort to the conſciences of Gods children, rightly to conſider his great power, becauſe that is alwaies for them and againſt his foes.* Verſ. 9. *Teacheth, that Gods power and prouidence beareth a ſway in the ſtilling of the Sea and waues thereof, which otherwiſe ſeeme to goe by naturall courſe.* Verſ. 10. *Teacheth vs, that the ouerthrow of Gods enemies is not from man, but from the Lord himſelfe and his mighty power, whatſoeuer meanes perhaps may be vſed therein.* Verſ. 11. *Sheweth, that God is Lord ouer all things, and that the firmitie or ſtaiedneſſe which the world hath, it hath it not of it ſelfe, but from the Lord, who in his power and prouidence vpholdeth the ſame.* Verſ. 11. *Proueth, that God created the earth, and that therefore it is not eternall, as Philoſophy affirmeth: alſo although all the earth belong to the Lord, as ouer which he hath a generall care, yet ſpecially that part which the faithfull inhabit.* Verſ. 13. *Setteth out Gods mighty ſtrength and power, which is ſo great, as none is able to reſiſt.* Verſ. 14. *Setteth out Gods iuſtice, mercy, and truth, as matters not only of great comfort to his ſeruants, but of great inſtruction alſo to teach them to ſtriue to the like in their behauiour and dealings.* Verſ. 15. *Teacheth firſt, that only Gods people are indeed bleſſed: for how can others be ſaid ſo to be, that belong not to him who is bleſſednes it ſelfe? Secondly, that there is no matter of mirth or ioy but in the Lord only: for all that we haue without him is nothing elſe but beaſtineſſe of heart, and worſe than vanitie. Thirdly, that Gods free fauour and mercy is the only vpholder of our bodily and ſpiritnall life, without the which indeed we cannot but miſcarry euerie minute of an houre.* Verſ. 16. *Teacheth, that the faithfull neuer reioyce in themſelues, but in the Lord, and in his ſtrength, and in the faithfull accompliſhment of his*

pro-

promises. Vers. 17. Teacheth, that all the glory, strength and power that the godly haue, is from the Lord onely. Vers. 18. Teacheth, that neither King nor people, nor weapons, &c. are any thing without the Lord. Vers. 19. Teacheth, that Gods word in the mouth of his ministers is a good both warrant and comfort to those that are his, whether it be for the actions they are to deale in, or for the strengthening of their perswasions: also that it is the Lord that raiseth vp one and polleth downe another, and not fortune, will, policy, or any such like thing, whereunto men are wont to ascribe their rising or falling. Vers. 20. Teacheth vs, that he is indeed approued whom the Lord approueth, how much soeuer otherwise he be reiected of men. Vers. 21. Teacheth, that all the strength and power that Princes haue, they haue it from the Lord alone; by whom alone, as it is said in the Prouerbs, Kings reigne. Vers. 22. Sheweth Gods care ouer his children, and how mightily he will defend them: it teacheth also that the wicked cannot doe what they list. Vers. 23. Teacheth that the ouerthrow of the vngodly is from the Lord, whatsoeuer instruments he vseth to the performance thereof. Vers. 24. Teacheth, that Gods truth, mercy and power, are the props of all common wealths and kingdomes: for in vaine doe men watch the citie, except the Lord himselfe doe keepe it. Vers. 25. Teacheth, that it is the Lord alone who inlargeth kingdomes. Vers. 26. Teacheth, not onely how earnest Gods children should be in their praiers, but also with what a particular apprehension and feeling of his mercy and power, they ought to repaire vnto him: which if it bee wanting, their supplications, as in regard of any good effect or fruit, fall to the ground. Vers. 27. Teacheth that meane men, and high men, are so much as God accounteth of them indeed, and no more: because true iudgement belongeth vnto him onely, and hee neither can be deceiued, nor deceiueth. Vers. 28. Teacheth, that Gods mercy and the stedfastnesse of his couenant, be singular comforts to the consciences of his seruants. Vers. 29. Teacheth, that God will be the God of the faithfull, and of their seed after them: which being well weighed and felt, should cause vs to cast from vs those excessiue cares for posteritie. Vers. 30, 31. Doe euidently declare what sinne is, viz. the breach of the Law, and not obseruing Gods Commandements. Vers. 32. Teacheth, that God will chastise his for their sins, to the end that thereby they may come to amendment: and that therefore seeing God by them is pleased to bring forth such a good effect in them, they should not be discouraged when they are corrected, but ioyfull rather. Vers. 33. Teacheth that God in the midst of his punishments remembreth his mercy towards his, which should cause vs the more comfortably to vndergoe them: secondly, that God will neuer vtterly forsake those that are his, howsoeuer it pleaseth him to afflict them for a time. Vers. 34. Sheweth that God is free from all change or shadow of turning, Iames 1. 17. which is a singular comfort to the afflicted soule: because those whom he loueth, euen to the end loueth he them. Vers. 35. Expresseth Gods loue towards vs, who sweareth for the further strengthening of our faith in the truth of his promises. Vers. 36. Teacheth vs, that posteritie and the continuance thereof, is a speciall blessing from the Lord: the same thing doth verse 37. teach. Vers. 38, 39, 40. Shew, that no affliction commeth to Gods children, without his speciall prouidence and appointment, which is comfortable to consider, not only because he that doth chastise vs is our father, but also our enemies can goe no further than he hath appointed them. Vers. 41. Teacheth vs, that God many times bringeth his children to a low ebbe, and yet graciously afterwards deliuereth them out of all their feare. Vers. 42. Teacheth vs, that the wicked and vngodly cannot doe what they list, nor cannot goe beyond the bounds which God hath set them. Vers. 43. Teacheth, that all munition and aid of men is vaine, vnlesse it please God to blesse them and giue them force. Vers. 44. Teacheth, that it is God alone that pulleth downe and setteth vp. Vers. 45. Teacheth, that the dates of our life are in Gods hands to be disposed of as pleaseth him: who hauing numbred them with himselfe, we cannot goe beyond or come short of them, vnlesse we will imagine, that we can disappoint the purpose and practise of God. Vers. 46. Teacheth vs, in the middest of our greatest heauinesse to haue recourse to God by praier, and to crane the remouing of his rods. Vers. 47. Teacheth the vanity and shortnesse of mans life: which being well considered, should cause vs to bee better prepared than indeed wee are. Vers. 48. Teacheth, that death spareth none, but that all must taste thereof: for as the

Apostle

Apoſtle ſaith, truly God hath determined that all men ſhall once die, and then ſhall the end come. Verſ. 49. *Teacheth vs to thinke vpon Gods former graces, that they may aſſure our conſciences of mercy to be afterwards ſhewed.* Verſ. 50. *Teacheth vs, in our affliction to repaire vnto God: alſo that not the meaneſt ſort of the people onely, but the chiefeſt are enemies to Gods Saints.* Verſ. 51. *Teacheth vs, that the iniuries and opprobries offered to Gods people, are as done againſt his owne maieſtie and perſon: which as it ſerueth to aggrauate the ſinnes of the wicked, ſo doth it afford no ſmall conſolation to Gods Saints, who will no more forget them than his owne glorie.* Verſ. 52. *Teacheth vs, in all eſtates, and at all times to be continually thankefull to God: for what reaſon is there, that we ſhould receiue proſperity at his hands thankefully, and not aduerſities aſſoone: and alſo to yeeld both to thankeſgiuing and prayer, an earneſt conſent.*

PSALME 90.

Diuiſion. THis Pſalme may be diuided into three parts: the firſt is an Exordium or a beginning, which ſetteth out the care and good will of God towards his people from all eternitie: and this is compriſed in the two firſt verſes. The ſecond part very excellentlie painteth out Gods great prouidence and gouernment, and our fraile and miſerable condition, from verſe 3. to the end of the 11. In the third is contained a praier for grace and comfort in all heauineſſes and diſtreſſes of this life whatſoeuer, from verſe 12. to the end of the Pſalme.

Senſe. The Title, *A Praier of Moſes* [*i.* a praier which *Moſes* made vnto God for himſelfe and the people, at that time (as it ſhould ſeeme) that the ſpies came backe againe, and the people murmured againſt God, for which things ſake the Lord threatned them that they ſhould not enter into the land of promiſe, ſee *Numb.* 13. 14. throwout] *the man of God,* [*i.* not onely an excellent man, but a Prophet, and one
1 called to ſome publike office: ſee *Deut.* 33. 1. alſo 1 *Kings* 18. 24.] *Verſ.* 1. *Lord, thou* [*viz.* alone and no other] *haſt beene* [at all times heretofore and ſpecially all the while of our trauell in the great and huge wilderneſſe] *our habitation,* [*i.* thou art he alone vnder whoſe defence we dwell ſafe and ſound, ſee *Deut.* 33. 27. and this he ſpeaketh of himſelfe and of the people that were with him, and of all their anceſtors gone before them, comprehending them vnder that terme, *our*] *from generation to generation* [*i.* euen from the beginning of the world vnto this preſent time: and in this verſe he ſetteth out the wonderfull gouernment and grace of God towards his people, as in the next verſe, the eternall purpoſe and counſell of God proceeding from the pleaſure of his good will: and this he doth ſpecially for two cauſes; the one is, that he might publiſh Gods glory, in ſetting out his mercy: the other, that he might by laying forth his former mercies moue the Lord to haue mercy vpon them now in
2 that diſtreſſe.] *Verſ.* 2. *Before the mountaines were made* [*viz.* by thy Almightie power and word] *and before thou haddeſt formed the earth and the world,* [*viz.* for men to dwell in: vnderſtanding by *forming,* not only the faſhioning of it, but euen the very creating of it, ſee *Gen.* 1. 1, 2. and theſe two ſentences laid together bee as much, *q. d.* before the world or any peece of it were made] *euen from euerlaſting to euer-*

euerlaſting [*i.* from all eternity, and ſo for euer hereafter] *thou art our God* [*i.* thou art he that haſt choſen vs to be a people to thy ſelfe: and that will we take alſo as an argument to inſtruct vs to hang vpon thee.] *Verſ.* 3. *Thou turneſt man* [*i.* thou cauſeſt man to returne, and that by thy word onely] *to deſtruction* [*i.* to death: which is called *deſtruction*, not becauſe it deſtroyeth indeed, but becauſe it ſeemeth vnto vs to deſtroy. Other ſome vnderſtand by *deſtruction*, duſt and powder, and the diſſolution of the body: both ſenſes are good] *againe thou ſaieſt* [*i.* alſo thou doeſt but ſpeake the word onely, and then it is done] *returne* [*viz.* in reſpect of your body, into the earth out of which it was taken, *Gen.* 3. 19. and in reſpect of your ſoule to God who gaue it, *Eccleſ.* 12. 7.] *ye ſonnes of men* [*i.* ye mortall creatures: for this word expreſſeth the miſerable and fraile condition of men: and in theſe words hee ſheweth how brittle, fraile, and ſhort mans life is, he compareth the courſe of our life to a race in a Tilt or Turney, where we quickly runne to the end of the race as it were, and then returne backe againe.] *Verſ.* 4. *For a thouſand yeeres* [*viz.* of mans life: *q. d.* though it were poſſible for a man to liue a thouſand yeeres] *in thy ſight* [*i.* before thee and in reſpect of thee] *are as yeſterday when it is paſt* [*i.* yea they are as ſoone paſſed ouer in reſpect of thee, as one day onely in reſpect of vs: or elſe as Saint *Peter* expoundeth it in his ſecond Epiſtle, Chap. 3. verſe 8 *that a thouſand yeeres are with the Lord as one day*] *or as a Watch in the night.* [*i.* of very ſhort continuance: for a watch in the night was but three houres long: the people of the Iewes in old time diuiding the night into foure Watches, and appointing alſo to euery watch three houres, *Mat.* 14. 35. *Luke* 12. 38.] *Verſ.* 5. *Thou haſt ouerflowed them* [*viz.* by thy iudgements, ſuddenly taking them away out of this life, as a floud ouerwhelmeth all ere men beware. For this Metaphor of the *ouerflowing of them*, noteth two things: the one is the mighty hand and power of God, the other is the ſudden end of mans life, and the vanity thereof] *they are as a ſleepe:* [or as a dreame that one hath ſleeping, which paſſeth away, & is quite and cleane forgotten] *in the morning* [*i.* when man is in his force and ſtrength] *he groweth like the graſſe* [*i.* he is flouriſhing and luſty: and marke the ſudden change of the number, from the ſingular to the plurall: vnderſtanding by this word, *he*, euery man.] *Verſ.* 6. *In the morning* [*i.* before it be cut downe, and the heat of the Sunne parch it] *it flouriſheth and groweth,* [that is, the graſſe proſpereth and thriueth.] *but in the euening* [*viz.* towards the declining of the Sunne, at which time Husbandmen ſuppoſe the graſſe will cut better, and the Mowers (the heat of the day being ſomewhat ſpent) are the better able to endure labour] *it is cut downe* [*viz.* by the Mower with his Sythe] *and withereth* [*viz.* ſomewhat that night before the Sunne ſet, and ſo is more and more withered with the heat of the Sunne the day or dayes following: *q. d.* Euen ſo fareth it with mans life, for by this ſimilitude he noteth the breuity and ſhorteneſſe thereof, a very vſuall thing in the Scripture, *Iſaiah* 40. 6. 1 *Pet.* 1. 24. *Iames* 1. 10, 11.] *Verſ.* 7. *For we are conſumed by thine anger,* [hee ſeemeth to allude to ſome great and particular iudgement laid vpon the people, of which, ſee *Num.* 14. *q. d.* Our caſe, by reaſon of thy iudgement ſore vpon vs, is more grieuous than other mens caſes are] *and by thy wrath* [*viz.* againſt vs for our ſinnes] *wee are troubled* [*viz.* very ſore, and on euery ſide ſtricken, as it were, with great feare.] *Verſ.* 8. *Thou haſt ſet our iniquities before thee,* [*viz.* that ſo thou mighteſt remember them, and puniſh vs for them] *and* [*viz.* thou haſt ſet] *our ſecret ſins* [*i.* the ſins which wee our ſelues thought not of, and therefore ſuppoſed were hidden before thee] *in the light of thy countenance.* [*i.* openly in thy light, and before thy face.] *Verſ.* 9. *For all our dayes* [*i.* all the dayes of our life] *are paſt* [*viz.* already, ſo that they cannot bee called backe againe] *in thine anger* [*viz.* againſt vs for our ſinnes] *we haue ſpent our yeeres* [*i.* the yeeres of our life are gone] *as a thought* [*i.* ſuddenly as a thought commeth into our minds, and paſſeth away againe, ſo ſuddenly are our dayes paſſed: ſome reade, *as a word or a tale that is told:* whatſoeuer it bee, the ſenſe commeth all to one end, *viz.* to note the vanity and ſhorteneſſe of mans life.] *Verſ.* 10. *The time of our life is threeſcore yeeres and ten* [*i.* ordinarily and commonly men

3 4 5 6 7 8 9 10

men liue not beyond it: yea, if there be one that reacheth vnto it, there are a hundred which die before] *and if they be of ſtrength* [*i.* if either the dayes of our life, or the parties themſelues, haue through Gods bleſſing more ſtrength than other men haue] *foureſcore yeeres* [*viz.* at the vttermoſt: *q.d.* That is the greateſt age which almoſt they come vnto] *yet their ſtrength* [*q.d.* that ſtrength and excellency whereof commonlie they brag and boaſt] *is but labour and ſorrow* [*i.* containeth nothing in it but all manner of affliction, toile, and griefe: daily experience of the moſt aged men doth ſufficiently proue the ſame vnto vs] *for it is cut off* [*i.* that ſame excellent ſtrength and force of men which they brag of, is by death through Gods appointment made nothing, and that] *quickly*, [*viz.* in the twinkling of an eie, or in the turning of an hand] *and we* [*viz.* mortall men that we are] *flie away*. [*i.* we quickly depart out
11 of this world and life.] *Verſ.* 11. *Who knoweth the power of thy wrath?* [*q.d.* None at all, though thy hand be heauy vpon vs] *or of thine anger according to thy feare* [*i.* who ſtandeth in awe of thine anger ſo much, as thou and it oughteſt to be feared: for ſo muſt the latter part of this verſe be read out of *Immanuel*. As for that in the Geneua text, *for according to thy feare is thine anger*, [*i.* men feele thine anger according to the feare that they haue conceiued of thee, carrieth with it, as little or no ſenſe in regard of the place, ſo leſſe truth, becauſe Gods iudgements doe many times lie heauie vpon thoſe men that haue no feare of his iudgements at all.] *Verſ.* 12. *Teach vs ſo*
12 *to number our dayes* [*i.* make vs ſo to vnderſtand how ſhort a ſpace we haue to liue] *that we may apply our hearts vnto wiſdome* [*i.* that we may thereby become more circumſpect and heedy, how we ſpend euen that ſhort time that we haue.] *Verſ.* 13. *Returne*
13 [*viz.* to vs in mercy and loue, *i.* ſhew ſome ſignes of thy fauour and grace: *q. d.* hitherto thou haſt beene angry againſt vs; now at the length ſhew ſome fauour towards vs] *O Lord how long?* [*viz.* wilt thou be angry with vs, and ſhew vs the teſtimonies of thy wrath] *and be pacified towards thy ſeruants* [*i.* take pleaſure gently and graciouſly to handle vs, whom thou haſt vouchſafed worthy of this honour, to bee
14 called *thy ſeruants*.] *Verſ.* 14. *Fill vs with thy mercy* [*i.* make vs feele thy goodneſſe in great abundance and plentifully] *in the morning*, [*i.* either in the flower of our age, as verſe 5. of this Pſalme, or elſe in time conuenient, as ſundry times before; ſome take it to be put for *continually*] *ſo ſhall we reioyce and be glad* [*i.* ſo we ſhall not only haue occaſion of reioycing and gladnes, but we will alſo performe praiſes vnto thee for the ſame] *all our dayes* [*i.* all the dayes of our life, or ſo long as we liue, ſee *Pſal.* 146. 1.]
15 *Verſ.* 15. *Comfort* [*viz.* with thy grace, goodneſſe, and fauour] *vs* [*viz.* now afflicted] *according to the daies that thou haſt afflicted vs* [*viz.* in Egypt, as may appeare from *Exod.* 1. to the 12. Chapter: *q.d.* grant, that the comfort which wee ſhall receiue from thee, may be equall (yea more) with the calamities which we haue endured] *and according to the yeeres* [*i.* let thy comfort be anſwerable to the multitude of yeeres] *that we haue ſeene euill* [*i.* wherein we haue ſuffered and borne affliction or puniſhment. For *euill* is vſed here, as *Amos* 3. 6. No doubt, in conſideration of the weakneſſe and corruption of their owne nature, and of the multitude of afflictions that commonly lie vpon them, and of the hardneſſe to apply Gods fauour and goodneſſe towards them, the godly had need to pray that Gods graces may rather exceed
16 their miſeries than be equall with them or like vnto them.] *Verſ.* 16. More plainly the words would be placed thus: *let thy worke toward thy ſeruant be ſeene* [*i.* let that which thou wilt doe for thy ſeruants (for vnder one hee meaneth all the reſt of the people) appeare and be made manifeſt before men: vnderſtanding by the word, *Worke*, ſome ſingular protection, ſafegard, and deliuerance that God ſhould worke for his people] *and thy glory* [*i.* and let thy glory alſo appeare, not onely vpon them or towards them, but alſo] *vpon their children* [*i.* vpon their whole race and poſteritie: ſo that there are two ends touched in this verſe; the one is Gods glory, the other
17 is the ſafegard of Gods people, and the defence of their ſeed.] *Verſ.* 17. *And let the beauty of the Lord our God bee vpon vs* [firſt marke how he changeth the perſon from the ſecond to the third: next, that by *beautie* hee meaneth the wonderfull louing kindneſſe and fauour of God, which while it pleaſeth God to ſhew to his

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he doth after a ſort adorne them with great glory and comfort, which when alſo he withdraweth, they ſeeme to be in great reproach and diſhonour. This then is as much, *q. d.* Shew vs thy fauour, that not only we our ſelues may thereby be comforted in our ſelues, but alſo that thereby we may haue the great credit, glory, and eſtimation which we were wont to haue with other people] *direct thou* [*i.* order, guide, and proſper] *the worke of our hands* [*i.* whatſoeuer we ſhall take in hand] *vpon vs,* [*i.* amongſt vs, in vs, and to vs: *q. d.* giue a good ſucceſſe and bleſſed iſſue to all our enterpriſes: he meaneth, that nothing wee take in hand can come to good end, except that God guide vs by his holy Spirit] *euen direct the worke of our hands.* [he repeateth the ſame requeſt againe, not onely to ſet forth his owne earneſtneſſe in prayer, but alſo to declare how neceſſary and needfull the thing it ſelfe is, for which he prayeth.]

Doctrine.

Verſ. 1. *Teacheth, that it is no ſmall comfort of conſcience, if wee haue once felt God gracious and fauourable vnto vs, becauſe he is alwayes like vnto himſelfe, and free from any ſhadow of turning.* Verſ. 2. *Teacheth, that the true taſte and feeling of Gods eternall election, is an excellent prop for men to ſtay themſelues on in all aſſaults, for how can they miſcarry that are choſen to eternall life?* Verſ. 3. *Teacheth, that the iſſues both of life and death, are in Gods owne power, and that therefore men cannot doe either in the one or in the other what they liſt, but that only that God hath ſet.* Verſ. 4. *Teacheth, that the longeſt dayes and yeeres of mans life, in reſpect of God who is all eternity, are nothing, and therefore they are much out of the way, that make ſo great account of many yeeres. In the 5. and 6. verſes by two ſimilitudes,* viz. *of flouds and flowers, hee noteth the ſhortneſſe and vanity of the life of men, of what ſtate or condition ſoeuer they bee.* Verſ. 7. *Teacheth, that the apprehenſion and feeling of Gods wrath worketh grieuous effects in the minds and bodies of thoſe that be indeed touched therewith, and yet notwithſtanding God is pleaſed vnto them to giue a comfortable deliuerance at the laſt, which ſhould cauſe vs ioyfully to vndergoe them.* Verſ. 8. *That the matter of all Gods wrath againſt vs is within our ſelues,* viz. *both our open and ſecret tranſgreſſions againſt God and man, and that therefore we ſhould learne neuer to accuſe God as the wicked of the world doe, but humbly to confeſſe againſt our ſelues, as Gods Saints and ſeruants doe continually.* Verſ. 9. *Teacheth, that mans life is nothing, how long ſoeuer it bee amongſt men, when the wrath and iudgement of God is vpon it.* Verſ. 10. *Teacheth, that all the dayes of the ſtrongeſt mans life, is nothing elſe but ſorrow and vexation of ſpirit, and that therefore we ſhould not eſteeme it ſo much as men doe, ſpecially ſith God mindeth by our miſeries to make vs weary of it, and to hunger after a better.* Verſ. 11. *Teacheth how hard a thing it is, and how few there are, that doe rightly and reuerently thinke of Gods fearefull wrath.* Verſ. 12. *Teacheth vs to pray to God to giue vs grace to thinke vpon the ſhortneſſe of our liues, and to remember the laſt end, a matter which wee very eaſily and much forget, and that is one cauſe why all manner of iniquity doth euery where in all ſtates ouerflow all.* Verſ. 13. *Teacheth, that nothing is ſo comfortable to Gods ſeruants as his fauour and loue, and as when in the ſame they feele him reconciled vnto them.* Verſ. 14, 15. *Teacheth vs, that if we reſpect our wretchedneſſe, miſery and affliction, we haue great need to pray for the abundance and riches of Gods mercy to be ſhewed vpon vs, becauſe without that, we cannot either patiently beare, or comfortably and mightily ouercome: and when we haue felt it, to ſhew our ſelues vnfainedly thankefull to him for the ſame, becauſe he hath vouchſafed vs a very ſingular fauour.* Verſ. 16. *Teacheth, in our praiers alwaies to reſpect Gods glory firſt, without which, all our praiers are but become ſinne vnto vs; and the ſaluation of his people next, without which we ſhew our ſelues to be indeed vncharitable.* Verſ. 17. *Teacheth, that nothing that we do can come to a good end, vnleſſe the Lord doth begin, continue and finiſh the ſame: and that therefore wee haue need continually to intreat him, to be alwaies preſent with vs, and to proſper the good things we take in hand.*

PSALME 91.

Diuision.  *His Psalme may bee diuided into two parts: In the first, he declareth in what safety they are, that in stedfast trust do wholly submit themselues vnto the Lord and hang vpon him, from verse* 1. *to the end of the* 13. *In the second he bringeth in God speaking as a sufficient witnesse to confirme and performe the truth of all that he said, from verse* 14. *to the end of the Psalme.*

Sense. This Psalme hath no Title. The Iewish Expositors iudge that *Moses* penned it, but that is not much materiall: this is to be marked, whosoeuer he was that writ it, did shew himselfe to haue a very singular feeling of Gods power and prouidence.]

1 *Verse* 1. *Who so* [*i.* Whosoeuer hee bee, of what state and condition hee bee that] *dwelleth* [*i.* hath his most vsuall abode] *in the secret of the most High* [*i.* vnder the prouidence and protection of the most high God] *shall abide* [*q. d.* Such a one need not doubt, but that he shall alwayes continue] *in the shadow of the Almighty* [*i.* vnder the pleasant and assured defence of God. The Prophet sheweth what care the Lord hath ouer his faithfull people, into whatsoeuer dangers they fall, and therefore exhorteth them to continue sure and stedfast to him, because they that be in his keeping, shall not be in danger of blowes, but shall dwell in a sure, quiet

2 and pleasant place, which I suppose hee meaneth by *secret* and *shadow*.] *Verse* 2. *I* [*viz.* being thus assured of his fatherly protection] *will say* [*viz.* at all times, in what case or distresse soeuer I bee] *vnto the Lord* [*viz.* vpon whom I doe thus depend by faith] *O mine hope* [*i.* thou whom alone I hope and trust in] *and my Fortresse*, [see *Psalme* 18. 2.] *hee* [*viz.* alone, and none other but hee] *is my God* [*i.* my defender and safe keeper] *in him will I trust*. [*viz.* all the dayes of my life, euen for euer and euer. A learned man readeth these two verses otherwise, and maketh another sense, which indeed I better allow of, thus.] *Verse* 1. *To him* [*viz.* whosoeuer he be] *that dwelleth* [*i.* that hangeth continually by a stedfast faith] *in the secret of the most High* [*i.* vpon the prouidence of the Lord, whether it appeare towards him or no] *and vnto him that lodgeth all night vnder the shadow of the Almighty*. [By *dwelling* and *lodging*, and all the rest of the words, the Prophet meaneth nothing else but this, he that day and night by a liuely faith stayeth himselfe vpon God and his prouidence, neither careth much for any worldly casualty, (as men terme it) shall indeed be safe (for that must we vnderstand) euen as Chickens are vnder the Hens wings. Let then the first verse goe thus: *To him that dwelleth in the secret of the most High*, and vnto *him that lodgeth all night vnder the shadow of the Almighty*.] *Verse* 2. *Doe I say* [*viz.* in mine owne experience and example] *in the Lord is my hope* [*q. d.* and by my example I would haue him to hope in him likewise] *and my fortresse* [*i.* the place of my sure defence, against all mine aduersaries] *hee is my God, in whom I trust* [*i.* I

3 trust vnto him, and to no other but him, who both can and will defend me.] *Verse* 3. *Surely* [*q. d.* without all doubt, if so be it thou vnfainedly trust in him; for the man of God in this verse applieth his owne example to the faithfull] *hee* [*viz.* which hath all will and power in himselfe, and neuer deceiueth any] *will deliuer thee* [*i.* either keepe thee altogether from it, or else, if thou fall into it, let thee free] *from the snare* [*i.* from destruction priuily and closely prepared for thee as snares are to catch the beasts] *of the hunter* [*i.* of him that hunteth and seeketh after thee to destroy thee] *and from the noisome pestilence* [*i.* from the pestilence that bringeth with it hurt, danger, and destruction. By *snares*, and *pestilence*, he meaneth all manner of euils, whether they

they come from men, or be laid vpon vs by God, giuing vs to vnderſtand that God will ſuccour vs, in whatſoeuer danger we be, becauſe he hath infinite meanes to deliuer vs out of the ſame.] *Verſ.* 4. *He* [*viz.* God] *will couer thee vnder his wings* [*i.* will haue ſingular care of thee and thy ſafety: this is a ſimilitude taken from birds, and namely from hens, meaning that God by his prouidence and protection would ſafely defend him] *and thou ſhalt be ſure* [*viz.* from the rage and force of all thine enemies] *vnder his feathers* [*i.* vnder his protection and ſafegard: hee repeateth the ſame thing (*i.* the aſſurance that the faithfull are in, being vnder Gods gouernment) in other words and termes] *his truth* [*i.* his faithfull promiſe keeping] *ſhall bee thy Shield and Buckler* [*i.* ſhall bee vnto thee in ſtead of a ſhield and buckler to defend thy ſelfe in all dangers, becauſe he hath promiſed, and therefore will performe it, to deliuer thee out of the ſame.] *Verſ.* 5. *Thou ſhalt not bee afraid* [*i.* thou ſhalt not need to feare, ſeeing thou hangeſt wholly vpon the Lord. A learned man readeth it in the Imperatiue Mood, *feare not*: but me thinketh the former is the better] *of the feare of the night* [*i.* of any, though neuer ſo great feare: he ſpeaketh this, becauſe that the darkneſſe of the night it ſelfe (much more occaſions of feare in the ſame darkneſſe) maketh men fearefull] *nor of the arrow that flieth by day* [by *arrow flying in the day*, he meaneth ſome ſudden miſchiefe that commeth vpon a man or euer he be ware. Wee may alſo giue this ſenſe, that becauſe hee ſpeaketh of *night* and *day*, hee meaneth that the godly ſhall haue no need to feare either in ſecret or open, miſchiefes pretended againſt them, becauſe that louing the Lord, and truſting onely to him, all things ſhall worke to their good.] *Verſ.* 6. *Nor of the peſtilence* [*viz.* ſent from God vpon people for their ſinnes] *that walketh* [*i.* that is forcible and ſtrong to kill] *in the darkneſſe*, [*i.* in the night: not that he tieth it onely to that time, no more than he doth it to the noone-tide in the next part of the verſe] *nor of the plague* [*viz.* of mortality and death] *that deſtroyeth* [*viz.* all ſorts of people indifferently] *at noone day*. [he meaneth by theſe manner of ſpeeches, that the godly need not to feare any manner of euill, whether it haue force in the day or in the night, or whether it be open or ſecret.] *Verſ.* 7. *A thouſand* [*i.* a very great number, putting a number certaine for an vncertaine] *ſhall fall* [*viz.* by the ordinance and appointment of God, through diſeaſes and plagues] *at thy ſide* [*i.* at one of thy ſides, meaning indeed the left ſide, as may appeare by this, that afterwards he maketh mention of the right hand] *and ten thouſand* [*i.* an innumerable number as it were, a number certaine for an vncertaine, as before] *at thy right hand* [*i.* at thy other ſide] *but it* [*viz.* Peſtilence, Deſtruction, or any manner of euill, for of theſe had hee ſpoken before] *ſhall not come neere thee* [*viz.* to hurt or harme thee: the reaſon is, becauſe God will haue ſuch a ſpeciall care of thee, that though all the reſt of the world be deſtroyed, yet thou ſhalt bee ſafe. Marke here two things: that vnder the word, *hee*, which includeth but one man, as it were, he meaneth all the faithfull whatſoeuer, or whereſoeuer, becauſe indeed they all make but one body. Secondly, that theſe temporall bleſſings are conditionally promiſed (though the condition bee not here expreſſed) *viz.* ſo farre forth as the accompliſhment thereof may ſerue for Gods glory, and the ſaluation of his ſeruants.] *Verſ.* 8. *Doubtleſſe with thine eies* [*viz.* of faith principally, though it muſt be vnderſtood alſo of the bodily eies] *ſhalt thou behold and ſee the reward of the wicked* [*i.* that great iudgement, which God will powre forth vpon them as a reward of their ſinne: *q. d.* the godly ſhall know by experience, that God is a iuſt Iudge againſt the world, puniſhing the wicked thereof.] *Verſ.* 9. *For thou haſt ſaid* [*viz.* in a ſtedfaſt and aſſured perſwaſion] *the Lord is mine hope* [*i.* hee alone, in whom I will put my hope and confidence] *thou haſt ſet the moſt high* [*i.* thou haſt accounted and made the eternall God] *for thy refuge* [*i.* a ſure place for thee to flee vnto and to dwell in, as *Pſalme* 90. verſe 1. to be kept ſafe from all the miſchiefes of the wicked.] *Verſ.* 10. *There ſhall no euill* [*i.* manner of puniſhment] *come vnto thee*, [*viz.* from the Almighty, as to hurt thee] *neither ſhall any plague* [*i.* affliction, croſſe, or calamity] *come neere thy Tabernacle* [*i.* the place where thou dwelleſt, putting the place or houſe for the people therein

therein contained: *q. d.* both thou and thy whole houshold or family shall bee safe
11 and sound.] *Vers.* 11. *For he* [*i.* God himselfe] *shall giue his Angels charge ouer thee* [*q. d.* not onely he himselfe will care for thy defence, but also when need shall be, he will appoint his heauenly messengers to preserue thee: not that the Angels helpe is greater than Gods, but to teach vs that we shall haue God himselfe and all the heauenly armies at his commandement, to defend vs] *to keepe thee* [*viz.* safe and sound, from all hurts and danger] *in all thy wayes* [*i.* in euery thing that thou shalt take in hand according to thy calling, for Gods glory, and thy neighbours good, staying thy selfe continually vpon him by faith: which things the Deuill
12 cunningly dissembled, when he tempted Christ, *Matth.* 4. 6.] *Vers.* 12. *They* [*i.* the Angels, Gods ministers] *shall beare thee in their hands* [*i.* shall carefully looke vnto thee, as men doe to those things which they haue in their hands: and not that Angels haue hands, or any other part or member of a mans body, for they are spirituall and inuisible creatures] *that thou hurt not thy foot against a stone* [*q. d.* the care shall be so great, that euen the lowest and basest members as it were shall be preserued, much more the more principall and excellent: see *Psalme* 34. 20. he meaneth that God will vphold men from stumbling or falling, vnderstanding by the word, *stone*, all the hin-
13 derances that Satan casteth in our waies to let vs in the course of saluation.] *Vers.* 13. *Thou* [*viz.* which stedfastly trustest in the Lord] *shalt walke* [*viz.* without hurt and danger] *vpon the Lion and Aspe* [*i.* vpon the cruell and venomous beasts: for vnder one of either sort, he comprehendeth the rest of the like] *the young Lion*, [*viz.* which by reason of his youth, is fierce, mighty, and raging] *and the Dragon* [or flying serpent, as it were, this is another kinde of most noisome and hurtfull beast] *shalt thou tread vnder thy feet* [*i.* shalt thou ouercome, and they themselues shall yeeld obedience vnto thee: vnder these speeches, the Prophet meaneth, that they shall be deliuered from all deadly dangers which commonly men are subiect vnto: such like things as these are foretold of the Kingdome of Christ, *Isaiah* 11. 6, 7, 8. *Hosea* 2. 18.
14 *Mark.* 16. 18.] *Vers.* 14. *Because he hath loued me* [these are Gods owne words, making an assured promise to the faithfull. [*q. d.* because the faithfull people haue in a reuerent loue depended on me, and trusted in me, to the end that their faith and loue might not be void, and I be found inconstant in my promises] *therefore will I deliuer him* [*i.* set him free, *viz.* from all dangers, troubles, and feares: and note that this, and all that followeth vnto the end of the Psalme, the Prophet speaketh in the person of God] *I will exalt him* [*i.* lift him vp, and that into a very high and safe place, meaning hereby, that he will deliuer him, & set him free from all danger and distresse] *because he hath knowne my name* [*i.* because hee hath experience of my power and might, feeling by triall what succour is to be found in me, and so hath learned to ap-
15 proue the same and trust in it.] *Vers.* 15. *He shall call vpon me* [*i.* pray vnto me, and that in the time of his distresse and heauinesse] *and I will heare him* [*i.* graciously grant him his request] *I will be with him in trouble* [*viz.* not onely to comfort him, that affliction ouerwhelme him not, but also to deliuer him out of the same, as it followeth in this verse] *and glorifie him* [*i.* I will aduance him to great glory and estimation: [*q. d.* I will cause my glory for the loue that I beare him, to shine in him, and that shall be both matter and occasion, why others shall esteeme him as glorious and renowmed.]
16 *Vers.* 16. *With long life will I satisfie him* [*q. d.* if he wish or desire long life, I will giue it him, and that in great measure] *and will shew him my saluation* [*i.* I will make him feele by effect that I am his Sauiour and Deliuerer, and I suppose that a man may take it further, referring it to eternall life, meaning by long life, all the benefits and blessings which concerne this life; and by saluation, eternall life and glory: *q. d.* he shall be sure, to haue both the one and the other.]

Doctrine. Vers. 1. *Teacheth vs alwaies in a stedfast faith to hang vpon the Lord, who will neuer cast them off that come vnto him, or depend vpon him.* Vers. 2. *Teacheth them, that haue had feeling of his goodnesse, to labour to bring other to a stedfast perswasion thereof in, for to that end hath God beene pleased to acquaint vs therewith.* Vers. 3. *Teacheth,*

that

that if God deliuer vs not from dangers, wee shall daily and hourely fall into the same, the hastinesse of our nature, and the multitude of our sinnes daily thrusting vs headlong thereinto. Vers. 4. *Teacheth, that they which feele themselues compriſed vnder Gods prouidense, and within the compasse of his gracious promises, shall neuer miscarry.* Vers. 5, 6. *Teach, that a stedfast perswasion of Gods power and goodnesse, surmounteth all the noisome dangers and distresses of this life whatsoeuer, and that without that indeed it is impossible to beare, much more to ouercome.* Vers. 7. *Teacheth, that in the middest of the greatest confusion and destruction that can be, the Lord will prouide for the safetie of his, as appeareth in the example of* Noah *and* Lot. Vers. 8. *Teacheth, that it is no small comfort to the godly sensibly and plainly to perceiue the iudgements of God vpon the wicked, and their vtter ouerthrow, because therein the Lord promiseth and performeth peace and much goodnesse vnto them.* Vers. 9. *Teacheth, that whosoeuer stedfastly beleeueth the Lord onely to be his defence, shall neuer quaile in his afflictions, I doe not say shall not be shaken, for so the dearest of Gods Saints haue beene, but shall not faile or fall finally.* Vers. 10. *Teacheth, that God mercifully preserueth the faithfull and all that belongeth to them, which should teach vs to commit our selues and all that we haue into his hands, as to a faithfull keeper.* Vers. 11. *Teacheth vs first, in that God vseth Angels as meanes for our defence, that therefore we should vse the meanes (not yet trusting in the meanes) that the Lord hath giuen vs to performe any thing by: secondly, that God, notwithstanding the meanes he appointeth or vseth, yet guideth those that are his in all their purposes and attempts.* Vers. 12. *Teacheth Gods care, not onely ouer man himselfe, but also ouer euery member and part of him, yea the meanest part, as the foot, much like whereunto our Sauiour saith, that hee numbreth all our haires: also it teacheth, that vnlesse the Lord vphold vs, wee shall doe nothing else but stumble and fall.* Vers. 13. *Teacheth vs, that God will subdue all things vnto his elect and faithfull people. The Papists haue done great iniury to this text, in appropriating it to the Pope onely, to whom it can no otherwise appertaine, than to any other Christian, if hee were a Christian: but for as much as he renounceth Christ, and is the very Antichrist indeed, this doth no whit at all belong vnto him.* Vers. 14. *Teacheth two things: first, that the lone the faithfull beare to the Lord is neuer lost, for the Lord doth reward a thousand fold: secondly, that this is a ready way to bee rid from danger and feare, in stedfast faith to hang vpon the Lord, and his mighty power.* Vers. 15. *Containeth first a singular spurre to praier, in that the Lord promiseth to grant the supplication of his seruants: secondly, a notable comfort in distresse, for that the Lord promiseth, not onely to be present with his in their trouble, but also to deliuer them out of the same, yea, which is more, to aduance them to great glory and safety.* Vers. 16. *Teacheth, that they which vnfainedly serue God, shall haue abundance of all blessings both concerning this life, and the life to come, for godlinesse indeed is it that hath the promises, as the Apostle saith, of this life present, and of that which shall be reuealed.*

PSALME 92.

Diuiſion.



His Pſalme may be diuided into three parts: In the firſt, the Prophet ſheweth, that it is meet for men to praiſe the Lord, and teacheth them how and wherfore they ſhould do it, from verſe 1. to the end of the 5. In the ſecond hee declareth by what meanes and works eſpecially God purchaſeth praiſe amongſt men, and that is by puniſhing the wicked, and maintaining the good, from verſe 6. to the end of the 11. In the third, he propheciеth of the great bleſſednеſſe, that God will beſtow vpon his ſeruants, and this reacheth from verſe 12. to the end of the Pſalme.

Senſe. The Title, *A Pſalme and Song* [ſee *Pſalme* 48. in the title] *for the Sabbath day*, [*i.* to be ſung in the aſſembly vpon the Sabbath day, vpon which day the people met
1 for the publike exercises of the Church.] *Verſ.* 1. *It is a good thing* [*viz.* both becauſe God hath commanded it, and alſo becauſe it hath the promiſe of this life, and of the life to come] *to praiſe the Lord* [*viz.* for his graces and benefits beſtowed vpon vs: he meaneth by *praiſing*, and *thankeſgiuing*, which is a part of Gods ſeruice, the performance of his whole worſhip preſcribed in his word] *and to ſing vnto thy Name* [*i.* by praiſes and thankſgiuings vnto thy Maieſty, to ſet forth the greatneſſe of thy excellency and
2 power] *O moſt high.* [this terme hath been ſundry times expounded before.] *Verſ.* 2. *To declare* [*viz.* by all the meanes that wee can] *thy louing kindneſſe* [*i.* the mercy and goodneſſe which thou ſheweſt to thy ſeruants] *in the morning* [*i.* not only in the time which is very conuenient for praier or thankſgiuing, but hee meaneth thereby euery morning, yea continuance in the action of thankſgiuing, as ſhall afterwards appeare] *and thy truth* [*i.* thy faithfulneſſe in performance of thy promiſes] *in the night* [*i.* euery night: by theſe two words *morning*, and *night*, he meaneth continuall thankſgiuing, for as his goodneſſe and truth abideth towards vs continually, ſo it behoueth
3 vs to giue continuall thanks vnto him for the ſame.] *Verſ.* 3. *Vpon an inſtrument of ten ſtrings, and vpon the Viol* [ſee before *Pſal.* 33. 2.] *with the ſong vpon the harpe* [he meaneth that the ſong, and the tune of the ſong plaied vpon the harpe, ſhould both goe together. And in this verſe he ſpeaketh not only according to the vſe that was then vnder the Law, at what time muſicall inſtruments and ſongs were a part of the tutorſhip of the Iewes, but meaning ſomewhat further, *viz.* that men ſhould inforce themſelues, what in them lay, to praiſe the Lord earneſtly by all the meanes they could.]
4 *Verſ.* 4. *For thou Lord haſt made me glad* [*viz.* both inwardly and outwardly, ſo that both my ſoule and my body reioyce] *by thy works* [*i.* by the contemplation and conſideration of thy works, in which thou ſetteſt forth thy great maieſty, mercy, power, wiſdome, &c. and euen thy whole ſelfe as it were] *and I will reioyce* [*q. d.* ſeeing thou haſt giuen me ſo great and ſo good an occaſion, I will not faile but bee glad therein] *in the works of thine hands.* [*i.* in the excellent things that thou thy ſelfe haſt by thy almighty power created and made: he attributeth *hands* to God, becauſe he ſpeaketh of
5 him according to mans capacity, and not that he hath any hands at all.] *Verſ.* 5. *O Lord, how glorious are thy works?* [*q. d.* they are ſo great and full of maieſtie, that no tongue is able to expreſſe it, nor heart effectually conceiue the excellency of them] *and thy thoughts are very deepe* [*i.* thy counſels, purpoſes, and manners of doing,

doing, are incomprehenſible, and paſſe all vnderſtanding of men. The interrogation and exclamation, which the Prophet vſeth in this place, doe ſufficiently declare, that God otherwiſe gouerneth mankinde, than all mans reaſon is able to conceiue.]
Verſ. 6. *An vnwiſe man* [*i.* a wicked man, which alſo he vnderſtandeth by *foole* afterwards: the word, which he vſeth, ſignifieth brutiſh as a beaſt, meaning him that giueth himſelfe ouer to his ſenſualty and pleaſure beaſt-like, not regarding either Gods works or his word: ſee *Pſalme* 28. 5. ſo that we ſee, what account he is of before God, *viz.* eſteemed as a bruit beaſt] *knoweth it not*, [*i.* neither conſidereth neither approueth the excellency of thy works and iudgements] *and a foole* [*i.* a wicked and vngodly perſon, as *Pſal.* 14. 1. and alſo generally thorowout the whole booke of *Prouerbs*] *doth not vnderſtand this.* [*viz.* which followeth, *viz.* that the wicked and vngodly, for all their flouriſhing ſtate, ſhall come to perpetuall ruine and decay: no they vnderſtand it not, though it pleaſe thee (O Lord) in other mens perſons, to giue them daily experience and triall thereof.] 6

Verſ. 7. *When the wicked grow* [*i.* increaſe, and flouriſh, proſper and triumph] *as the graſſe* [hee meaneth hereby not only their flouriſhing eſtate, but withall ſecretly he ſetteth out their quicke and flitting eſtate, of which ſee before, *Pſ. l.* 90. 5, 6.] *and all the workers of wickednеſſe* [*i.* all they that worke wickednеſſe, with greedineſſe, delight, and pleaſure] *doe flouriſh* [*viz.* in this world: and here marke, that if this Parentheſis in the Geneua text were left out, the ſenſe would bee very plaine] *that they ſhall bee deſtroied* [*viz.* from amongſt men, and that through Gods iudgements] *for euer* [yea and foreuer, meaning the eternall puniſhment that ſhall light vpon them.] 7

Verſ. 8. *But thou, O Lord, art moſt high for euermore* [See the note in the Geneua Bible, for the ſenſe of the text: but I rather like a learned mans tranſlation, which readeth it thus: *And that thou, O moſt high, art the Lord for euermore* [*q. d.* this is an other thing beſide the former, which the wicked forget, *viz.* that thou ruleſt and gouerneſt all things according to the good pleaſure of thine owne will and power.] 8

Verſ. 9. *For loe, thine enemies, O Lord* [*i.* thoſe that ſet themſelues againſt thee] *for loe, thine enemies, O Lord, ſhall periſh* [*viz.* through thy mighty iudgements: and this repeating of the thing twiſe, together with that terme, *loe*, doubled, doe note the certainty and aſſurednеſſe thereof] *all the workers of iniquity* [ſee before, Verſ. 7. of this Pſalme, and theſe words, *all the workers of wickednеſſe*] *ſhall be deſtroyed* [*viz.* as things broken into peeces, and ſhall vaniſh away, as matters of no regard.] 9

Verſ. 10. *But thou ſhalt exalt mine horne* [*i.* thou ſhalt not only increaſe, but alſo cauſe to be reuerenced, my ſtrength] *like the Vnicornes* [*viz.* either horne or ſtrength, whoſe horne how greatly it is eſteemed experience teacheth: and for the ſtrength of it you may ſee, *Deut.* 33. 17. *Numb.* 24. 8.] *and I ſhall be anointed* [he ſpeaketh this according to the manner of the country wherein he liued, vnderſtanding by *anointing*, powring forth [*viz.* of gifts, and hauing alſo the ſame gifts beſtowed vpon him] *with freſh oile* [*viz.* which hath not loſt his ſtrength and power, he meaneth that he ſhall not only enioy but be adorned alſo with the graces and benefits of God: ſee *Pſal.* 23. 5.] 10

Verſ. 11. *Mine eie alſo ſhall ſee my deſire* [*viz.* executed] *againſt mine enemies* [he meaneth, that he ſhould behold his enemies plagued and puniſhed: vnderſtanding by the word *enemies*, ſuch as looked narrowly to his behauiour, and hoped to ſee deſtruction come vpon him, the ſame word is vſed, *Pſal.* 5. 8. and when he ſpeaketh here of *deſires* and *wiſhes*, he meaneth not ſuch haſty and raſh wiſhes, as we are prouoked to, through the corruption and malice of our owne hearts; neither as though hee deſired any thing againſt Gods will; but being throughly perſwaded of the obſtinate malice of the vngodly on the one ſide, and Gods iudgements ready to bee powred forth vpon them on the other ſide, for their ſinnes, he vttereth theſe ſpeeches] *and mine eares ſhall heare* [*viz.* by true and faithfull report: *q. d.* my hearing, as well as my ſeeing, ſhall be ſatisfied] *my wiſh* [*viz.* accompliſhed and performed] *againſt the wicked that riſe vp againſt me* [*viz.* with all their force and power. [*q. d.*] ſhall ſee them ouerthrowne.] 11

Verſ. 12. *The righteous* [*i.* he whom God accepteth as righteous, and frameth to righteouſneſſe] *ſhall flouriſh* [*viz.* through Gods grace and goodneſſe towards him] *like* 12

a palme tree [some thinke the iust to be compared to *a palme tree*, for the sweetnesse of the fruit, which for mine owne part I see no reason of. The Rabbines, and amongst the rest *Aben Ezra* thinke them to be compared to palme-trees, for their lastingnesse. All know this, and *Plinie* also maketh mention of it, that the nature of this tree is, though when weight is laid vpon, it bend and bow somewhat, yet the weight being remoued, it standeth vpright againe, and spreadeth it selfe: so the faithfull, notwithstanding their affliction, shall when their miseries are remoued, recouer new strength, and come to more force than they haue had before] *and shall grow* [*viz.* in height, greatnesse, and strength] *like a Cedar of Lebanon* [of these Cedar trees wee haue heard
13 before, *Psal.* 29. 5. and in other places.] *Vers.* 13. *Such as be planted* [*i.* such as haue taken deepe root, and be well setled; for he speaketh not here of hypocrites, which keepe or occupie a place onely in the Church, but of all faithfull people] *in the house of the Lord*, [*i.* in the Church, as 1 *Timothy* 3. 15. and it is called Gods house, both because that God taketh a delight to dwell there, as it were, and also because his exercises are there obserued, and hee sheweth himselfe more familiarly to that company, than to the rest beside] *shall flourish* [*i.* shall yeeld great store of fruit through Gods blessings] *in the Courts of our God* [*i.* euen in the Church or assembly of the Saints; hee speaketh of *Courts*, because both the tabernacle had sundry Courts, and also afterwards the temple, [*viz.* one for the Priests and Leuites, and an
14 other for the people.] *Vers.* 14. *They shall bring forth* [*viz.* through Gods blessing and great goodnesse] *fruit* [*i.* abundance and store of fruit] *in their age* [*i.* euen in their old age.] *q. d.* although they be neuer so old, yet they shall not bee barren, but shall plentifully yeeld forth fruits of righteousnesse, being watred thereto, through the working of the spirit: what these fruits are, he sheweth in the next verse] *they shall be fat and flourishing* [vnder these metaphors, he meaneth that they shall be not only in good liking, but couragious, and apt to all good things, through Gods goodnesse.]
15 *Vers.* 15. *To declare* [*viz.* abroad in euery place and to all men] *that the Lord my rocke* [*i.* that the Lord, who is my sure defence, see *Psalme* 18. 2.] *is righteous*, [*viz.* in all his waies, and namely when he blesseth the good, and powreth vengeance vpon the vngodly] *and that no iniquity* [*viz.* at all] *is in him.* [*viz.* either in respect of his being or doings, so that he sheweth that this is one excellent fruit which the godly yeeld, to confesse Gods iustice and righteousnesse.]

Doctrine. Vers. 1. *Teacheth vs that it is profitable euen for vs, to praise God for his mercy and might, because we thereby prouoke as it were the continuance of his fauour and loue towards vs.* Vers. 2. *Teacheth vs to yeeld thankesgiuing continually vnto God, because we receiue continuall mercies from him.* Vers. 3. *Teacheth vs to vse all lawfull meanes to inforce our selues to that, whereunto we are so dull and backward.* Vers. 4. *Teacheth vs, that euen the very beholding and consideration of Gods workes, ministreth great ioy vnto many of Gods children.* Vers. 5. *Teacheth two things, first the excellent maiesty of God, which in some measure appeareth in his workes: secondly, that Gods iudgements and waies are a bottomlesse depth vnto man, howsoeuer he himselfe be pleased sometimes to acquaint vs with many of them.* Vers. 6. *Teacheth, that the wicked haue very little or no regard at all of Gods iudgements, workes, or words; and that maketh them as brute beasts, amongst other things, to runne headlong to their owne destruction.* Vers. 7. *Teacheth two things; first, that the wicked and vngodly haue in this life great prosperity, and yet for all that neuer a whit the neerer or dearer to God, for he filleth their bellies with his hidden treasures to their iudgement: secondly, that they shall come to a perpetuall and sudden destruction.* Vers. 8. *Teacheth, that though man be weake and wanting, yet the Lord is full of power, and alwaies like vnto himselfe.* Vers. 9. *Sheweth not onely what great plagues shall fall vpon the enemies of God and his truth, but also how assuredly they shall fall vpon them, that so both by the greatnesse and certainty of them, they might bee humbled if it may bee, or otherwise terrified.* Vers. 10. *Teacheth, that howsoeuer God punisheth the wicked for their hainous sinnes committed against him, yet hee will remember his owne with an euerlasting mercy, according to the fauours he meant to doe*

for

for them. Vers. 11. *Sheweth, that God will execute iudgements vpon the wicked, to the end the godly may bee strengthned, in the assured perswasion which they haue in the truth of his promises.* Vers. 12. *Setteth out the glorious and prosperous estate of the faithfull, the hope whereof should cause them the more comfortably to beare the reproaches and calumnies which for a while are laid vpon them.* Vers. 13. *Teacheth, that it is a good thing, to ioyne our selues to the assemblies of Gods Saints, for there is the place of all godly and plentifull fruits.* Vers. 14. *Teacheth, that Gods children are not void of the fruits of faith, but haue them in that measure, that the Lord by his word and spirit hath wrought in them.* Vers. 15. *Teacheth, that this is one excellent fruit of faith, viz. to set out and praise the strength, power, goodnesse, and iustice of Almighty God.*

PSALME 93.

THe faithfull in this Psalme, doe magnifie and praise God for many things; they doe commend and praise him, *first for his great glory, and euerlasting eternity; and this is in the two first verses. Secondly, for his most excellent and mighty gouernment of all things; and this is in verse 3, 4. Thirdly, for the singular regard that hee hath of his Church, and this is in the last part of the Psalme.* Diuision.

This Psalme hath no title, and of this sort are *Psalme* 1. 2. 10. and sundry others. Sense.
Vers. 1. *The Lord reigneth* [*viz.* ouer all the earth, but specially amongst his owne people: and that not onely in ruling and gouerning the course of nature, but especially by his doctrine, and word: so you shall see the word *reigning* taken, *Psal.* 96. vers. 10. *Psal.* 97. 1. *Psal.* 99. 1.] *and is clothed with maiesty* [*i.* decked with great glory, which by effect is declared in euery place, maintaining mankinde with a wonderfull power, iustice and wisdome: yet we must note, that this word *clothed*, signifieth not any thing that commeth from another to him, for he hath the fulnesse of all things in his owne power and possession, but he speaketh in this and the next verse following of God, according to the manner of earthly Kings, who beare rule amongst men, and for their great maiesty are clothed with most costly apparell and rich iewels] *the Lord is clothed and girded with power* [*viz.* both to withstand his enemies, and defend his children, he meaneth by the word *clothing*, that the Lord hath power continually with him as a garment: and by the word *girding*, that hee hath it on euery side, and in a readinesse, to make it manifest, as pleaseth him] *the world also* [*viz.* which he hath created and made, vnderstanding thereby all things in the world whatsoeuer] *shall bee established* [*i.* preserued and maintained in the right gouernment thereof, though men labour to disturbe it] *that it cannot bee moued,* [*viz.* by any thing, that man can imagine or doe against it: hee commendeth in this verse Gods great power, which hath so established the earth, and all things therein, that men cannot so much as shake the least part thereof.] 1
Vers. 2. *Thy throne* [*i.* thy Kingdome, and the gouernment thereof. See *Psalme* 89. 4. putting a part of the Kingdome for the Kingdome and gouernment it selfe] *is established of old* [*i.* was not only setled then, but hath from that time hitherto endured, and so shall for euer and euer; and that word which we terme *of old*, is in Hebrew *before then*, *i.* before there was any certaine or set time, of which men might pronounce this word, *then*: see *Proverbs* 8. 22.] *thou art from everlasting* [*viz.* and so shalt continue for euer and euer.] 2
Vers. 3. *The floods* [*i.* all flouds of the seas and waters] *haue lifted* 3

lifted vp their voice [*i.* haue made a great noise, as men doe when they inforce themselues to speake or sing loud. Some vnderstand by this manner of speech, the enemies, who with great violence did breake in vpon Gods people, as the sea and flouds doe, when they gaine vpon the land: but this, in my iudgement, is the more simple sense, that he meaneth, that though the noise of the flouds and sea (vnderstanding thereby, if you will, all the hurliburlies of the earth) be very great and forcible, yea euident testimonies of Gods power and might, yet if they bee compared with Gods owne maiesty and might, they are as much as nothing: and this sense is confirmed by that which followeth in the next verse] *the flouds lift vp their waues* [*viz.* and make a great and fearefull noise: and this expoundeth what he meant before, when hee ascribed voice to the flouds.] 4 *Vers.* 4. *The waues of the Sea are maruellous* [*viz.* considered in themselues, if a man marke their goings, greatnesse, and the noise of them, but yet more maruellous are they, in the respects before alleadged] *through the noise of many waters* [*viz.* which fall into them and ioyne with them, see *Eccles.* 1. 7. and so by that meanes the waues and noise of the flouds are greater] *yet the Lord on high* [*viz.* in heauen] *is more mighty* [*viz.* than they all, as who hath the ordering, disposing, and gouerning of them all, at his good pleasure: *q.d.* though it bee true, that the sea and flouds make a great noise, and so expresse a great power, yet that is nothing if they be compared to God, by whose appointment they doe that which they doe.] 5 *Vers.* 5. *Thy testimonies* [*i.* thy word, and all things therein contained, as *Psalme* 19. 7. specially thy promises made vnto thy seruants] *are very sure* [*viz.* so that they cannot be altered at any time, or by any way] *holinesse* [*i.* thy holinesse, or such holinesse as thou both appointest and giuest] *becommeth thine house* [*i.* adorneth and beautifieth thy Church and congregation] *for euer* [*i.* continually.]

Doctrine. Vers. 1. *Teacheth sundry things: first, Gods great power and maiesty, the consideration whereof is terrible to the wicked, because it is specially to be manifested against them, and comfortable to his children, because it shall principally be declared for their good: secondly, it setteth out, not only the great care that God hath ouer the earth, and the things therein, so that they cannot be shaken, but also, how little, or nothing at all mans counsell can preuaile to hurt or hinder, much lesse to vndoe any thing that the Lord will haue to remaine stedfast and sure.* Vers. 2. *Setteth out the eternity and euerlastingnesse of Almighty God, which as it is a plaine proofe of a maine ground of our Religion, namely, that God is an eternall being; so should it instruct vs to relie vpon, and beleeue in him alone.* Vers. 3. *Teacheth, that the very creatures may manifest vnto vs some part and peece of Gods excellency and power. The same thing doth verse 4. teach, but yet so, that it sheweth further, that all that we can behold in them, is not so much as a shadow to the truth, if it be compared with the Creator himselfe. True it is, that the contemplation of them, and the instruction we may gather from them, may (as the Apostle saith) make vs without excuse before God, and in our owne hearts; but that they should yeeld vs of themselues, separated from the word and spirit, any comfortable knowledge, or sweet feeling, is cannot bee.* Vers. 5. *Is comfortable to the consciences of the godly, because it assureth them of the certainty of Gods word and promises, which are the staies and props of our consciences, specially when they are in distresse. Also, it sheweth, that the holinesse of Gods Church is from God himselfe, and not from the Church: which God hauing once bestowed vpon the Church, and the seuerall members, they shall doe well to make much of it, and to entertaine it continually, as a principall ornament to the Church: what care then haue they of Gods glory, or respect for the good of the Church, that can be as well content that it be a Swine-stie for hogs and dogs, as a holy house for the Lord and his people?*

PSALME

PSALME 94.

THis Pſalme in my iudgement may very aptly be diuided into two parts. In the firſt, the Prophet doth not onely pray againſt the vngodly, but reckoneth vp their particular ſinnes, and doth ſufficiently confute all their vaine imaginations; and this part reacheth from verſ. 1. to the end of the 11. In the ſecond part he doth eſpecially ſhew, in what a good and bleſſed caſe they are whoſe God is the Lord, interlacing notwithſtanding the attempts of the wicked, all which the Lord will for his peoples ſake fruſtrate and bring to nought, and this reacheth from verſ. 12. to the end of the Pſalme. Diuiſion.

This Pſalme is without title, as the Pſalme next going before is, and alſo ſundry other Pſalmes following, and namely 95, 96, 97. 99. *Verſ.* 1. *O Lord God, the auenger, O God the auenger* [*i.* O God, to whom alone it belongeth to puniſh the wicked, *Rom.* 12. 19.] *ſhew thy ſelfe cleerely* [*i.* openly manifeſt thy power and might, by puniſhing the wicked, and defending the good, ſee *Deut.* 33. 2. *q. d.* puniſh the vngodly openly & in the ſight of all men.] *Verſ.* 2. *Exalt thy ſelfe* [*i.* do not only ſhew thy ſelfe vnto the vngodly, but declare thy ſelfe to be great and high: *q. d.* lift vp thy ſelfe, not onely aboue them, but oppoſe and ſet thy ſelfe in thy power and might againſt them] *O Iudge of the world* [*i.* O thou, to whom the iudgement of all men and matters doe appertaine: ſee *Gen.* 18. 25. *Pſal.* 82. 7.] *Render a reward to the proud.* [*viz.* for their pride againſt thee and men: *q. d.* pay them home, and puniſh them, for that they haue proudly ſet themſelues againſt thee and thy people.] *Verſ.* 3. *Lord, how long ſhall the wicked,* [this he ſpeaketh not as though he would preſcribe God a time, but as praying that the rage and power of the wicked might not continue long] *how long ſhall the wicked* [he repeateth the ſame words, not onely to ſet out the great cruelty and pride of the vngodly, but to expreſſe alſo his earneſtneſſe in prayer] *triumph* [*viz.* in their pride and mirth, againſt thee and thy people: and by this manner of ſpeech, he meaneth a certaine kinde of gladneſſe, full of outrage and boaſting, as though all things were lawfull for wicked men to doe.] *Verſ.* 4. *They prate* [*viz.* with an open and full mouth, not being aſhamed of their ſpeeches] *and ſpeake* [*viz.* raſhly, and that without any feare of thy maieſty, or modeſty towards men] *fiercely,* [*i.* not onely rough and hard things, but proudly and preſumptuouſly, ſee 1 *Sam.* 2. 3.] *all the workers of iniquity* [*i.* all they that giue ouer themſelues to commit ſinne with greedineſſe] *vaunt themſelues* [*viz.* in themſelues and their tranſgreſſions, making that a great part as it were of their glory.] *Verſ.* 5. *They ſmite downe* [*viz.* by their force and might, and that vnto the ground; meaning by this ſpeech, all manner of affliction that the wicked lay vpon them] *thy people* [*i.* that people, whom thou haſt choſen for thine owne] *and trouble* [*viz.* very much, with ſundry ſorts of groſſes and afflictions] *thine heritage* [*i.* that people whom thou haſt choſen to be a peculiar inheritance vnto thy ſelfe: ſee *Pſal.* 28. 9.] *Verſ.* 6 *They ſlay* [*viz.* through extortion, rauening and violence] *the widow and the ſtranger,* [*i.* all manner of perſons, that euen in courteſie ſhould be fauoured] *and murther* [*viz.* cruelly, and without any remorſe of conſcience, or tenderneſſe of heart] *the fatherleſſe* [*i.* them that be deſtitute of helpe and comfort: See *Hoſea* 14. 3. *q. d.* they in their cruelty and rage ſpare none.] Senſe. 1 2 3 4 5 6

Verſ.

7 *Verſ.* 7. *Yet* [*q. d.* for all this wickednesse that they commit] *they ſay* [*viz.* not ſo much in their words, as in their perſwaſion and by their facts: See *Pſal.* 14. 1. He meaneth that without any checke or controlement of their owne hearts, or words, they gaue themſelues ouer to commit euill, caſting behinde them the feare of God, and perſwading themſelues that he regarded not things done vpon the earth] *the Lord ſhall not ſee,* [*viz.* the iniquity and ſinne that we commit againſt him: *q. d.* wee haue meanes to bleare his eies, and to ſtop vp his ſight] *neither will the God of Iacob regard it.* [*q. d.* he will make no great account of our tranſgreſſions: ſo the wicked are carried away into ſinne, perſwading themſelues, either that God maketh no account of it, or if hee
8 doe, they are able to ſtop his eies vp, and to ſhut his mouth.] *Verſ.* 8. *Vnderſtand* [*viz.* how far ye goe aſtray, and deceiue your ſelues: *q. d.* now at the length, be of a better minde] *ye vnwiſe* [*i.* ye wicked and vngodly men, as *Pſal.* 92. 6.] *among the people,* [he meaneth by this ſpeech, not only that they committed ſinne in the ſight of the people, but were, as a man would ſay, the ringleaders of the reſt] *and ye fooles* [*i.* O ye wicked people, as generally you ſhall haue that word ſo vſed, thorowout the Prouerbs] *when will ye be wiſe?* [*i.* when will ye returne, and bee of a better minde, for
9 that is true wiſdome indeed.] *Verſ.* 9. *He that planteth the eare* [*viz.* in the head and that place of the head, meaning thereby the creating and making of it] *ſhall hee not heare?* [*q. d.* it cannot bee, but hee muſt needs heare] *or hee that formed the eie* [*i.* hee that not onely gaue ſhape, but ſubſtance alſo and being vnto it] *ſhall hee not ſee?* [*q. d.* it cannot be auoided but he muſt needs ſee, and therefore that is a vaine perſwaſion which you haue, to thinke that hee doth not behold and marke your words and deeds, and this is a reaſon taken from the very order of nature: *q. d.* if God giue men power to heare and ſee, can any thing then be hidden from him,
10 as you ſuppoſe? no indeed. See ſuch alike argument vſed, *Exodus* 4. 11. *Verſ.* 10. *Or hee that chaſtiſeth* [*viz.* with his puniſhments and iudgements] *the nations* [*i.* whole peoples, countries, yea and the whole world, as in the generall floud] *ſhall he not correct?* [*viz.* you, and that with the ſame or like puniſhments: *q. d.* you may aſſure your ſelues, that he will come vpon you, in ſeuere iuſtice and iudgement. And this is an argument taken from the more to the leſſe: *q. d.* if God chaſtiſe and correct all people, without partiality or reſpect of perſons, will he leaue ſome few men vnpuniſhed? no indeed] *he that teacheth man* [*i.* all mankinde, and euery man that hath any thing] *knowledge* [*i.* any knowledge or vnderſtanding that he hath] *ſhall not hee know?* [*viz.* the ſins and iniquities which you commit againſt him, either openly, or ſe-
11 cretly: *q. d.* aſſure your ſelues he knoweth them all.] *Verſ.* 11. *The Lord* [*q. d.* what-ſoeuer you imagine, yet this is certaine that he] *knoweth* [*i.* heareth, ſeeth, correcteth, yea and pronounceth iudgement of] *the thoughts of man,* [*i.* not only the things that man thinketh, but alſo the words hee ſpeaketh, and the workes hee doth, putting *thoughs,* which is the beginning of euery thing, for the purſuit and performance of the things themſelues] *that they are vanity.* [*i.* that they are vaine and ſhall come to no
12 end, as by the iudgement which he will execute vpon them ſhall appeare.] *Verſ.* 12. *Bleſſed is the man* [*i.* certainly he is in good caſe, howſoeuer the world deeme of him. And marke, how after hee had reproued the wicked, hee commeth to comfort the good] *whom thou chaſtiſeſt,* [*viz.* for a ſmall while, and that either by the miniſtery of wicked and vngodly men, as verſ. 5. and 6. of this Pſalme, or elſe by thine owne hand, and croſſes of triall] *and teacheſt him* [*viz.* to walke] *in thy law* [*i.* according to
13 the rules preſcribed in the ſame.] *Verſ.* 13. *That thou maiſt giue him reſt* [*viz.* after ſome ſhort and ſmall affliction, as *Pſal.* 30. 5. vnderſtanding by *reſt,* deliuerance from all dangers and diſtreſſes, and peace after the ſame deliuerance] *from the daies of euill,* [*i.* from the time wherein he was exerciſed with affliction and aduerſity] *while the pit is digged for the wicked* [*i.* not onely while the vngodly is afflicted, as though hee meant that the good being deliuered, the vngodly ſhould bee puniſhed in this life, but alſo, death and deſtruction from the Lord is prepared for them, and commeth vpon them: ſee 2 *Theſſ.* 1. 5, 6, 7. vnderſtanding by *pit,* death and deſtruction, and by *digging,* the preparing and performing thereof.] *Verſ.* 14. *Surely the Lord will not*

faile

faile his people. [*i.* deceiue, or diſappoint them in any thing] *neither will he forſake his inheritance.* [*viz.* vtterly or for euer: he here laboureth to ſtay the faithfull vpon the aſſured loue and truth of the Lord.] *Verſ.* 15. *For iudgement* [*i.* Gods iudgement 15
which in this world, is rather executed vpon the good than vpon the bad] *ſhall returne to iuſtice,* [*i.* ſhall be brought to full and aſſured iuſtice, euery man hauing yeelded to him his right, *viz.* affliction to them that afflict, and to the afflicted Gods Kingdome for which they ſuffer, ſee 2. *Theſſ.* 16. 7, 8. not as though Gods iudgements executed in this life were vniuſt, for he is iuſt in all his workes, and holy in all his waies, but becauſe we haue in this life but the beginning of them, and in the great day the full meaſure of iuſtice ſhall be made manifeſt] *and all the vpright in heart* [*i.* all that are ſoundly and ſincerely, without hypocriſie, giuen to godlineſſe] *ſhall follow after it.* [*viz.* cheerefully, meaning by the word *following*, not only the approuing of it, but alſo a holy deſire to ſee and imbrace the ſame.] *Verſ.* 16. *Who will riſe vp with me* 16
[*i.* for me] *againſt the wicked?* [he meaneth that none would defend him and his cauſe againſt the wicked] *or who will take my part againſt the workers of iniquity? q. d.* none ſaue God onely. By this the Prophet ſheweth in his owne example, that vnleſſe God had holpen him, he had beene vtterly caſt away, ſo much was he deſpiſed of all, and ſo little could, or would any mans helpe preuaile.] *Verſ.* 17. *If the Lord had not holpen me* 17
[*viz.* in the time of my diſtreſſe and feare: by the word *holpen*, hee meaneth plentifull helpe and deliuerance] *my ſoule had almoſt dwelt in ſilence.* [*i.* I ſhould haue beene dead and buried, he putteth the word *ſoule*, for life, as ſundry times before, and *dwelling in ſilence*, for lying in the graue, which is called the place of ſilence, not only becauſe the dead haue no feeling, force, ſpeaking, &c. but alſo becauſe they haue no power as then to praiſe God. See *Pſal.* 6. 5. alſo *Pſal.* 115. 17. and by the word *almoſt*, he meaneth not that he ſhould haue eſcaped death, but that hee ſhould ſhortly haue died.] *Verſ.* 18. *When I ſaid* [*viz.* either in words, or thought in my heart, that 18
which followeth] *my foot ſlideth.* [*i.* I am come now into ſome one danger or other, and I ſeeme thereby to be caſt away, and euen at deaths doore as it were. If any man liſt to take it of ſmall dangers, becauſe ſliding or ſlipping of the foot, is no great matter, I will not gainſay it] *thy mercy, O Lord, ſtaied me.* [*viz.* from falling, either into danger or perill of deſtruction, or into ſome leſſe triall.] *Verſ.* 19. *In the multitude* 19
of my thoughts in my heart [*i.* while I did ſecretly and within my ſelfe thinke vpon many things: he calleth thoſe perillous and doubtfull cares which hee had in him, *thoughts*, which no doubt would haue ouerwhelmed him, if the comforts of God, of which he ſpeaketh afterwards, had not refreſhed him] *thy comforts* [*i.* thoſe comforts that by thy ſpirit I receiue, from thy nature and word] *haue reioyced* [*i.* haue cauſed to reioyce, or haue made glad] *my ſoule* [*i.* my life, and whole man, diſtreſſed with ſundry ſorts of heauineſſes.] *Verſ.* 20. *Hath the throne of iniquity* [*i.* hath vniuſt iudgement and 20
ſentence, he putteth a wicked place, for wicked matter & iudgement pronounced out of that place] *fellowſhip with thee,* [*i.* doeſt thou iudge vniuſtly, as wicked Iudges doe? ſee *Gen.* 18. 25.] *which forgeth wrong for a law?* [*i.* which deuiſeth, frameth, and performeth cruelty, as though it were right, and according to the law and iuſtice; and marke that hee calleth it *the throne of iniquity*, both becauſe vniuſt men ſit there, and vniuſt ſentences are pronounced there: the whole verſe together is, *q. d.* thou in thy dealings, O Lord, haſt nothing common with vniuſt iudgement ſeats, with vniuſt Iudges, or vniuſt ſentences: all which doe nothing elſe, but oppreſſe other men with iniury and wrong, & that many times vnder the pretence of law and right.] *Verſ.* 21. 21
They [*i.* the wicked and vngodly] *gather them together* [*viz.* in troupes, and great companies, and all to take counſell] *againſt the ſoule of the righteous,* [*i.* againſt the life of the good man, how they may take it away from him, and ſpoile him of all that he hath] *and condemne* [*viz.* vniuſtly and without cauſe] *the innocent bloud* [*i.* the man that hath done them no harme, putting *bloud* a part of man, for man himſelfe, and his whole life.] *Verſ.* 22. *But the Lord* [*q. d.* notwithſtanding the miſchieuous ma- 22
lice of the vngodly mentioned verſ. 21. yea the rather for that] *is my refuge* [*i.* a ſure place whereunto I will flie, to be preſerued from mine enemies] *and my God* [*i.* he that

hath alwaies ſhewed himſelfe carefull for me, and gracious to me] *is the rocke of my hope,* [*i.* is the ſure ſtay and foundation of the hope that I haue: *q. d.* I aſſuredly ſtay
23 my ſelfe in none but in him alone.] *Verſ.* 23. *And hee will recompence them their wickednesse,* [*viz.* which they haue committed againſt him and others: meaning by this manner of ſpeech, that he will giue them the wages and hire which is due to ſo great tranſgreſſion] *and deſtroy them* [*i.* vtterly ouerthrow them and bring them to nought] *in their owne malice,* [*i.* in the miſchiefe and euill that they haue deuiſed againſt the good: meaning, that their euill deuices ſhall fall vpon their owne heads, and they ſhall be taken in the miſchiefes wherein they thought to entrap the good] *yea the Lord our God ſhall deſtroy them.* [*q. d.* he will certainly deſtroy them, and that by his great and ſudden iudgements: the repeating of the ſame words, noteth nothing elſe, but the aſſured perſwaſion of the faithfull, and the certaine deſtruction of the wicked.]

Doctrine. Verſ. 1. *Teacheth, that it is comfortable to Gods children, and terrible to the wicked, to know and feele, that God is the auenger of all iniuries and wrongs: for as in his iuſtice he cannot but puniſh the wicked, ſo in his fauour doubtleſſe hee will defend his owne.* Verſ. 2. *Teacheth, that wee may ſafely pray againſt the malicious and inſolent enemies of Gods truth: or elſe why hath Chriſt taught vs to ſay,* Thy Kingdome come? Verſ. 3. *Teacheth vs, not to bee diſmaied, though the wicked preuaile much and long, for their raging and rage is but ſhort indeed; neither to preſcribe God a time of deliuerance, for that were preſumption beyond all right or reaſon; but with patience to beare, and by earneſt prayer to labour the remouing of thoſe croſſes and trialls.* Verſ. 4. *Deſcribeth the proud and cruell both words and geſtures of the vngodly.* Verſ. 5. *Setteth out their cruell and outragious deeds againſt Gods ſeruants: which doth teach vs not to looke for ſo much fauour at their hands, as ſometimes we imagine wee ſhall finde.* Verſ. 6. *Sheweth, that they grow to ſuch a height of hard-heartedneſſe and cruelty, that they pitty not them, whom nature and courteſie would ſhew compaſſion to.* Verſ. 7. *Sheweth, not only that the vngodly flatter themſelues in their ſinnes, but alſo that they imagine, that either God will not behold their iniquity, or if he doe, that he will not greatly regard to puniſh themſelues it.* Verſ. 8. *Teacheth vs, to haue a care to inſtruct euen thoſe that are moſt deſperately wicked: that ſo either we may happily turne them, or elſe make them altogether without excuſe before God and in their owne hearts.* Verſ. 9. *Teacheth vs, that nothing that wee doe or ſpeake, can bee hid from Gods eie or eare: which ſhould teach vs, becauſe hee can abide nothing but that which is good, to ſtriue to goodneſſe.* Verſ. 10. *Teacheth vs, that God is no reſpecter of perſons, and that therefore we ſhould not flatter our ſelues, as though he would forbeare vs.* Verſ. 11. *Teacheth, that man and all his deuices are nothing in reſpect of the Lord: and therefore proud fleſh ſhould learne here eſpecially to abaſe it ſelfe, though it will not ſtoope as in regard of others.* Verſ. 12. *Teacheth, that Gods corrections are to Gods children ſeales of his bleſſing vpon them: Alſo, that this is a ſingular benefit, to haue Gods Will and Word made manifeſt vnto vs.* Verſ. 13. *Sheweth two things: firſt, that God will deliuer his out of all their diſtreſſes; and this ſhould comfort the hearts of the afflicted: Secondly, that the wicked ſhall bee ouertaken in the miſchiefes of their owne hearts; and this ſhould ſerue to humble and beat them downe.* Verſ. 14. *Teacheth, that how ſlippery or inconſtant ſoeuer man bee to man, yet God is alwaies faſt and ſure to thoſe that are his.* Verſ. 15. *Teacheth, that howſoeuer God ſeeme for a time to deferre the execution of full and perfect iudgement, yet he will in the end performe it indeed, and the godly ſhall reioyce therein.* Verſ. 16. *Teacheth, that the number of thoſe which boldly defend Gods ſeruants is very ſmall; and no maruell, becauſe euen the number of Gods ſeruants themſelues is ſmall, and they are contemned and reproached ſtill in the world.* Verſ. 17. *Teacheth, that vnleſſe God keepe vs, euery ſtep that we ſtep is a ſtep vnto death.* Verſ. 18. *Is very comfortable, teaching vs that God is alwaies preſent with his, to preſerue them from all euill.* Verſ. 19. *Teacheth, that nothing can more glad men in this life, in the middeſt of their heauineſſes, than to haue an eie to the comforts which God hath ſet downe in his Word.*

Verſ.

Vers. 20. *Setteth out the vprightnesse of God, and of all his iudgements, so that though men be neuer so corrupt, yea and would not feare to accuse him of iniury and iniustice, yet he is alwaies iust and holy in all his workes.* Vers. 21. *Painteth out the conspiracy and cruelty of the wicked against the godly.* Vers. 22. *That both vs, in the middest of all these mischiefes to hang vpon the Lord only, by an assured and stedfast faith.* Vers. 23. *Setteth out the certainty of that destruction and iudgement of the vngodly, with which they shall be ouertaken from the Lord: so that though they promise peace and great things vnto themselues, yet surely they shall not prosper, but be ouertaken with wrath from God.*

Psalme 95.

THis Psalme may be diuided into three parts. In the first, the Prophet exhorteth the faithfull to praise and serue God, and this is contained in the two first verses, and in the sixt verse. In the second part he sheweth the causes wherefore, viz. for the gouernment of the world, which is generall, and for the chusing of his Church, which is particular, vers. 3, 4, 5, 7. In the third part, the better to bring them vnto the performance of this duty, he setteth before them a fearefull example, and that in their owne fathers, for the neglect of it, from vers. 8. to the end of the Psalme.

Diuision.

Though this Psalme haue no Title, yet it appeareth, *Heb.* 4. 7. that *Dauid* was the composer thereof and did write it.] *Vers.* 1. *Come* [these are the words of the Prophet, exhorting others with him to praise the Lord: see *Isai.* 2. 3.] *let vs reioice* [*viz.* together, and that from the heart singing praises: by which the Prophet sheweth, that the outward seruice of God consisteth not in dead ceremonies, but especially in the sacrifices of praise and thanksgiuing] *vnto the Lord*, [*viz.* our God] *let vs sing aloud* [*i.* with a cleere and high voice, euen as it were with a Trumpet] *vnto the rocke of our saluation*: [*i.* vnto him that is the assured ground-worke and foundation, as it were, of our deliuery: meaning by this speech God, who is vnto his people in stead of a rocke of defence, and deliuery, in which they may be safe from all assaults.] *Vers.* 2. *Let vs come* [*viz.* quickly, and cheerefully] *before his face* [*i.* not only into his presence (for men can be in no place, but they are in his sight) but also to the tabernacle of witnesse, in which place the Lord gaue glorious testimonies of his presence and fauour] *with praise* [*i.* with songs containing his praise for the benefits which we daily receiue of him] *let vs sing loud* [see vers. 1. of this Psalme] *vnto him* [*viz.* alone, and to none other but him] *with Psalmes* [*viz.* containing his praises, and our thanksgiuing, for the blessings which hee continually bestoweth vpon vs.] *Vers.* 3. *For the Lord* [*viz.* which we serue, and who giueth vs these graces] *is a great God*, [*i.* is the God of all power and might, who hath both will and strength to doe whatsoeuer pleaseth him] *and a great King aboue all gods*: [*i.* he is more mighty and excellent than any thing, or all the things that haue the name of God giuen vnto it, whether they be Angels, or Idols, or Magistrates, to all which Gods name is attributed in one respect or other in the Scripture, see *Psal.* 82. 1. *Psal.* 86. 8. *Psal.* 89. 6. *Ioh.* 10. 34, 35. 1 *Cor.* 8. 5.] *Vers.* 4. *In whose hand* [*i.* vnder whose power, prouidence, and gouernmẽt] *are the deepe places of the earth* [by this speech he meaneth the most deepe places of the world, which if he guide & gouerne, then much more doth he gouerne those that are not so deepe, & he setteth *depths* against the height of the mountains, expressed

Sense.

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in the other part of the verse: meaning by both these laid together, that God gouerneth all the whole world, whether it be high or low] *and the heights of the mountaines* [*i.* the most high mountaines] *are his* [*viz.* to guide and gouerne them, as him liketh best: *q. d.* God according to his good pleasure ruleth, both the most secret and the most mighty things, yea all the things of the world.] *Vers.* 5. *To whom the sea belongeth* [*viz.* to bee guided and gouerned according to his will] *for he made it*, [*viz.* by gathering the waters together into one place, see *Gen.* 1. 9, 10.] *and his hands formed* [*i.* his almighty power gaue forme and being to the earth] *the dry land* [*i.* that part of the earth which is dry, and separated from the water: which he calleth *dry* in respect of the other ouercouered with water.] *Vers.* 6. *Come* [*viz.* together with me, see vers. 1. of this Psalme] *let vs worship* [*viz.* by all the meanes we can, this Lord our God] *and fall downe* [the word signifieth to bow the head to the earth, as they were wont to doe which receiued either a blessing, or some good turne from others: *q. d.* let vs by all meanes testifie the humbling of vs before God: which also hee meaneth by the word *kneeling*, afterwards put downe] *before the Lord our maker:* [*i.* hee that hath made vs: this word *maker*, containing a double argument, to moue men to his worship and seruice; the one taken from Gods excellency, who is the Creator: and the other from our baseness, who are his workmanship, made of the dust of the earth, *Genesis* 3. 19.] *Vers.* 7. *For he* [*viz.* alone, and no other but he] *is our God* [*i.* our vpholder, maintainer, and defender, and therefore good cause we haue to serue him] *and we are the people of his pasture* [*i.* such a people as hee with a speciall and fatherly care nourisheth and defendeth, and to whom hee giueth all sorts of blessings. True it is that this word *sheepe*, should agree better to pasture, but yet the holy Ghost hath vsed the word *people*, that he might the better expound the Metaphor] *and the sheepe of his hands.* [*i.* the tender ones (for so are sheepe) which hee guideth and gouerneth by his fatherly prouidence and power: meaning also by that word *his*, that God himselfe taketh care ouer them, and committeth them not to another.] *To day, if ye will heare his voice* [*viz.* speaking vnto you out of his word: *q. d.* If ye minde as yet to yeeld obedience vnto his truth, *then harden not your hearts*, as followeth in the next verse, for so must these two verses bee ioyned together.] *Vers.* 8. *Harden not your hearts* [*i.* bee not obstinate and setled in your sinne: by this word, he generally meaneth all contempt offered to Gods Word] *as* [*viz.* your fathers, and ancestors did many times striuing against God and namely] *in Meribah*, [this history is largely handled, *Numbers* 14.] *and as in the day of Massah* [this history is put downe, *Exodus* 17. See also *Numbers* 20. and conferre all these three Chapters together, for though it should seeme out of *Exodus* 17. vers. 7. that *Massah* and *Meribah* were all one place, yet by comparison of the Chapters, and the matters together, wee shall finde, that they tempted the Lord more than once, and more than in one place] *in the wildernesse*, [the holy Ghost obserueth these circumstances of place, time, persons, manner of doing, &c. for the certainty of the history.] *Vers.* 9. *Where* [*i.* not only in the wildernesse, though that were a principall place, but in the other places also] *your fathers* [*i.* your ancestors and progenitors, of whose stocke you come, see *Psal.* 78. 3.] *tempted me* [*i.* would haue more experience and triall of my power, than I thought meet and good for them] *and proued me*, [*viz.* what I could doe, through my power and might] *though they had seene my worke.* [*viz.* which I did before them, and in their sight: vnderstanding by the word *worke*, in the singular number, manifold workes: *q. d.* although they had had sufficient testimonies of my power and might, and knew well enough what I was able to doe, yet they would not leaue off, but still proue my power.] *Vers.* 10. *Forty yeeres* [*viz.* long and together] *haue I contended* [*viz.* striuen by diuers punishments, yea death it selfe, as appeareth, *Numbers* 14. 33. and yet haue nothing profited or preuailed] *with this generation.* [I would rather reade, *that*, noting the rebellious people, which perished in the wildernesse] *and* [*viz.* I haue] *said* [*viz.* by reason of their continuall wickednesse] *they are a people* [*i.* such a people] *that erre in heart*, [*i.* not onely without iudgement and reason, but also outragiously following sinne

and

and vngodlineſſe] *for they haue not knowne* [*i.* neither allowed, loued, nor walked in] *my waies* [*i.* either my doctrine and law, or the knowne miracles which I haue done for their ſakes.] *Verſ.* 11. *Wherefore* [*viz.* by this their continuall rebellion being moued] *I ſware* [*viz.* vnto them: *q. d.* I tied my ſelfe by the vertue of an oath] *in my wrath*, [*viz.* againſt them: he meaneth by this ſpeech, being angry with them] *ſaying*, [*viz.* in ſuch ſort, that they might both heare it and know it] *ſurely they* [*i.* this wicked and rebellious people] *ſhall not enter* [*viz.* at all] *into my reſt*. [*i.* into the land of *Canaan*, where they ſhould reſt after their long trauels: and he calleth it Gods reſt, both becauſe God promiſed it, and alſo after forty yeeres, by the miniſtery of *Iehoſhua* performed it: vnder which *Dauid* meant that there was another reſt ſignified and prepared for Gods people: ſee *Heb.* 4. 8, 9.] 11

Verſ. 1. *Teacheth vs, not onely to praiſe God our ſelues, but alſo to prouoke others thereto. Our care for Gods glory calleth for this duty, and our loue towards the godly ſhould moue vs thereto.* Verſ. 2. *Teacheth vs to yeeld praiſe vnto him, publikely, becauſe his graces are knowne and common: cheerefully, becauſe hee delighteth in duties done after that manner, and with an vnfained heart, euen for the auoiding of hypocriſie.* Verſ. 3. *Teacheth, that none in heauen or earth, no not all of them together, are in any reſpect to be compared with the God whom the faithfull ſerue.* Verſ. 4, 5. *Teach, that Gods power and prouidence gouerne all things whatſoeuer, in heauen, earth, the water, &c. and that therefore we ſhould relie vpon him only.* Verſ. 6. *Teacheth vs, with all outward reuerence, to humble our ſelues in prayers and thankſgiuing vnto the Lord.* Verſ. 7. *Teacheth vs two things: firſt, that in reſpect of God, and of our ſelues, we ought to yeeld him ſeruice and obedience: for therefore hath he made vs, and by his law requireth it at our hands: Secondly, that when he ſpeaketh vnto vs out of his word, we ought with reuerence to hearken vnto the ſame.* Verſ. 8. *Teacheth vs, to caſt away and to purge from vs all hard-heartedneſſe and obſtinacy, when God ſpeaketh vnto vs: it teacheth alſo to ſet before vs the example of other mens wickednеſſe, and Gods iuſtice vpon them for the ſame, that we may learne in the ſight of them to auoid them.* Verſ. 9. *Teacheth, that it is not alwaies ſafe and good to follow the ſteps of our forefathers: and therefore Papiſts erre much that make this a principall prop and battreſſe to their rotten religion. Alſo that the more workes God ſheweth of his power & prouidence, the more we ſhould haue our faith ſtrengthned in the truth of his promiſes, not demanding euery day new miracles for the ſtrengthning of our faith.* Verſ. 10. *Teacheth vs, that God beareth long with a people before he puniſheth them. Alſo, that he vſeth many meanes to bring men to amendment, if it would be: which when it will not ſerue for their bettering, iuſt and good cauſe hath God to ſtrike them with confuſion.* Verſ. 11. *Teacheth vs, that ſin and rebellion againſt God, ſhutteth vs vtterly out of the heauenly Kingdome: and that therefore as we ſhould bee glad to be ſaued, ſo we ſhould learne to take heed of iniquity and tranſgreſſion.* Doctrine.

Psalme 96.

Diuiſion. TRue it is that this Pſalme doth chiefly containe an exhortation directed to the people, to ſtirre them vp to praiſe God for his goodneſſe: yet notwithſtanding I ſuppoſe it may be diuided into foure parts. In the firſt, the Prophet exhorteth men to praiſe the Lord, verſ. 1, 2, 3. In the ſecond, he ſheweth cauſes wherefore they ſhould doe it, verſ. 4, 5, 6. In the third, he doth againe (becauſe men are dull) prouoke them to that dutie of praiſing God, verſ. 7, 8, 9, 10 In the fourth he deſireth, or rather indeed propheſieth of the good things and bleſſings that the godly ſhall haue, from verſ. 11. to the end of the Pſalme.

Senſe. This Pſalme ſeemeth to bee a part of that Pſalme which the Iſraelites ſung at the bringing of the Arke into Ieruſalem, differing little or nothing, ſauing in the changing of certaine words, from that which we may reade 1. *Chron.* 16. from verſ. 23. to the end of the 33. verſe. 1 *Verſ.* 1. *Sing* [*viz.* with heart and voice] *vnto the Lord* [*viz.* our good and gracious God] *a new ſong* [*i.* not only new in reſpect of making, but an exquiſite one, and more than a common ſong, by reaſon not onely of a new grace ſhewed vs from God, but one that is more than accuſtomed, yea extraordinary: ſee *Pſal.* 33. 3.] *ſing vnto the Lord* [vnderſtand it as before, in the beginning of this verſe] *all the earth* [*i.* all the people inhabiting the earth: meaning ſpecially the people of the Iewes, vnderſtanding alſo by *earth*, the land wherein the Iewes dwelt.] 2 *Verſ.* 2. *Sing vnto the Lord* [expound this as it was expounded before verſ. 1. of this Pſalme] *and praiſe his name*, [*i.* ſet forth his maieſty, power, &c. as *Pſal.* 20. 1. with ſongs of praiſe and thankſgiuing] *declare* [*viz.* in your ſongs, and with your words] *his ſaluation* [*i.* the gracious deliuerance which he performeth for his people] *from day to day* [*i.* continually, and without ceaſing, as the day neuer ceaſeth. True it is that God neuer ceaſeth to powre vpon vs new and continuall benefits, but yet the meaning of the Prophet is not in this place to ſet forth that, but to ſhew rather the faithfull, what their duty is in publiſhing theſe graces.] 3 *Verſ.* 3. *Declare* [*viz.* by your words and deeds] *his glory* [*i.* the things which he hath done for you, getting thereby glory vnto himſelfe] *among all nations*, [*viz.* of the earth, meaning that the people of the Iewes ſhould trauell what in them lay to make knowne his workes euen to the Gentiles] *and his wonders* [*viz.* which he hath done for you, and on your behalfe] *among all people*. [*viz.* of the whole world: *q. d.* ſound and ſend them abroad, that other may heare the ſame and feare.] 4 *Verſ.* 4. *For the Lord is great* [*viz.* in ſtrength, might and power] *and much to be praiſed*, [*viz.* of all men, but ſpecially of his owne children and ſeruants, for the graces he beſtoweth vpon them] *hee is to bee feared* [*viz.* with a reuerent and holy feare] *aboue all Gods.* [*i.* more than all the idols of the Gentiles, for of them he ſpeaketh in this place, as may appeare by that which followeth in the next verſe.] 5 *Verſ.* 5. *For all the Gods of the people* [*i.* all thoſe things which the people eſteeme as Gods, but yet are not ſo indeed, as appeareth, 1. *Cor.* 8. 5. and *Pſal.* 115. 4. 5. &c.] *are Idols*, [*i.* vanities and matters of nothing, as appeareth, 1 *Cor.* 8. 4. whereof alſo in this place, and *Leuit.* 19. 4. they haue their names, as the etymologie of the Hebrew word very well declareth] *but the Lord* [*viz.* our God, which we ſerue] *made* [*viz.* in the beginning, and that of nothing] *the heauens* [*i.* all things whatſoeuer, heauen, earth, &c. putting one part of the creation for the whole.]

Verſ.

Verſ. 6. Strength [*viz.* to ſtrike his enemies, and to defend owne his people] *and glory* [*viz.* for thoſe whom he loueth and liketh] *are before him:* [*i.* are continually in his ſight, and in a readineſſe at his commandement, as it were, to go whitherſoeuer it pleaſeth him] *power and beauty* [*viz.* moſt excellent and glorious] *are in his Sanctuarie* [*i.* in the place of his abode and worſhip: the Prophet meaneth, as I take it, that though the Lord manifeſt his great power and glory in many places, yet ſpecially doe they appeare in his Sanctuary or Tabernacle.] *Verſ. 7. Giue vnto the Lord* [*viz.* only, and to none other but him] *ye families of the people,* [*viz.* of God: the Prophet ſpeaking this according to the cuſtome of the Iewes, who were diuided firſt into Tribes, and then into families, *Ioſh.* 7. 17, 18. 1 *Sam.* 9. 21. which maketh me alſo to diſſent from a very learned man, who referreth it generally to all people of the earth: which alſo is confuted by that which followeth in this Pſalme, verſe 10. where they are commanded to ſpeake to the Gentiles] *giue vnto the Lord* [*viz.* only, as before] *glory and power:* [*i.* all glory and power, for vnto him only it is due, ſee *Pſalme* 115. 1.] *Verſ. 8. Giue vnto the Lord the glory of his Name,* [*i.* that glory and honour which is due and meet for his Name: *q. d.* Striue to glorifie God, as much as in you lieth, euen according to his excellency] *bring an offering* [*viz.* vnto him, in token that you doe vnfainedly worſhip and ſerue him: this and that which followeth, he ſpeaketh according vnto the Law, by which the people were appointed to performe theſe things] *and enter into his Courts* [*viz.* to praiſe, ſerue, and worſhip him. For this word *Courts*, ſee *Pſalme* 84. 2, 10.] *Verſ. 9. Worſhip* [*viz.* according to the rule of his word] *the Lord* [*viz.* onely, as many times before] *in the glorious Sanctuary,* [*i.* in the Tabernacle of witneſſe, where his glory appeareth moſt liuely] *tremble before him,* [*viz.* in token of a louing and reuerent feare] *all the earth.* [ſee verſe 1. of this Pſalme.] *Verſ. 10. Say* [*i.* ſpeake aloud, declare and publiſh that which followeth] *among the nations,* [*i.* the other people of the world, meaning thereby the Gentiles] *The Lord reigneth.* [ſee *Pſalme* 93. 1.] *ſurely the world ſhall be ſtable* [*i.* the whole earth and the people therein ſhall continue in good order and peace, though the wicked labour to diſturbe the ſame. He noteth this as an excellent fruit of Gods gouernment] *and not moue.* [*viz.* for all that the wicked can imagine or doe: and note, that this amplifying by the contrary, as that on the one ſide it ſhall be ſtable, and on the other ſide it ſhall not moue, ſerueth for the greater certainty and aſſurance thereof: as *Ioh.* 1. 10. *Rom.* 9. 1. 1 *Tim.* 2. 7.] *and he ſhall iudge the people* [*i.* gouerne and guide them, putting one part of gouernment for the whole] *in righteouſneſſe.* [*i.* vprightly, and iuſtly, without any partialitie, or reſpect of perſons, or without feare, fauour, or flattery.] *Verſ. 11. Let the heauens reioyce,* [ſome reade it, *the heauens ſhall reioyce*, and ſo they doe reade all theſe verſes vnto the end of the Pſalme, as foretelling of the great ioy and gladneſſe that ſhall bee among Gods people, for that hee exerciſeth a gouernment ouer them. They that reade it, as the Geneua Text doth, make it an exhortation, that the Prophet ſhould vſe, the more to ſet out Gods grace and goodneſſe, euen for this, that he gathereth men vnder his authority and gouernment: *q. d.* This grace of God is ſo great, that euen the dumbe creatures haue thereby an occaſion offered them, as it were, to reioice and be glad: take whether of theſe ſenſes you ſhall thinke good; yet for mine owne part I allow rather the latter, becauſe of that which followeth, *Pſal.* 98. 7, 8. Which alſo a very learned man turneth, as exhorting the creatures to reioyce in it, though he doe not ſo in this place] *let the heauens reioyce* [*viz.* for this great goodneſſe of God ruling and gouerning] *and let the earth be glad:* [*viz.* for the ſame occaſion] *let the ſea roare* [*viz.* in token and teſtimony of reioycing] *and all that therein is.* [*i.* euery thing that liueth and moueth in the ſame.] *Verſ. 12. Let the field* [*i.* the fields, putting one for many, as *Pſalme* 95. 9. *worke* is put for works] *be ioyfull.* [*viz.* for the cauſes before alleaged] *and all that is in it:* [*i.* whatſoeuer groweth and flouriſheth in the ſame fields] *let all the trees of the Wood* [*i.* all trees of what kinde ſoeuer that grow in the Woods] *then reioyce* [*viz.* when the Lord ſhall begin this gouernment: here for the better vnderſtanding of theſe two verſes,

6 7 8 9 10 11 12

we are ſpecially to marke theſe two things: firſt, that the Prophet laieth not this duty vpon the inſenſible creatures, otherwiſe than they in their kinde are able to performe it; and to no other end but that thereby he may prouoke men, who haue the vſe of reaſon, and the light of the word, to doe the ſame. Secondly, that he laieth it not only vpon them whom he here nameth, but that by theſe which hee putteth downe, he
13 vnderſtanderh all the reſt of the creatures whatſoeuer.] *Verſ.* 13. *Before the Lord*; [*i.* in his preſence and openly: for this, as plainly appeareth, muſt be ioyned to the end of the other verſe] *for he commeth, for he commeth* [*i.* hee will certainly come, the certainty is noted not onely in the doubling of the word, but alſo in that he ſaith, *he commeth*, as though he were already preſent, putting the preſent tenſe for the future] *to iudge* [*i.* to rule and gouerne, as before verſe 10. of this Pſalme] *the earth*, [*i.* the people inhabiting the earth] *he will iudge* [*q. d.* howſoeuer others rule, yet he will gouerne] *the world* [*i.* the people of the world, both great and ſmall] *with righteouſneſſe*, [*i.* vprightly and iuſtly, as verſe 10. of this Pſalme] *and the people in his truth* [*i.* in exactneſſe and perfection of truth and vprightneſſe, for that word, *his*, hath a force in this place, as diſcerning betweene men and him, how truly and vprightly ſoeuer they deale.]

Doctrine. Verſ. 1. *Teacheth vs, to ſtrine what in vs lieth, to make our praiſes anſwerable to Gods graces, though indeed we cannot performe the ſame.* Verſ. 2. *Teacheth vs, that our praiſes and ſpeakings of his glory ought to be continuall: becauſe the courſe of his fauours are continuall vpon vs.* Verſ. 3 *Teacheth vs, that we ſhould publiſh it before all men and in all places, caſting away from vs that feare and that ſhame that hindereth vs as from many a worthy worke, ſo from this good duty.* Verſ. 4. *Setteth out the excellent power, glory, and maieſty of the Lord our God.* Verſ. 5. *Painteth out the vanity and vnprofitableneſſe of all counterfeit gods and Idols, that ſo in the feeling of the former, we might haue our hearts affected with the loue of his Maieſty, and in beholding the latter, we might loath and deteſt them.* Verſ. 6. *Teacheth, that all honour, glory, ſtrength, &c. are due only to the Lord.* Verſ. 7. *Teatheth the faithfull to aſcribe alſo and yeeld vnto him the ſame, ſeeing they belong to him, and to none other but to him.* Verſ. 8. *Teacheth Gods people, carefully to exerciſe themſelues in the ſeruice and worſhip of him that is ſo gracious a God to them.* Verſ. 9. *Teacheth vs, not onely to frequent the places of publike exerciſes, but alſo there and euery where to ſhew forth aſſured teſtimonies of a reuerent feare that we carry to his Maieſty.* Verſ. 10. *Teacheth vs to haue a care to publiſh Gods gouernment amongſt others, that they alſo may be ſubiected to the ſame. It teacheth vs further that the vngodly cannot, vnleſſe the Lord ſo appoint it, make any hurliburlies or ſtirs in the world.* Verſ. 11, 12. *Teach vs in the example of inſenſible creatures to ſhew our ſelues thankefull to God for all his graces, and namely for his excellent gouernment and prouidence: for if they in their kinde ſhould doe it, how much more are wee bound thereto?* Verſ. 13. *Teacheth, that howſoeuer men bee corrupted in their iudgements and gouernment, yet God is not: ſee* Pſalme 94. *verſe* 20. *which ſhould teach vs the more patiently to beare corrupt ſentences, becauſe the time will come wherein the Lord by equity will right all things.*

PSALME

PSALME 97.



His Pſalme may bee diuided into two parts. In the firſt is deſcribed the greatneſſe and excellency of Almighty God and his power, from verſe 1. to the end of the ſixt. In the ſecond is declared that this power of his is terrible to the wicked, and comfortable to the godly, whom the Prophet therefore exhorteth to yeeld obedience and thankfulneſſe to the Lord, from verſe 7. to the end of the Pſalme. Diuiſion.

This Pſalme hath no Title (as ſundry both before it and after it haue not likewiſe) and therefore we cannot determine, either who was the writer of it, or when it was penned. Certaine it is, that the holy Ghoſt therein purpoſeth to exhort the faithfull to ſhew themſelues ioyfull, for the Lords fauour, loue, and power towards them: *Verſ.* 1. *The Lord reigneth* [ſee *Pſalme* 93. 1.] *let the earth reioyce,* [*i.* people inhabiting the earth, as *Pſalme* 96. 1. *q. d.* Let the people be exceedingly glad, euen in that reſpect, that the Lords power beareth a ſway] *let the multitude of the Iles* [*i.* the multitude of people inhabiting the Ilands] *be glad.* [*viz.* for the ſame cauſe and occaſion.] *Verſ.* 2. *Clouds and darkneſſe* [*i.* moſt fearefull and terrible maieſty and power, ſee *Pſalme* 18. 11. And he doth thus deſcribe God, that he might more liuely touch mens hearts to yeeld him reuerence and honour] *are round about him,* [*i.* compaſſe him in on euery ſide: meaning that he hath both plenty of them and in a readineſſe alſo to performe whatſoeuer pleaſeth him] *righteouſneſſe* [*i.* all vprightneſſe and equity] *and iudgement* [*i.* true and right iudgement, and this the holy Ghoſt addeth as it were to preuent that which the wicked might obiect, as though Gods power and maieſty were full of iniuſtice] *are the foundation of his Throne.* [*i.* are ſo tied to his kingdome, that they can no more be ſeparated from his kingdome, than the foundation from the building: vnderſtanding by *throne* (the ſigne of a kingdome) the kingdome it ſelfe: & by *foundation* the ſtraight and narrow coniunction of iuſtice and ſound iudgement to it.] *Verſ.* 3. *There ſhall goe a fire before him,* [he vnderſtandeth by the word *fire*, the wrath and vengeance of God] *and burne vp his enemies round about.* [*i.* it ſhall vtterly conſume thoſe that ſet themſelues againſt him, and that on euery ſide, before him and behinde him, on the left hand, and on the right hand, ſo that none ſhall eſcape.] *Verſ.* 4. *His lightnings* [*i.* the lightnings that come from him, and are ſent by his appointment] *gaue light vnto the world,* [*i.* were ſo great that all the world might ſee them] *the earth* [*i.* the people dwelling on the earth] *ſaw* [*viz.* with their bodily eies and ſenſibly] *it,* [*i.* thoſe lightnings, one number put for another] *and was afraid.* [*viz.* of his great power and maieſty which appeared therein. By this and the third verſe before going, and the next verſe following it, the holy Ghoſt mindeth nothing but to ſhew the greatneſſe of Almightie Gods power, in ſo much that nothing, though it be neuer ſo ſtout and ſteady, is able to ſtand before it.] *Verſ.* 5. *The mountaines* [*viz.* though they were neuer ſo great, ſtrong and mighty] *melted like wax* [*viz.* held againſt the fire, or the heat of the Sunne: he meaneth by this Metaphor, that they quickly conſumed] *at the preſence of the Lord,* [*i.* ſo ſoone as the Lord gaue ſome ſhew of his preſence or maieſty] *at the preſence of the Lord of the whole earth.* [*i.* of him that ruleth the earth and all things therein contained.] *Verſ.* 6. *The heauens declare his righteouſneſſe,* [*i.* euen thoſe things

Senſe.

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things which are done in the Firmament, as fire, haile, thunder, lightning, the Lord thereby plaguing the wicked, doe sufficiently declare him to be vpright and iust in all his wayes] *and all the people* [*viz.* of the earth] *see* [*i.* plainly and sensibly perceiue, by the things done there] *his glory.* [*i.* his great power and might. In this verse the Prophet mindeth to declare that God is most glorious, manifest tokens of whose glory and iustice appeare in the very heauens, and are set out before mens eies to make
7 them without excuse, see *Psalme* 19. 1. *Rom.* 1. 20.] *Vers.* 7. *Confounded* [*viz.* through the mighty power and iudgement of Almighty God] *bee all they* [*viz.* of what state or condition soeuer they be: *q. d.* let them bee confounded and ouerthrowne] *that serue* [*viz.* any manner of way, or with any sort of worship] *grauen Images,* [*i.* Images or pictures made, framed, and grauen, by the hand, art, and cunning of man] *and that glory* [*i.* either boast of, or speake of them, as to allow them any manner of way] *in Idols.* [see before, *Psal.* 96. 5. *Leuit.* 19. 4.] *Worship* [*viz.* according to the prescript rule of his word] *him* [*viz.* onely] *all yee gods* [*i.* not onely mighty men and Magistrates of the world, but all things that in the world is esteemed as God. The Prophet meaning that either they should doe it willingly, and of a good minde, or else by constraint and enforcement, because they
8 could not resist his power.] *Vers.* 8. *Sion* [*i.* the Church, as *Psalme* 48. 11, 12.] *heard* [*viz.* by thy works and by thy word] *of it,* [*viz.* that goeth before, *i.* the confusion and ouerthrow of the Idolaters] *and was glad:* [*viz.* for the iust execution of thy iudgements vpon them] *and the daughters of Iudah* [*i.* not onely the Cities and Townes of that Land, in which sense, you shall sundry times haue the word *daughters* taken, but the people inhabiting the same places, meaning notwithstanding the particular members of the Church] *reioyced* [*i.* were exceedingly glad] *because of thy iudgements, O Lord.* [*viz.* executed vpon the wicked and vngodly,
9 by which also it hath pleased thee to prouide for their deliuerance and safety.] *Vers.* 9. *For thou Lord* [*viz.* alone] *art most high aboue all the earth,* [*i.* art greater in power and might than all things in the earth, because that they, whatsoeuer they be, are subiect to thy authority and power] *thou art mvch exalted* [*viz.* in thy iustice and
10 iudgements] *aboue all gods.* [see *Psalme* 95. 3.] *Vers.* 10. *Yee that loue the Lord* [*viz.* indeed, vnfainedly, and with a good heart] *hate* [*i.* detest and abhorre from the bottome of your hearts: See *Rom.* 12. 9.] *euill,* [*i.* whatsoeuer is sinne and transgression before him, or inclining that way: see 1 *Thess.* 5. 22.] *hee preserueth* [*i.* God maintaineth, defendeth and keepeth] *the soules,* [*i.* the life and whole person] *of his Saints,* [*i.* of those whom he hath framed to holinesse and inflamed with the loue thereof] *he will deliuer them* [*i.* set them safe and sound] *from the hand* [*i.* from the cruell power and outrage] *of the wicked.* [*viz.* that seeke to destroy
11 them.] *Vers.* 11. *Light* [*i.* ioy, prosperity, and eternall blessednesse: see *Hest.* 8. 16. as by the contrary, *viz.* darknesse, is signified misery] *is sowne* [*i.* is prepared and laid vp, and yet lieth hid as it were seed committed to the earth, which shall in good time come forth: see *Coloss.* 3. 3, 4. 1 *Cor.* 13. 12. 1 *Iohn* 3. 2. The Metaphor that he vseth in this place is excellent: *q. d.* Euen as wheat or other seed cast into the earth, dieth and lieth hid for a certaine while, before it wax greene and bring forth fruit; so the iust suffer many things before they feele ioy, but their ioy shall in good time be made manifest, and they shall haue great increase and store thereof, as of one graine cast into the ground, commeth plenty and abundance of corne] *for the righteous* [*i.* for them whom God frameth to righteousnesse of life and holy conuersation] *and ioy* [this sheweth plainly what he meant by *light, viz.* ioy both in this life, and in the life to come] *for the vpright in heart.* [*i.* for them that are void of hypocrisie and dis-
12 simulation: See *Psal.* 33. 1.] *Vers.* 12. *Reioyce ye righteous in the Lord,* [*q. d.* Let him be the matter of your ioy, that doth such great things for you] *and giue thanks* [*viz.* vnto him onely] *for his holy remembrance.* [these words may haue a double sense: either thus, *for his holy remembrance, i.* for that it pleaseth him that is holy to thinke vpon and to remember you; or else thus, *for his holy remembrance, i.* for that you haue good and often occasion giuen you, by his continuall graces

bestowed

bestowed vpon you to remember and thinke vpon him that is holy and iust: and this latter I take to be the more simple.]

Doctrine.

Vers. 1. *Teacheth vs, that it is a matter of great iey, to know that the Lord ruleth and gouerneth all things; because if that were not so, the whole world would quickly be couered euerwith all confusion.* Vers. 2. *Teacheth vs, what great power and iustice is in the Lord, both for the repressing of the euill, and for the defence of the good.* Vers. 3. *Teacheth vs, that the wicked and vngodly shall not escape vnpunished, whatsoeuer idle imaginations they carry in their hearts and heads concerning the same.* Vers. 4. *Teacheth vs, that the least of Gods creatures, when God is pleased to make it breake forth in the brightnesse of his power, is able to terrifie all the world.* Vers. 5. *Sheweth, that nothing is able to withstand the Lord in his purposes, and that the strongest and greatest things are as nothing before him.* Vers. 6. *Teacheth vs, that Gods goodnesse and vprightnesse are so cleare euen in his creatures, as none can pretend ignorance.* Vers. 7. *Teacheth two things: first, that we may pray against Idols and Idolaters, because they doe not only obscure, but as much as in them lieth, deface the glory of God: Secondly, it sheweth what great iudgements shall ouertake them; and good reason, because they haue committed a high transgression, euen robbed God of his glory, and turned the maiesty of the incorruptible God into the similitude of a corruptible man, and of birds, and of foure footed beasts, and of creeping things, &c.* Vers. 8. *Teacheth the godly to reioyce, euen in Gods iudgements executed vpon the wicked.* Vers. 9. *Setteth out the excellency, maiesty, and almighty power of God.* Vers. 10. *Teacheth, first that our hatred and loathing of euill must bee a seale of the loue of God in our hearts, whose Image is so farre renewed in vs, that we loath that which he hateth, & loue him in our measure, and good things for his sake. Secondly, that God hath more than a fatherly care ouer the liues of those that be his: and thirdly, the wicked for all their power cannot doe what they would against Gods children: both which last points should so incourage our hearts, that though we should walke in the valley of the shadow of death, yet we will feare no euill.* Vers. 11. *Teacheth, that howsoeuer the good be afflicted for a time, yet is abundance of iey laid vp for them; and that should cause them the more comfortably to endure, knowing that all the afflictions of this life are not worthy of the glory that shall be reuealed.* Vers. 12. *Teacheth the faithfull to shew themselues alwayes thankefull to God.*

Psalme 98.

Diuision.

THis Psalme containeth three *speciall parts. In the first hee exhorteth the faithfull to praise the Lord, shewing some causes that should leade them so to doe, verse 1, 2, 3. In the second he sheweth how this thanksgiuing and praise should bee yeelded to the Lord, and that is partly with the voyce and songs, and partly with musicall instruments, verse 4, 5, 6. In the third part, by exhorting dumbe creatures to yeeld thanks vnto the Lord, he prouoketh men to the performance of that excellent and holy dutie, verse 7, 8, 9.*

Sense. 1

The Title, *A Psalme* [this hath beene expounded before, and namely *Psal.* 3. and *Psal.* 4. in the Title.] *Vers.* 1. *Sing vnto the Lord a new song,* [see for this, *Psal.* 96. 1.] *for he* [*viz.* alone] *hath done* [*viz.* by his power and might] *marueilous things* [*i.* matters to bee wondred at, and farre passing the reach of man] *his*

his right hand, [*viz.* alone: meaning by *right hand,* his almighty ſtrength and power] *and his holy arme* [*i.* the arme of him that is holy, yea holineſſe it ſelfe: vnderſtanding by *arme,* the ſame thing he did by *hand, viz.* might and ſtrength] *hath gotten him* [*i.* him, himſelfe, and in him his Church] *the victory.* [*viz.* againſt all his and their enemies. The Prophet meaneth, that God deliuered his Church from the enemies thereof, not by the meanes of man, or any accuſtomed order, but by his owne power and ſtrength: ſee *Pſalme* 44. 2, 3. alſo *Iſaiah* 59. 16. and againe *Iſaiah* 63. 5.] 2 *Verſ.* 2. *The Lord declared* [*viz.* by the maruellous and great works which he hath done] *his ſaluation,* [*i.* his gracious deliuerance of his Church out of all dangers and diſtreſſes: and this is called *his ſaluation,* becauſe he is the onely worker of it, and doth freely beſtow the ſame vpon his people] *and his righteouſneſſe* [*i.* his faithfull and vpright executing of iuſtice and iudgement] *hath hee reuealed* [*viz.* in his mighty and marhellous works] *in the ſight of the Nations,* [*i.* openly, not onely before the Iewes, but before all other Nations of the world.] 3 *Verſ.* 3. *He hath remembred* [*i.* he hath not onely thought vpon, but in his remembrance performed] *his mercy and his truth* [*i.* his gracious goodneſſe and his faithfull promiſes made] *towards the houſe of Iſrael,* [*i.* to the people of the Iewes, whom he calleth *the houſe of Iſrael,* becauſe they proceeded from *Iaakob,* who was alſo called *Iſrael,* and came from him as from one ſtocke or Fountaine] *all the ends of the earth* [*i.* all the parts and quarters of the world, and ſome people inhabiting the ſame] *haue ſeene* [*viz.* plainly and ſenſibly: meaning by this ſpeech that they haue beene made partakers of] *the ſaluations* [*viz.* mercifully promiſed, and graciouſly to bee performed in Chriſt] *of our God.* [*i.* of that true and euerliuing God whom wee ſerue. He ſpeaketh here no doubt of the calling of the Gentiles, and of thoſe gracious promiſes expreſſed, *Geneſis* 12. 3. *Geneſis* 22. 18.] 4 *Verſ.* 4. *All the earth* [*i.* all people inhabiting the earth: *q. d.* Conſider this great benefit euery one of you, and cheerefully praiſe the Lord for it] *ſing yee loud* [*i.* praiſe him willingly and openly] *vnto the Lord,* [*viz.* who hath beſtowed theſe great graces vpon you] *cry out* [*q.d.* inforce your ſelues to praiſe him] *and reioyce* [*viz.* for the mercies which you haue receiued] *and ſing praiſes.* [*viz.* continually, and that to the Lord, who hath dealt ſo fauourably with you, as to make you of no people, a people vnto himſelfe. The Prophet repeateth one and the ſelfe ſame thing vnder diuers termes, not onely to expreſſe his owne earneſtneſſe, but alſo to declare mens dulneſſe in the performance thereof: and withall to expreſſe that the things themſelues giuen from God, and receiued of vs, are ſo excellent, that we can neuer be ſufficiently thankfull for the ſame.] 5 *Verſ.* 5. *Sing praiſe* [*viz.* for the graces and bleſſings receiued] *to the Lord* [*viz.* who hath freely giuen the ſame.] *vpon the Harpe,* [*i.* vpon muſicall inſtruments: vnderſtanding by one, many, or all. This the Prophet ſpeaketh according to the law then in force, ſee *Pſalme* 33. 2. and not to tie vs to the vſe of the ſame] *euen vpon the Harpe* [he repeateth the ſame thing againe: *q.d.* vſe all the meanes you may, the better to prouoke you to performe that duty] *with a ſinging voyce* [*q.d.* ioyne to your muſicall inſtruments, ſongs expreſſed and vttered with your owne voyces, becauſe that without them the ſound of the Harpe, or any other muſicall inſtrument is to little or no purpoſe.] 6 *Verſ.* 6. *With Shalmet and ſound of Trumpets* [hee addeth other inſtruments, vnderſtanding, as was before noted, the vſe of all muſicall inſtruments allowed by the Lord to his people] *ſing loud* [*i.* blow them vp cheerfully and couragiouſly, and make them to giue a loud noiſe or ſound, for I rather referre this to the muſicall inſtruments, than to mans voices] *before the Lord the King.* [*i.* before the Lord whom we ſerue, who is King and Ruler ouer all the world.] 7 *Verſ.* 7. *Let the Sea roare* [*viz.* in token of ioy and thankfulneſſe] *and all that therein is,* [ſee *Pſalme* 96. verſe 11.] *the world* [*q. d.* Let the world, *i.* the frame of the world, as the heauens, earth, &c.] *reioyce and bee glad* [alſo] *and they* [*i.* all creatures whatſoeuer] *that dwell therein* [*i.* haue their liuing, being, and continuance or abode in the ſame.] *Verſ.* 8. *Let the flouds* [*viz.* of the earth, hee meaneth by this word either the ſtanding water,

water, or the running riuers which are different from the ſea] *clap their hands,* [*viz.* for ioy and gladneſſe, meaning by the ſigne of gladneſſe the thing it ſelfe, and not that flouds haue hands] *and let the mountaines* [*i.* the great and huge hils] *reioyce together.* [*i.* teſtifie alſo their ioyfulneſſe and gladneſſe, with the reſt of the creatures. In that hee aſcribeth this reioycing to dumbe and inſenſible creatures, it is *q. d.* Let euery one inforce himſelfe, as much as he can or will, and yet hee ſhall neuer yeeld praiſes ſufficiently anſwering the greatneſſe of Gods grace.] *Verſ.* 9. *Before the Lord.* [for the ſenſe of this whole verſe, ſee before, *Pſalme* 96. 13. where you ſhall finde it almoſt word for word.] 9

Verſ. 1. *Teacheth vs, to bee thankefull to God, for his great works and power, alſo that the Lord alone, without any helpe or aid of man, is hee that defendeth his Church, that ſo the glory of their ſafegard and deliuerance might bee aſcribed vnto him onely.* Verſ. 2. *Teacheth, that God doth his works openly, not onely to the end that no man might pretend ignorance thereof, but alſo that thereby euery man might bee prouoked to praiſe him.* *Verſ.* 3. *Sheweth, that God indeed is euer as good as his word, whether it bee in reſpect of particular perſons or generall perſons, which ſith the particular experience of all ages hath manifeſted to bee moſt true, wee are worſe than hard hearted if wee beleeue not the ſame, or apply it not to our ſelues.* Verſ. 4. *Teacheth vs, to inforce our ſelues by all the meanes wee can to praiſe the Lord, and all no doubt of it little enough, by reaſon of the lumpiſhneſſe of our nature to that holy dutie.* Verſ. 5, 6. *Deliuer the ſame doctrine vnto vs.* Verſ. 7, 8. *Teach vs, euen by the example of inſenſible creatures, to be ſtirred vp to performe the ſame.* Verſ. 9. *Teacheth, that Gods iuſtice and iudgement is alwaies vpright, howſoeuer corrupt mans is, which ſhould teach vs to caſt away from vs not only bad words againſt God in his waies, but corrupted imaginations and thoughts alſo.* Doctrine.

Pſalme 99.



His Pſalme may bee diuided into two parts. In the firſt, the Prophet exhorteth the faithfull to praiſe God, for the greatneſſe of his excellency and power, and for his ſingular graces and goodneſſe beſtowed vpon them, from verſe 1. *to the end of the* 5. *In the ſecond, hee expreſſeth Gods loue towards their fathers and anceſtors, for which alſo hee prouoketh them to worſhip and praiſe the Lord, from verſe* 6. *to the end of the Pſalme.* Diuiſion.

This Pſalme hath no Title.] *Verſ.* 1. *The Lord reigneth* [ſee *Pſal.* 93. 1. and he meaneth ſpecially amongſt his people, the people of the *Iewes*] *let the people* [*viz.* which border round about them, and other their enemies, though they be neuer ſo far off] *tremble:* [*viz.* euen for feare of this Lord, who will defend his owne, and puniſh them :] *he* [*viz.* that ruleth and gouerneth all things according to his good pleaſure] *ſitteth betweene the Cherubins,* [this is a deſcription of God: *q. d.* euen that God, which hath ſhewed himſelfe familiar to Iſrael, hee it is that ruleth and beareth the ſway : ſee *Exodus* 25. 22.] *let the earth be moued.* [*i.* tremble and be afraid as it were, at his preſence : *q. d.* Let all creatures hauing life, or without life, ſtriken with his preſence and maieſty, yeeld him ſingular reuerence and honour.] *Verſ.* 2. *The Lord is great* [*i.* hath declared himſelfe to bee mighty and ſtrong in all places, but ſpecially] *in Sion,* [*i.* amongſt his owne people, amongſt whom he hath ſhewed Senſe. 1 2

the greateſt teſtimonies of his power, putting *Sion* the principall place of their abode, for the people themſelues] *and he is high aboue all the people.* [*viz.* of the world: he meaneth not by this, that hee ruleth and gouerneth them for their ſaluation, but that he is exalted ouer them, to ſcatter their counſels, and to beat downe and
3 ouerthrow their enterpriſes.] *Verſ.* 3. *They* [*i.* the faithfull and godly people] *ſhall praiſe* [*viz.* both in word and deed] *thy great and feareſull Name,* [*i.* thy maieſty and power, which is full of might and feare] *for it is holy.* [and therefore meet
4 to be praiſed and magnified.] *Verſ.* 4. *And the Kings power* [*q. d.* yea they ſhall praiſe the power of that great and mighty King] *that loueth iudgement:* [*i.* that not onely liketh and alloweth, but alſo executeth vpright iudgement: and marke, that after he had as it were ſet vp God in his ſeat, he ſpeaketh of the manner of his gouernment, affirming that God is in ſuch ſort mighty and ſtrong, that yet notwithſtanding he hath not a tyrannous force with him, but that his power is ioined with his iuſtice and vprightneſſe] *for thou* [*viz.* O Lord: a ſudden change of the perſon from the third to the ſecond] *haſt prepared equitie,* [*i.* haſt appointed and eſtabliſhed amongſt thy people, a good and vpright forme of gouernment, which is a very good rule to liue well and righteouſly one with another] *thou haſt executed* [*viz.* faithfully and with all vprightneſſe] *iudgement and iuſtice* [*i.* true iudgement and ſound iuſtice] *in Iaakob.* [*i.* amongſt the people of *Iſrael* who deſcended from *Iaakob*, meaning no doubt further vnder theſe termes, a iuſt and holy gouernment of the Church and
5 people of God.] *Verſ.* 5. *Exalt* [*viz.* with your ſongs of praiſe and thankſgiuing] *the Lord our God,* [*i.* the Lord whom we his people ſerue, who is indeed the onely true God, *Iohn* 17. 3.] *and fall downe* [*viz.* before him, and that in token of true reuerence and worſhip, ſee *Pſalme* 95.6.] *before his foot-ſtoole.* [the Chalde Paraphraſt expoundeth it thus; *before his footſtoole, i.* in his Temple: others thus; *Before his foot-ſtoole, i.* before the Arke of Couenant, which is therefore, as they ſuppoſe, called *God his footſtoole,* becauſe the *Iewes* ſhould not ſtay too much vpon the outward ſigne, but ſhould liſt vp their heart to heauen, that they might there behold the incomprehenſible glory of God. I would expound it thus, *Before his footſtoole, i.* fall downe euen vnto the ground or pauement of the Temple, vpon which God ſhould as it were ſet his feet, ſee 1 *Chronicles* 28. 2.] *for hee* [*viz.* alone] *is holy* [and there-
6 fore meet to bee worſhipped.] *Verſ.* 6. *Moſes and Aaron were* [*viz.* as chiefe and principall] *among his Prieſts,* [*i.* among them whom he appointed to offer ſacrifices, and to expound the Law] *and Samuel* [*viz.* the Propher, was as chiefe and principall] *among ſuch as call* [*i.* called] *vpon his Name:* [*i.* profeſſed his religion, and made praiers vnto him, ſee 1 *Samuel* 7. almoſt thorowout] *theſe* [*viz.* before rehearſed, and many other ſuch like] *called vpon the Lord* [*i.* praied vnto him with earneſtneſſe and continuance] *and hee heard them.* [*i.* graciouſly granted them their requeſts, as hee doth all them that call vpon him in truth. The Propher alleageth theſe men, that by their example hee might prouoke the people to the worſhip and ſeruice of God: and hee nameth rather theſe three than other, becauſe to their faith and cuſtody ſpecially was committed the keeping of the couenant that God had made with his people. For the truth of this verſe, ſee *Exodus* 32. 31. *&c.* to the end
7 of the Chapter, 1 *Samuel* 12. 20, *&c.*] *Verſ.* 7. *Hee* [*viz.* God, whom they ſerued] *ſpake* [*viz.* plainly and audibly] *vnto them* [*viz. Moſes* and *Aaron*] *in the cloudy pillar,* [*i.* in or out of the Cloud, which ſeemed to haue the forme of an vpright pillar: ſee *Exodus* 14. 19. ſee alſo *Numbers* 17. 5.] *they kept* [*viz.* themſelues, and cauſed others what in them lay to keepe] *his teſtimonies.* [*i.* his commandements, which God gaue his people as a teſtimony that hee was their God, ſee *Pſalme* 19. 7.] *and the law that hee* [*viz.* the Lord himſelfe] *gaue them.* [*viz.* as a rule of their life, and to be a light vnto their feet, and a lanthorne vnto their ſteps.]
8 *Verſ.* 8. *Thou heardeſt them* [*viz.* quickly, when they prayed vnto thee: for the Lords hearing, ſee verſe 6. of this Pſalme] *O Lord our God,* [a ſudden, but yet an emphatical turning of his ſpeech vnto God, by which the Propher ſheweth that the Lord tooke pity vpon that people in reſpect of the truth of his Couenant, and of his grace only,

only, without any other cauſe] *thou waſt a fauourable God vnto them,* [*viz.* not onely when they prayed vnto thee, but continually, ſpecially when thou pardonedſt their ſins] *though thou didd'ſt take vengeance* [*i.* though thou diddeſt fatherly puniſh and correct them] *for their inuentions.* [*i.* for deuices of their owne, by which they procured thee to wrath againſt them. I know others expound it otherwiſe, but yet me thinketh that this is a moſt ſimple and plaine ſenſe.] *Verſ.* 9. *Exalt the Lord our God, and fall downe* [ſee before, verſe 5. of this Pſalme] *before his holy Mountaine* [he meaneth, no doubt, the mountaine of *Moriah*, vpon which the Temple was builded, ſee *Geneſis* 22. 2. meaning by this manner of ſpeech, that hee would haue the people to worſhip the Lord in his Temple] all the reſt of this verſe is expounded before, verſe 5. of this preſent Pſalme. 9

Verſ. 1. *Teacheth vs, that euen to know that God ruleth and gouerneth in his Church, is ſufficient to ſtrike terrour into all the enemies of all Gods people.* Verſ. 2. *Teacheth vs, that though Gods glory appeare euery where, yet in no place more plainly than in his Church, for there ſoundeth his word, and his praiſes are continually publiſhed.* Verſ. 3. *Teacheth, that it becommeth the righteous to praiſe Gods great power and might, becauſe for their ſakes eſpecially hath God beene pleaſed to manifeſt it among the ſonnes of men.* Verſ. 4. *Teacheth vs not onely what great vprightneſſe is in the Lord in all his iudgements, but alſo how iuſt and faithfull hee is to his people, the former ſeruing to terrifie the wicked, and to ſtop their mouthes, and the latter to reioyce the minds of the godly.* Verſ. 5. *Teacheth vs, that it is not onely our dutie in reſpect of benefits receiued to praiſe God, but that wee are bound thereto alſo, in reſpect of the holineſſe of his maieſtie and perſon: alſo that it is a good thing to doe it publikely with the reſt of the Church, becauſe as force vnited is more ſtrong, ſo praier and praiſes yeelded by the faithfull ioyned together are more effectuall.* Verſ. 6. *Teacheth vs, that the praiers of Gods faithfull people are neuer fruſtrate, and that ſhould hearten them vnto earneſtneſſe and continuance in that worthy worke.* Verſ. 7. *Teacheth vs, that familiaritie with the Lord, and knowledge of his maieſtie, requireth at our hands, obedience to his truth, and performance of it, for elſe to what end hath hee beene pleaſed to diſplay himſelfe vnto vs?* Verſ. 8. *Is full of great comfort, teaching vs theſe points: firſt, that the Lord chaſtiſeth and correcteth thoſe whom hee loueth moſt tenderly, and that to the end that they ſhould not bee condemned with this preſent euill world: ſecondly, that though hee doe correct them, yet thoſe puniſhments doe no whit at all leſſen his fauour and good will towards them, but rather indeed are as pledges of his mercy towards them, ſo of many good graces, that hee by thoſe his rods will bring forth in them, as patience, conformitie to his will, hunger after heauen, &c.* Verſ. 9. *Is the ſame with verſe 5. and delinereth the ſame doctrine.* Doctrine.

PSALME 100.

Diuiſion. *THis Pſalme may bee diuided into two parts. In the firſt part, the Prophet exhorteth the faithfull to praiſe the Lord heartily, and with ioyfulneſſe, verſ. 1, 2, 3. In the ſecond, he ſheweth the cauſes, wherefore they ſhould praiſe him,* viz. *for his free election, and the continuance of his mercie, verſe 3. 5.*

Senſe. The Title, *A Pſalme of praiſe* [*i.* a Pſalme penned and appointed to ſtir vp the people to praiſe the Lord: and not ſo much, for that the Pſalme it ſelfe doth comprehend
1 the praiſes of God.] *Verſ.* 1. *Sing ye loud vnto the Lord* [for the meaning of theſe words, ſee *Pſal.* 98. 4.] *all the earth* [*i.* all the people of God inhabiting the promiſed land, for I ſuppoſe that he putteth the word *earth* here, for that part of the earth.]
2 *Verſ.* 2. *Serue* [*viz.* according to the rule of his word, and not after your owne inuentions] *the Lord* [*viz.* only: for vnto him all honour is due] *with gladneſſe,* [*i.* readily and ioyfully; becauſe in ſuch kinde of worſhips the Lord taketh great delight and pleaſure] *come before him* [*i.* appeare before the Arke, which was the place of his worſhip and ſeruice] *with ioyfulneſſe.* [*viz.* both inward and outward, of the heart and of the
3 body, meaning thereby great and ſingular reioicing.] *Verſ.* 3. *Know ye* [*i.* profeſſe thus much, and yeeld him this honour (for he ſpeaketh not here of inward knowledge only) to diſcerne him from all falſe gods, and ſuch as mans fantaſie hath forged] *that euen the Lord* [*viz.* which we ſerue, and that no other but he] *is God,* [*i.* our God, and the only Author of that couenant which is betweene him and vs] *he hath made vs* [marke that he ſpeaketh not here of the common creation of men only, for in that reſpect the godly haue no greater priuiledge than the wicked haue, but of ſpirituall regeneration, wherein by the miniſtery of his word, and the working of his ſpirit, he begetteth men againe to his owne image, to the end that they may ſerue him in newneſſe of life] *and not we our ſelues* [*i.* we haue not neither in reſpect of the body nor of the ſoule and ſpirituall regeneration, framed and faſhioned our ſelues: no, no righteouſneſſe of our owne hath aduanced vs to this dignity, but wee are made his ſeruants by his only free goodneſſe, ſee *Deut.* 7. 7, 8. alſo *Deut.* 9. 4.] *wee are his people* [*i.* the people whom he of mercy hath choſen to ſerue him, and to bring forth much fruit] *and the ſheepe of his paſture.* [ſee *Pſal.* 95. verſe 7. meaning by this manner of ſpeech, that God of his free goodneſſe chuſeth men to be a peculiar inheritance to himſelfe, to the end hee may alwaies maintaine them vnder the ſhadow of
4 his wings.] *Verſ.* 4. *Enter* [*q. d.* Becauſe he hath adopted you, therefore ſtriue to ſerue him] *into his Gates* [*i.* into the Gates of his Temple or Tabernacle, hee putteth a part for the whole, and the beginning of Gods ſeruice, *viz.* repairing to the publike place, for the execution of that ſeruice and worſhip] *with praiſe* [*viz.* vnto his name, for that and many other his great goodneſſes and mercy] *and into his Courts* [hee ſpeaketh according to the number of Courts in the Tabernacle, meaning as before, the places of publike aſſemblies, and Gods ſeruice, ſee *Pſalme* 94. 2, 10.] *with reioycing:* [*viz.* for the bleſſings and benefits which hee hath beſtowed vpon you] *praiſe him* [*viz.* for his great goodneſſe and kindneſſe towards you] *and bleſſe his Name.* [*i.* thanke his maieſty and power for thoſe his
5 mercies: ſee the word bleſſing ſo vſed, *Matthew* 14. 19.] *Verſ.* 5. *For the Lord is good,* [*viz.* towards all, but ſpecially to his owne people, meaning by the word *good,* fauourable, louing, and gracious] *his mercy* [*viz.* towards his ſonnes and ſeruants]

ſeruants] *is euerlaſting* [*i.* endureth and laſteth for euer, and is neuer ſubiect to alteration nor change: ſee *Pſalme* 136. thorowout] *and his truth* [*i.* the truth and ſtedfaſtneſſe of his promiſes made vnto his ſeruants, for ſo doth the Hebrew word vſed in this place alwaies ſignifie] *is from generation to generation.* [*i.* is continuall, and neuer decaieth, euen as one generation ſucceedeth another: not meaning but that Gods mercy ſhall endure, when all carnall generation of men ſhall faile.]

Verſ. 1. *Teacheth vs, that it becommeth Gods people, neuer to be aſhamed to praiſe the Lord.* Verſ. 2. *Teacheth vs, to yeeld that ſeruice which we performe to God cheereſully and with a good heart, for he requireth euen that manner of his ſeruice, as well as the duty it ſelfe.* Verſ. 3. *Teacheth vs, that we haue neither our bodily creation, nor our ſpirituall regeneration of our ſelues, but all from the Lord only, and therefore ſhould referre all that we haue, both outward and inward, to his glory, that hath beſtowed all vpon vs.* Verſ. 4. *Teacheth vs, that Gods children ſhould ſhew themſelues in publike aſſemblies, publikely thankefull for publike beneſits receiued at his mercifull hands.* Verſ. 5. *Teacheth vs, that howſoeuer man be variable in his loue and promiſe, yet God in goodneſſe and truth abideth alwaies faithfull to his, which ſhould anſwer thoſe aſſaults that many times riſe vp in our minds, touching the variableneſſe of Gods dealing with vs, he ſometimes ſeeming, as we imagine, to loue vs, and ſometimes to diſlike vs.* Doctrine.

PSALME 101.

THis Pſalme, as I take it, may be diuided into two parts. *In the firſt, the Kingly Prophet* Dauid *declareth what hee will performe in reſpect of his owne particular perſon, from verſe* 1. *to the end of the fourth. In the ſecond, hee ſheweth what hee will doe concerning other,* viz. *puniſh the wicked, and foſter the good, from verſe* 5. *to the end of the Pſalme.* Diuiſion.

The Title, *A Pſalme of Dauid* [*i.* a Pſalme that *Dauid* made, whether before he came to his kingdome, or at the beginning of his reigne, is vncertaine, but I ſuppoſe rather when he firſt entred into his kingdome.] *Verſ.* 1. *I will ſing* [*i.* I will both ſpeake of and praiſe, ſee *Iſaiah* 5. 1.] *mercy* [*i.* fauour and maintenance towards my good ſubiects] *and iudgement,* [*i.* execution of puniſhment vpon the wicked: in which two parts conſiſteth the Magiſtrates duty, as appeareth *Rom.* 13. ſee for the performance of this promiſe, 2 *Sam.* 9. 1.] *vnto thee, O Lord, will I ſing.* [the Prophet meaneth not onely that he will praiſe God for aduancing him to the kingdome, but that euen for his ſake, and in reſpect of his owne office, hee will performe theſe matters.] *Verſ.* 2. *I will doe wiſely* [*i.* I will behaue my ſelfe vprightly and circumſpectly, according to the rule of thy word, which is onely true wiſdome] *in the perfect way* [*i.* In the gouernment of my kingdome, and the execution of my office, which he calleth *a perfect way*, becauſe there is preſcribed in Gods word a perfect rule thereof] *till thou commeſt to mee* [*viz.* to take mee out of this life, and to call mee to an account for the diſcharge of my duty] *I will walke in the vprightneſſe of my heart* [*i.* I will behaue my ſelfe vprightly and ſoundly, ſo that mine owne heart and conſcience ſhall witneſſe vnto me my good dealing and holy conuerſation] *in the middeſt of mine houſe.* [*i.* priuatly and within mine owne wals as it were, yea in the eies and ſight of my whole family: the Prophet in this verſe promiſeth two things, as I take it: in the firſt part of it a faithfull executing of his publike charge: and in the ſecond, a godly conuerſation priuatly.] *Verſ.* 3. *I will ſet no wicked thing before mine eies,* Senſe. 1 2 3

viz. to performe or doe it: yea he meaneth that he will not only keepe himſelfe from doing wickednesse, but that he will ſo turne himſelfe away from it, that his eies ſhall not behold it] *I hate* [*viz.* earneſtly, and from the bottome of my heart] *the worke of them that fall away:* [*viz.* from thy truth, and from that right way that thou haſt preſcribed, meaning by the word *worke*, not onely that defection of theirs, which is the principall, but all other tranſgreſſions whatſoeuer, putting one for the whole] *it* [*i.* ſuch manner of dealing] *ſhall not cleaue vnto me.* [*i.* either reigne or dwell in me; this the Prophet ſpeaketh, as aſſuring himſelfe of Gods ſtrength to continue in
4 the profeſſion of his truth.] *Verſ.* 4. *A froward heart* [*i.* a peruerſe and rebelli-
ous minde, noting in theſe words the ſeed or fountaine of ſinne] *ſhall* [*viz.* through Gods goodneſſe and ſtrength] *depart from me,* [*viz.* farre off: he meaneth by this ſpeech, that he will indeuour to put off the old man with the luſts therof, *Epheſ.* 4. 22.] *I will know none euill* [*q. d.* as I will be farre from performing wickednesse in act, ſo I will not allow or like of the ſame in my iudgement, or vnderſtanding, for ſo is the
5 word *knowing*, vſed in this place, as in ſundry other places before.] *Verſ.* 5. *Him that priuily ſlandereth* [he meaneth not that he will ſpare them that ſhall doe it openly: for if he puniſh the leſſe offence thus, he will not ſpare the greater, which is open ſlander] *his neighbour* [*i.* any, whether he dwell nigh or farre from him, for ſo generally and largely doe I take this word, ſee *Pſalme* 15. 3.] *will I deſtroy* [*i.* moſt ſharply puniſh, and that euen by death, if the hainouſneſſe of the offence require it] *him that hath a proud looke* [*i.* he that is lofty and proud, for pride appeareth many times in the very eie brees, and eies themſelues, when they bee lifted vp] *and high heart* [or as it is in the Hebrew text, *large in heart*, meaning by that manner of ſpeech, one that hath a minde to aſpire to great matters, and therefore is puffed vp with ouerweening of himſelfe] *I cannot ſuffer* [*viz.* or endure at any hand, hee meaneth by theſe ſpeeches, that hee cannot abide pride, nor the tokens nor ſignes
6 thereof, nor the perſons giuen thereto.] *Verſ.* 6. *Mine eies ſhall be* [*i.* I will carefully looke vnto, and haue ſpeciall regard of] *vnto the faithfull of the land* [*i.* vnto the good and godly people that dwell in the land, whereſoeuer it bee] *that they may dwell with me* [*i.* continue and abide with mee, not only as my counſellors and houſhold ſeruants, but as friends and familiars, being alwaies in my fauour; for I take it, that the Prophet meaneth two things here: the one is, that he will haue a great care generally ouer all the people of the Land: the other is, that out of that good people he will chuſe the beſt, to be continually about him] *hee that walketh in a perfect way* [*i.* he that is vpright in his dealings, and of good conſcience and holy conuerſation: and he calleth this way *perfect*, not becauſe men walke perfectly in it, but becauſe it is perfect of it ſelfe, and leadeth to perfection in the other life] *hee* [*q. d.* he and no other, for ſo much I take it the doubling of the word meaneth] *ſhall ſerue me* [*viz.* both in the publike offices of my kingdome, and in the particular offices of my
7 priuate affaires, and houſhold.] *Verſ.* 7. *There ſhall no deceitfull perſon dwell within my houſe* [this muſt be vnderſtood ſo far forth as *Dauid* could know or vnderſtand, *q. d.* if I might know it, there ſhould none ſuch remaine in my ſeruice: not but that good men many times haue wicked ſeruants, yea and that thoſe ſeruants which make the faireſt ſhew of goodnes, are many times deepe diſſemblers] *he that telleth lies* [*i.* giueth himſelfe ouer either to tell them or to heare them, ſee *Reuel.* 22. 15.] *ſhall not remaine* [*viz.* long] *in my ſight.* [he meaneth by this ſpeech, that ſuch a one ſhould not abide
8 long in his houſe or ſeruice.] *Verſ.* 8. *Betimes* [*i.* not only in good ſeaſon and quickly, but alſo continually] *will I deſtroy* [ſee before verſe 5. of this Pſalme] *all the wicked of the land,* [*i.* all the vngodly that inhabit it. *Dauid* meaneth that he will not bee negligent or ſlothfull to execute good, quicke, and continuall iuſtice, againſt all malefactors, of whoſe tranſgreſſion he ſhall haue knowledge] *that I may cut off* [*i.* remoue and take away, *viz.* by execution of iuſt iudgement] *all the workers of iniquitie* [*i.* them that giue ouer themſelues to commit ſinne] *from the City of the Lord.* [*i.* from *Ieruſalem*, but yet ſo, that therein he comprehendeth the whole kingdome, becauſe if the chiefe place be reformed, it is very likely the other will follow.]

Verſ.

Verſ. 1. *Teacheth Magiſtrates, to haue a great care to foſter the good, and ſharply to puniſh the bad, without which indeed neither can they ſit ſafe in their ſeats, or confuſion in all eſtates be auoided, for impunity is a great cheriſher of vice.* Verſ. 2. *Teacheth Magiſtrates three things: firſt, to haue an eie to the faithfull execution of publike iuſtice and iudgement; for to what end elſe hath God ſet them in the chaire of iuſtice? ſecondly, to endeuour with care and conſcience good dealing priuatly, becauſe they muſt not ſo attend publike duties, that they neglect priuate: and thirdly, to continue, and that vnto the laſt gaſpe, in all good dealing both publike and priuate, that ſo they may haue peace in their owne conſcience, and the Lord finde them well occupied.* Verſ. 3. *Teacheth all men, but ſpecially Magiſtrates, ſo to loath euill, that they can neuer behold it, but with great griefe: alſo to carry with them this holy purpoſe, that howſoeuer other men fall away from God, yet that in his ſtrength, they will ſticke faſt vnto him, that ſo as Gods graces ſtrengthen them themſelues, ſo their good examples may ſerue to confirme others.* Verſ. 4. *Teacheth all, but ſpecially Magiſtrates, more and more to endeuour the crucifying of the old man with the workes thereof: and neuer to allow of any thing that is euill.* Verſ. 5. *Teacheth Magiſtrates to puniſh malefactors, according to the notorioufneſſe of their offence, not ſtriking ſharply for ſmall tranſgreſſions, and ſlightly or not at all puniſhing hainous ſinnes: it alſo ſheweth how grieuous both before God and man, backbitings and pride are, which are ſo much the more dangerous, when they are in publike places, or Princes courts, or are to be found in great perſons, and men of note.* Verſ. 6. *Teacheth Magiſtrates to haue a ſpeciall regard for the defence and preferment of the good, becauſe they are indeed as if it were the bulwarkes and buttreſſes of the Kingdome: alſo it teacheth all both high and low, to make choiſe of the beſt men they can get, to be their officers and ſeruants: a thing which (if euer) had need to be learned and practiſed, in this age ſpecially, wherein euery one without this regard, as he is fauoured, and not as he is graced, is aduanced.* Verſ. 7. *Teacheth Magiſtrates and Maſters, that when the ſinnes of their inferiours or ſeruants are once layed open, they ſhould not beare with them in the ſame.* Verſ. 8. *Teacheth Magiſtrates in time to cut off ſinne and iniquity, leſt the infection thereof grow ſo great, that when they would, they ſhould not be able to doe it.* Doctrine.

PSALME 102.

THis Pſalme being an earneſt prayer of an afflicted ſoule, may be diuided into three parts. In the firſt, he prayeth vnto the Lord for deliuerance out of his great diſtreſſes, the particularities whereof he doth plainly declare, from verſ. 1. to the end of the 11. In the ſecond, he ſheweth by what arguments as it were he was prouoked to pray vnto the Lord, viz. *becauſe he was aſſured of his goodneſſe, power, &c. and this reacheth from verſ. 12. to the end of the 23. In the third part he returneth to his prayer againe, aſſuring himſelfe of Gods goodneſſe towards him, becauſe thoſe whom God loueth, hee loueth for euer, from verſe 24. to the end of the Pſalme.]* Diuiſion.

The title] *A Prayer* [viz. to be vſed] *of the afflicted* [i. of him that feeleth himſelfe either inwardly or outwardly wounded with Gods iudgements and wrath] *when he ſhall be in diſtreſſe,* [viz. any manner of way either inward or outward] *and* Senſe.

powre

powre forth his meditation before the Lord. [*i.* shall in prayer vnto the Lord expresse that with his mouth, which he hath meditated on in his heart: note that the holy Ghost mindeth not to tie vs in our afflictions only to this forme. And though wee cannot certainly determine who should write this Psalme, or about what time it was penned; yet it is very likely that either *Daniel* or some other holy Prophet did write it, about the time that the people of the Iewes were carried captiues into *Babylon.*]

1 *Vers.* 1. *O Lord heare my prayer,* [*i.* graciously grant the request which I make vnto thee now] *and let my cry* [*i.* mine earnest supplication] *come vnto thee* [*i.* appeare in thy sight as well accepted and allowed of: *q. d.* let it haue free and bold accesse vnto

2 thy Maiesty, see *Psal.* 88. 1, 2.] *Vers.* 2. *Hide not thy face* [*i.* withdraw not thy fauour and goodnesse] *from me* [*viz.* as though thou wert offended with me: hee speaketh this of God after the manner of men, who when they are not disposed to shew fauour, will turne their faces from others, or keepe them out of the way, signifying vnto them, by withholding the signe of fauour, that they cannot haue fauour it selfe shewed them] *in the time of my trouble* [*i.* at what time I am any manner of way troubled, either inwardly or outwardly] *incline thine eares vnto me: q. d.* shew thy selfe ready to heare and grant my petition: see *Psal.* 86. 1. and note that *eares* are attributed to God, not that he hath them, but that we might the better conceiue somewhat of his Maiesty] *when I call* [*viz.* vpon thee by prayer] *make haste to heare me.* [*i.* graciously and quickly grant me my request: the Prophet vttereth not this as appointing God a time, but in respect of his owne great misery and want, as may appeare

3 by that which followeth.] *Vers.* 3. *For my daies* [*i.* the daies and time of my life] *are consumed* [*i.* vanish and weare away] *like smoke* [*i.* quickly, *q. d.* euen suddenly as smoke vanisheth away in the aire] *and my bones* [*i.* the strength of my body, because that specially the strength consisteth in the bones] *are burnt like an hearth* [*i.* are euen vtterly consumed away through drought, and for want of naturall moisture: see *Psal.* 38. 3, 4. &c. These large manner of speeches declare how much the sight and feeling of sinne, and the apprehension of Gods iudgements against the same, as also the deso-

4 lation of the Church, should wound all good mens hearts.] *Vers.* 4. *Mine heart is smitten* [*viz.* with griefe and heauinesse] *and withereth like grasse,* [*viz.* through the same sorrow, meaning that it was as it were shrunke and dried vp, and then in what case could the body be] *because I forgat to eat my bread.* [*i.* mine ordinary victuall and food. The Prophet in these words, doth not only note the cause why his heart was dried vp, but also he sheweth, that his heauinesse was so much, and so continuall, that

5 it caused him to forget and loath his food.] *Vers.* 5. *For the voice of my groaning* [*i.* through my great and continuall groaning and sighing] *my bones doe cleaue to my skinne.* [*i.* my bones and skinne doe cleaue together, and I am vtterly consumed as it

6 were, so that there is nothing but skinne and bone left, see *Iob* 19. 20.] *Vers.* 6. *I* [*viz.* in this distresse and heauinesse] *am like a Pellican of the wildernesse* [*i.* to a Pellican that abideth continually in the wildernesse] *and like an owle of the deserts.* [*i.* that keepeth himselfe continually in desert and solitary places. Either the Prophet, or the faithfull people vnder the name of one, chuse you whether, doth in a double respect resemble himselfe to these fowles or birds: *viz.* both in respect of his mourning, these birds mourning rather than singing indeed (I meane it of the *Pellican* and of the *Owle*) and also in respect of his solitarinesse, all birds flying these birds companies, specially the Owles, as to which they neuer come or repaire, but

7 doe keepe a wondering at her.] *Vers.* 7. *I watch* [*i.* I doe with great care and labour consider what I am, and at the length I finde my selfe to be] *as a sparrow alone vpon the house top.* [*i.* like a sparrow, depriued of all her company: meaning by this manner of speech also his solitarinesse, whom indeed all men did as it were for-

8 sake.] *Vers.* 8. *Mine enemies reuile me* [*viz.* both by word and deed] *daily* [*i.* day by day, or one day after another, meaning continually, and as though they neuer ceased] *and they that rage against me* [*viz.* with all manner of cruelty and madnesse as it were] *haue sworne against me.* [*viz.* to take away my life: *q. d.* they haue bound themselues by an oath that they will kill me. *Immanuel* and others reade it thus,

sweare

ſweare by me, and giueth this ſenſe of it, they make a certaine forme of an oath or curſe of my name, and alleageth *Numb.* 5. 27. and *Iſaiah* 65. 15. but I ſee no great reaſon, neither of the ſenſe, nor of the alleagation of the places.] *Verſ.* 9. *Surely I haue eaten aſhes as bread.* [ſome expound it thus, I like a miſerable man am caſt downe to the ground: otherſome thus; when I was to take my refreſhing, I had no table prepared for mee, but my bread was as it were vncleanly laid vpon the ground or earth: but I ſee no great reaſon in either of theſe ſenſes. If this that followeth be not the meaning of it, I know not what it ſhould be: I haue found no more taſte or ſauour in my meat, by reaſon of my wonderfull heauineſſe, than a man findeth in earth, or aſhes: and then it would be read thus by tranſpoſing of the words:] *ſurely I haue eaten bread as aſhes, and mingled my drinke with weeping.* [*i.* I haue ſhed abundance of teares, in ſo much that I could not abſtaine, no not when I haue beene drinking.] *Verſ.* 10. *Becauſe of thine indignation and wrath* [*viz.* againſt me: *q. d.* all theſe heauineſſes and griefes haue fallen vpon me, becauſe I perceiued and felt that thou waſt angry againſt me] *becauſe thou haſt heaued me vp* [*viz.* very high] *and caſt me downe.* [he meaneth by this, that the Lord did correct him very ſtrongly and grieuouſly. It is a metaphor borrowed from men, who if they will throw any thing in their hands violently againſt the ground, they ſtretch out their armes, and life them vp on high, that they may doe it the more forcibly: *q. d.* euen ſo hath the Lord dealt with me; and this muſt bee vnderſtood, not as though he accuſed God of hard dealing with him, but that he might thereby the better expreſſe the greatneſſe of his griefe.] *Verſ.* 11. *My daies* [*i.* the daies of my life] *are like a ſhadow that fadeth* [*viz.* away quickly: and here marke, that when he ſpeaketh of *a ſhadow*, he meaneth it of thoſe ſhadowes which goe immediatly before the ſunne ſet: ſeeming indeed then to be very long and great, but by and by the ſunne goeth away, and then they no more appeare: ſuch a thing ſaith he is my life, it vaniſheth away ſuddenly, yea euen then when it ſeemeth to bee greateſt, much more in this ſtate of mine affliction] *and I am withered like graſſe.* [*i.* for want of naturall moiſture, my bones and body are dried away, and therefore haue no hope of my life.] *Verſ.* 12. *But thou, O Lord* [*q. d.* though mans life be neuer ſo brittle and inconſtant, yet thou remaineſt ſtedfaſt and vnchangeable, which is no ſmall comfort to thy afflicted ſeruants] *doeſt remaine,* [*viz.* like vnto thy ſelfe, and free from all alteration or ſhadow of turning] *for euer* [*viz.* and euer] *and thy remembrance* [*viz.* which either thou haſt of thy ſeruants, or elſe thy ſeruants haue of thee] *from generation to generation.* [ſee *Pſalme* 100. 5.] *Verſ.* 13. *Thou wilt ariſe* [*viz.* at the length, to aid and helpe thy people, howſoeuer thou ſeemeſt for a time, to deferre and put off thy ſuccour] *and haue mercy* [*viz.* according to thy accuſtomed goodneſſe, and gracious promiſe] *vpon Sion.* [*i.* vpon thy Church, as *Pſalme* 51. 18.] *for the time* [*i.* the due and fit time] *to haue mercy thereon.* [*i.* to ſhew mercy and compaſſion vnto] *for the appointed time* [*i.* the time which thou thy ſelfe diddeſt appoint and ſet: ſee 2 *Chron.* 36. 21. *Ierem.* 25. 11. *Ierem.* 29. 10.] *is come* [and therefore we hope that thou wilt in mercy looke vpon vs, and deliuer vs out of captiuity.] *Verſ.* 14. *For thy ſeruants* [*viz.* diſtreſſed in afflictions, and yet notwithſtanding remaining faithfull to thee; and not *Cyrus* and *Darius*, as ſome ſuppoſe] *delight* [*viz.* greatly and much] *in the ſtones thereof* [*q. d.* they more eſteeme euen that diſordered forme, that remained after the ruine and ouerthrow of the temple, than all the excellent pleaſures of *Babylon*, or of the whole world beſides] *and haue pity on the duſt thereof.* [*i.* in a pitifull loue they lament ouer it, and yet notwithſtanding doe eſteeme it, and haue it in great regard.] *Verſ.* 15. *Then* [*viz.* when thou ſhalt performe this grace to thy people] *the heathen* [*i.* all other nations beſides thine owne people, for ſo they vſed to call all beſides the Iewes] *ſhall feare the name of the Lord* [*i.* ſhall tremble at his great power and maieſty, though not with the reuerent and right feare thereof, which his owne children only haue] *and all the Kings of the earth* [*q. d.* this feare ſhall not only ſeaze the hearts of their common people, but euen of their greateſt and mightieſt Princes] *thy glory* [*i.* they ſhall feare thy maieſty and glory, which doeſt ſuch great and glorious things for thy people.] *Verſ.* 16. *When the Lord* [he noteth the time of

of the trembling of the Kings & people] *ſhall build vp Sion,* [*i.* his Church, *viz.* decayed and caſt downe: he vſeth this word *Sion* generally, for the place of Gods ſeruice, becauſe that ſometime the arke of couenant was placed there] *and ſhall appeare in his glory* [*i.* ſhall ſhew himſelfe glorious and triumphant, which ſhall no doubt be comfortable
17 to his children, and fearefull to his enemies.] *Verſ.* 17. *And ſhall turne* [*viz.* his gracious and louing countenance, meaning by this ſpeech, yeelding or granting] *vnto the prayer* [*i.* to the hearty ſupplications and requeſts] *of the deſolate,* [*i.* of them that are forſaken of all, whom, though they ſtand in need of euery mans helpe, yet no man helpeth. The word properly ſignifieth a kinde of ſhrub, which groweth in vntilled places, as a brier, or ſuch like, by which he noteth alſo the people that were in the captiuity of *Babylon,* as in a deſert and wilde place] *and not deſpiſe their prayer,* [*viz.* which they make vnto him in their affliction, he ſpeaketh one thing twice as it were, (of which ſundry times before) and not as though God did euer deſpiſe the ſup-
18 plications of his poore ſeruants.] *Verſ.* 18. *This* [*viz.* gracious hearing of his poore ſeruants prayers and deliuery of them out of captiuity] *ſhall be written* [*viz.* as an excellent thing, and worthy of continuall remembrance] *for the generation to come,* [*viz.* that they thereby may be inſtructed both of the power of God, and his faithfulneſſe and truth, in performing his promiſes] *and the people* [*viz.* of *Iſrael* and *Iudah*] *which ſhall be created* [*i.* which ſhall returne out of the captiuity of *Babylon,* which he compareth to a ſecond birth or creation, as it were, becauſe they ſeemed therein to be as dead: ſee *Ezech.* 37. from verſe 1. to the end of the 14. of which alſo for the greatneſſe of it, it is ſundry times ſaid in the Prophets; *It ſhall be no more ſaid the Lord liueth, that brought the people out of Ægypt, but that brought the people from the land of the North*] *ſhall praiſe the Lord.* [*viz.* for his great goodneſſe and mercy towards
19 them.] *Verſ.* 19. *For he hath looked downe* [*viz.* vpon the great outrage of his enemies, and the wonderfull affliction of his people] *from the height of his ſanctuary,* [*i.* euen from the very heauens, as he ſeemeth to expound it, euen in this verſe] *out of the heauen* [which is the throne of his maieſty] *did the Lord behold the earth:* [*i.* not onely the earth it ſelfe, but ſpecially and chiefly men inhabiting the earth, and
20 amongſt the reſt his owne people, as may appeare in the verſes following.] *Verſ.* 20. *That he might heare* [*viz.* and ſo take pitie of] *the mourning* [*i.* the ſighings, groanings, and lamentable cries] *of the priſoner* [*i.* of the priſoners, one number put for another, meaning thoſe that were bound and held as captiues in *Babylon*] *and deliuer* [*viz.* out of danger, diſtreſſe, and all manner of feare] *the children of death.* [*i.* them
21 that were at deaths doore, or appointed to death as it were: ſee *Pſal.* 79. 11.] *Verſ.* 21. *That they* [*viz.* ſo deliuered: noting alſo the end why God giueth deliuerance vnto his ſeruants] *may declare* [*i.* ſet out and publiſh, and that both by word and deed] *the name of the Lord* [*i.* his power, maieſty, goodneſſe, &c. as *Pſalme* 21. 1.] *in Sion,* [*i.* in his Church] *and his praiſe* [*i.* the praiſe which is due vnto him for the ſame: not that any is able to praiſe him ſufficiently for his power and goodneſſe] *in Ieruſalem.* [*i.* in the Church as before: *Sion* and *Ieruſalem* being the principall places of his worſhip, put for his whole Church, and the publike aſſemblies and congregati-
22 ons thereof: ſee *Pſalme* 2. 6.] *Verſ.* 22. *When the people* [*viz.* which are now in captiuity and diſperſed abroad] *ſhall be gathered together* [*viz.* to ſerue the Lord in theſe places, and after that ſort which hee himſelfe hath preſcribed] *and the Kingdomes* [*viz.* of the earth, meaning hereby the calling of other people beſides the Iewes] *to ſerue the Lord.* [*viz.* according to the preſcript rule of his Word. The Prophet noteth two things ſpecially in this verſe: the one is, the returning of the people out of *Babylon,* the other is the calling of the Gentiles, to the religion and ſeruice of God.]
23 *Verſ.* 23. *He* [*i.* the Lord] *abated* [*viz.* by outward and inward afflictions] *my ſtrength* [*i.* whatſoeuer ſeemed excellent in me, putting one excellent thing for many] *in the way* [*viz.* wherein I walked, meaning the daies and courſe of his life, as may appeare by that which followeth in this verſe] *and ſhortened* [*viz.* in mine owne iudgement and as I ſuppoſed, for otherwiſe in reſpect of God, our daies are certainly numbred]
24 *my daies* [*i.* the daies of my life.] *Verſ.* 24. *And I ſaid* [*viz.* in that great affliction

and

and griefe] *O my God, take me not away* [*viz.* out of this life: *q. d.* let me not vaniſh away, but ſhew mee thy fauour, in continuing my life] *in the middeſt of my daies,* [*i.* before I come to the full end of my race: and all this, and that in the former verſe, the Prophet ſpeaketh, not onely in his owne perſon, but in the name of the reſt of the faithfull] *thy yeeres endure from generation to generation.* [*i.* thou continueſt and abideſt for euer, and art alwaies one, make me therefore, *q. d.* like vnto thy ſelfe] *Verſ.* 25. *Thou* [*viz.* O God] *haſt afore time* [*viz.* in the beginning] *laid the foundation of the earth,* [*i.* created and maintained the earth and all things therein; hee ſheweth Gods eternity, becauſe he was before all things created, and was the maker of all things whatſoeuer] *and the heauens* [*viz.* and all things therein contained] *are the worke of thine hands.* [*i.* thou haſt made them: hands attributed to God for our vnderſtanding ſake.] *Verſ.* 26. *They* [*viz.* the heauen, the earth, and all things therein] *ſhall periſh* [*viz.* not in reſpect of their ſubſtance, but in reſpect of their qualities: ſee *Iſaiah* 65. 17. *Iſaiah* 66. 22. *Reuelat.* 21. 1. 2 *Peter* 3. 12, 13. and this *periſhing,* he calleth afterwards in this verſe, a changing] *but thou ſhalt endure,* [*viz.* free from any alteration or change, as *Iam.* 1. 17. and that for euer and euer: hee here commendeth Gods eternity, by compariſon] *euen they all* [*q. d.* not one of them excepted] *ſhall wax old as doth a garment,* [*i.* ſhall through continuance of time decay as doth a garment] *as a veſture ſhalt thou change them* [this is a metaphor taken from men, who change their garments from worſe to better: of which change of the creatures the Apoſtle ſpeaketh, *Romans* 8. 19, 20, 21, 22. verſes. Now if any will demand to what vſe the creatures ſhall be imployed, I anſwer, that for as much as God in his Word hath not reuealed that, it is more than curioſity to aske the ſame] *and they ſhall bee changed* [*i.* they ſhall certainly, and without faile bee changed, for ſo much doth the doubling of the word, *change,* import.] *Verſ.* 27. *But thou art the ſame,* [*i.* alwaies one and the ſelfe ſame, without any ſhadow of changing: *q. d.* howſoeuer the creatures bee variable, yet thou the Creator art alwaies vnchangeable] *and thy yeeres* [*i.* the time of thy eſſence and being] *ſhall not faile.* [*viz.* for euer and euer: *q. d.* thou art and haſt beene from euerlaſting, and ſo ſhalt continue.] *Verſ.* 28. *The children of thy ſeruants* [*i.* thy godly ones, and their godly poſterity] *ſhall continue,* [*viz.* ſtedfaſt and ſure, alwaies ſafe vnder thy almighty defence, whatſoeuer great alteration ſhall be in heauen or earth] *and their ſeed* [*i.* their race and poſterity] *ſhall ſtand faſt* [*viz.* ſo that they ſhall not be moued for euer] *in thy ſight.* [*i.* before thee, hee meaneth that God will care for, and preſerue for euer the godly.]

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Verſ. 1. *Teacheth vs to bee earneſt with the Lord to grant vs our holy requeſts, which being either a long time delaied, or not at all performed, it is the fainting of the heart.* Verſ. 2. *Sheweth, that in the time of affliction, nothing is more grieuous to Gods children, than to perceiue God any long time abſent; the reaſon is, becauſe he is the fountaine of their life and ioy.* Verſ. 3, 4, 5. *Doe declare, what great affliction the godly are in, for their ſinnes, and the wrath of God vpon them for the ſame, which ſeeing it hath beene the caſe of the beſt of Gods children, it ſhould no whit diſmay vs that wee are in the like ſtate, but comfort vs rather, not onely becauſe wee are made like them therein, but conformed indeed vnto the high Prieſt of our profeſſion, that being like to him in ſufferings, wee may bee like him in gloriſication alſo.* Verſ. 6, 7. *Shew, that it is no new thing to ſee the children of God forſaken of men, for Chriſt was forſaken euen of his owne, and* Dauid *complaineth, that his familiar friends ſtood aloofe off.* Verſ. 8. *Noteth two things; the one is, how that the godly are ſubiect to the vile both words and deeds of the vngodly: the other, that the wicked giue themſelues a full ſwinge to all manner of outrage both in word and deed: howbeit the time will come wherein God will deliuer the one, and puniſh the other.* Verſ. 9. *Teacheth, that ſo long as we feele Gods wrath vpon vs for our ſinnes, or bee ſeriouſly touched with the calamities of the Church, as wee ſhould, our meat and drinke is not pleaſant and delightfull vnto vs.* Verſ. 10. *Teacheth vs three things: firſt, how much wee ſhould ſtand in awe of the fierce* Doctrine.

wrath

wrath and indignation of the Lord, vsing it as a good meane to represse the rage of sinne in vs. Secondly, that in this life Gods children haue no durable estate, and that therefore they should looke for one that is eternall in the heauens: and thirdly, that their exaltation and depressing, is not by fortune as they say, but from the Lord only, which may moue them the more comfortably to beare the same. Vers. 11. Setteth out the shortnesse and troublesomnesse of mans life, and that should teach vs to long after a farre better estate. Vers. 12. Setteth out the eternity and continuance of the Almighty. Vers. 13. Teacheth vs to haue an assured trust, that God will looke graciously vpon the afflictions of his Church, howsoeuer he seeme for the time to delay his fauour, or to increase the sorrowes of it. Vers. 14. Teacheth Gods children two things: first, to delight more, euen in the very ruines of the Church, than in the palaces of the vngodly; for in the one they can learne nothing but iniquity, whereas in the other they may bee moued to godly pitie and holy prayer: Secondly, to pitie and pray for the reforming of the desolations thereof. Oh that this were knowne and practised in these our daies. Vers. 15. and 16. Teach vs, that Gods fauour shewed to his Church, shall bee matter of sufficient terrour to the wicked and vngodly, as who need no other matter to moue and torment them, than the flourishing estate of Sion. Vers. 17. Is comfortable, shewing that the prayers of Gods poore people shall neuer returne empty from the Lord. Vers. 18. Teacheth the faithfull to haue a care for their posterity, that both Gods mercy towards them, and his iudgements vpon the wicked, might be conueied to their children: and so they learne not onely to cease from euill, but to bee well and religiously occupied. Vers. 19. Teacheth, that God beholdeth all things done vpon the earth, contrary to the imagination of them, who suppose him to sit as idle in heauen. Vers. 20. Teacheth, that God taketh speciall regard of those that be his, and namely when they are in the greatest distresse, that so then he may worke most mightily and comfortably a gracious deliuerance for them. Vers. 21. Teacheth, that God doth deliuer his people out of all their feares, specially to this end, that they might publish his praise for the same in the Church. Vers. 22. Teacheth, that our assemblies should be for the seruice and glory of God, and not to vanitie and babling, much lesse to superstition and idolatry, as in Popery. Vers. 23. Teacheth, that God for the triall of his children, laieth manifold afflictions vpon them in this life: and yet so that at the last he maketh a comfortable issue and way for them to escape out. Vers. 24. Teacheth vs, that we may pray for long life, but yet so, that life may be referred to Gods glory: otherwise, the fewer daies the lesse transgression. Vers. 25. Teacheth, that God is the maker of Heauen and Earth. Vers. 26. Teacheth the variablenesse of the creature, which should instruct vs so to vse the world as though wee vsed it not, and no otherwise, but as it may further vs to the hope of a better life. Vers. 27. Teacheth, that howsoeuer variable the creature is, yet the Creator is altogether vnchangeable. Vers. 28. Setteth out to the comfort of the godly, their continuance, yea and the continuance of their seed, and that vnto eternall life.

PSALME 103.

Diuision.

THis Psalme may be diuided into three parts. In the first he doth stirre vp and prouoke himselfe to bee thankfull to the Lord: and this is contained in the two first verses. In the second, he sheweth causes, for which men should praise the Lord, as for the forgiuenesse of their sinnes, for their deliuery from danger, and the continuall course of his mercies, from vers. 3. to the

end

end of the 19. *In the laſt part he exhorteth euen all creatures to praiſe the Lord, for the largeneſſe of his goodneſſe, from verſ.* 20. *to the end of the Pſalme.*

The title of this Pſalme hath beene expounded before in others of the like inſcription. *Verſ.* 1. *My ſoule* [he exhorteth the ſoule to this great worke, becauſe if that be ready, the other cannot be much backward: and the word *ſoule* is vſed here for the ſeat of vnderſtanding and affections] *praiſe thou the Lord.* [*viz.* for his great mercies] *and all that is within me* [as my thought, my heart, and all the powers both of the one and the other, and he meaneth all inward things, becauſe thoſe parts ſpecially doth the Lord regard, as *Pſal.* 51. 17. *Iob.* 4. 23.] *praiſe his holy name.* [*i.* ſet forth the glory that appertaineth to his maieſty, power, goodneſſe, &c. *name* is here vſed as *Pſal.* 20. 3.] *Verſ.* 2. *My ſoule praiſe thou the Lord,* [this is expounded before verſ. 1.] *and forget not* [*viz.* through negligence or otherwiſe, but earneſtly thinke vpon to the vttermoſt of thy power] *all his benefits* [*i.* not onely all, but any one of them, yea as many of them as poſſibly thou canſt: and by this meanes he prepareth himſelfe away to ſpeake of the bleſſings, which afterwards he reckoneth vp.] *Verſ.* 3. *Which* [*viz.* alone] *forgiueth thee* [freely *viz.* and of his owne mercy only, without any merits or deſerts of thine at all] *all thine iniquity,* [*viz.* committed either againſt God or man, either of ignorance or of knowledge: and he beginneth with the free forgiueneſſe of ſinnes, becauſe it is as it were the fountaine from which all other bleſſings flow: many whereof he reckoneth vp afterwards, which are nothing elſe, but the effects of that reconciliation] *and healeth* [*viz.* of his great goodneſſe and his mighty power] *all thine infirmities.* [*viz.* bodily or ſpirituall, outward, or inward,] *Verſ.* 4. *Which* [*viz.* alone, as before verſ. 3.] *redeemeth* [*viz.* by his great and mighty power] *thy life* [*i.* thy whole man, both body and ſoule, putting a part for the whole] *from the graue* [*i.* from death and deſtruction: ſee *Pſal.* 16. 10. putting that which followeth death, for death it ſelfe] *and crowneth thee* [*i.* adorneth and compaſſeth thee about: as the crowne is a teſtimony of glory and honour, and compaſſeth the whole head round about] *with mercies and compaſſions.* [*i.* with great abundance and variety of mercies, which appeareth both in that he vſeth two words ſignifying almoſt both one thing, and alſo becauſe he putteth the latter in the plurall number.] *Verſ.* 5. *Which ſatisfieth thy mouth* [*i.* which filleth thine affection and appetite: ſee *Pſal.* 81. 10. hee ſeemeth to alude to men, which take great licence to themſelues, in eating and drinking, meaning that God will abundantly ſatisfie vs, and giue vs all that wee can wiſh] *with good things,* [*i.* with all manner of good things, ſo that nothing ſhould bee wanting] *and thy youth* [*i.* the daies and times of thine age, yea euen though thou be old, yet ſhall it be as youth] *is renued* [*viz.* through the ſpeciall bleſſing and goodneſſe of God] *as the Eaglet.* [which liue long, and die not but through want of ability, to take in their meat, as *Ariſtotle* and *Pliny* both ſhew.] *Verſ.* 6. *The Lord* [*viz.* himſelfe] *executeth* [*viz.* both in word and deed, ſpecially when men are negligent] *righteouſneſſe and iudgement* [*i.* ſuch ſentences as are righteous and iuſt: ſee *Pſalme* 97. 2.] *to all* [*viz.* of his children and ſeruants] *that are oppreſſed,* [*viz.* by wicked and vngodly men.] *Verſ.* 7. *He* [*viz.* God the Lord] *made his waies known* [by *waies* he vnderſtandeth, not onely the deliuerance of the people out of *Egypt*, and all that he did for them, till hee brought them into the land of *Canaan*, but euen his whole Law] *vnto Moſes, viz.* firſt and before others: and afterwards by him to all his people] *and his workes* [*i.* the excellent and noble workes which hee did, and that for their ſakes] *vnto the children of Iſrael.* [*viz.* which he had choſen to be a particular people to himſelfe.] *Verſ.* 8. *The Lord is full of compaſſion and mercy,* [*viz.* to them that come vnto him] *ſlow to anger* [*viz.* though men by their wickednes prouoke him much thereto] *and of great kindneſſe.* [*viz.* towards them that turne vnto him: this ſentence ſeemeth to be taken out of *Exodus* 34. 6. where the nature of God is ſo farre ſet forth vnto vs, as is profitable

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for vs to know: and ſeemeth to be the ſame, with *Nehem.* 9. 17. *Pſalme* 86. 15.

9 Verſ. 9. *He will not alway chide,* [*viz.* with men, and ſpecially with his children]
10 *neither keepe his anger for euer.* [*viz.* towards them: ſee *Lenit.* 19 18.] *Verſ.* 10. *He hath not dealt with vs after our ſinnes,* [*i.* hee hath not puniſhed vs, according to the greatneſſe and grieuouſneſſe of our ſinnes] *nor rewarded vs* [*viz.* in his iuſtice and iudgements: here we ſee what rewards we may looke for from the Lord in reſpect of our ſelues] *according to our iniquities* [*viz.* committed againſt him and our brethren.]
11 *Verſ.* 11. *For as high as the heauen is aboue the earth,* [*q. d.* looke what diſtance there is betweene heauen and earth, which is very great and wonderfull, yea infinite as it were] *ſo great is his mercy* [*i.* the mercy which he ſheweth: for if he had it in himſelfe, and powred it not forth vpon others, it were to little purpoſe] *towards them that feare him.* [*viz.* with an vnfained heart, putting the feare of God, for care, conſcience and
12 obedience to his truth.] *Verſ.* 12. *As farre as the East is from the West,* [*viz.* which we know to be ſo farre aſunder, that they ſhall neuer come together] *ſo farre* [yea and further too, if further poſſible can be: he meaneth by this compariſon, that the Lord hath vtterly remoued our iniquities from vs] *hath he remoued our ſins* [*i.* the ſinnes
13 that we haue committed] *from vs.* [*i.* who were the doers thereof.] *Verſ.* 13. *As a father* [*viz.* earthly or naturall] *hath compaſſion on his children,* [notwithſtanding that many times they doe prouoke him to diſpleaſure] *ſo* [yea and in farre greater meaſure, by how much God is greater than man, and his affections more certaine and ſure] *hath the Lord compaſſion* [*i.* he vouchſafeth them mercy, notwithſtanding
14 they deſerue it not] *on them that feare him:* ſee verſ. 11. of this Pſalme.] *Verſ.* 14. *For he knoweth* [*viz.* by many degrees, better than wee our ſelues] *whereof we are made* [*i.* of how brittle a matter wee are created, for ſo much doth the Hebrew word import, which ſenſe alſo may be gathered by that which followeth in this verſe] *he remembreth* [though men many times forget it] *that we are but duſt.* [and that
15 into the ſame we ſhall returne: ſee *Gen.* 3. 19.] *Verſ.* 15. *The dayes of man* [*i.* the courſe of his yeeres and age, or the time of his life] *are as graſſe* [*viz.* which is cut downe, withered, and quickly conſumed: he meaneth by this ſpeech, the breuity and ſhortneſſe of mans life] *as a flower of the field ſo flouriſheth he.* [*i.* hee is now flouriſhing, and by and by withered: and note that he ſpeaketh of a flower of the field, rather than of a garden-flower, becauſe that field-flowers are more ſubiect to ſtormes,
16 tempeſt, heat, &c. than the garden which haue more ſhelter and couerture.] *Verſ.* 16. *For the wind* [*viz.* ſent from God, meaning by *wind,* which is one meane to marre the beauty of bloſſomes and flowers, all other whatſoeuer] *goeth ouer it* [*viz.* with violence, and ſo nippeth it, either with extreme cold as the Eaſterne wind, or with parching heat, as the Weſterne wind] *and it is gone* [*viz.* out of mens ſight: he meaneth that it is decayed] *and the place thereof* [*i.* the ground wherein it grew] *ſhall know it no*
17 *more.* [*i.* in mans iudgement: meaning alſo by the word *it,* the ſelfe ſame, and notably other of the ſame kinde. In theſe two laſt verſes he doth nothing elſe, but by a ſimilitude ſet out the ſhortneſſe and vanity of mans life, which is no better than an herbe or graſſe, ſubiect to cutting downe, weather, wind, and ſuch like.] *Verſ.* 17. *But the louing kindneſſe of the Lord* [*viz.* towards his ſonnes and ſeruants] *endureth for euer and euer* [the reaſon is becauſe thoſe whom the Lord loueth hee loueth to
18 euer] *vpon them* [*i.* plainly eſtabliſhed towards them, and plentifully powred forth vpon them] *that feare him,* [ſee verſ. 11. and 13. of this Pſalme] *and his righteouſneſſe* [*i.* his iuſt and faithfull keeping of his promiſe, and the ſuccour and aide, by which he
19 maintaineth and preſerueth his] *vpon children children.* [*i.* to all poſterity.] *Verſ.* 18. *Vnto ſuch as keepe* [*viz.* in their behauiour and converſation] *his couenant* [*i.* his Law, which is called a couenant, becauſe it containeth the conditions of bargaine, as it were betweene God and his people] *and thinke vpon* [*viz.* in their deepe thoughts and ſecret heart] *his commandements* [*i.* the matters which hee hath commanded]
20 *to do them.* [*viz.* in their outward converſation and dealing.] *Verſ.* 19. *The Lord hath prepared his throne in heauen,* [*i.* he hath a Kingdome and exerciſeth the ſame euen in heauen, and yet doth he reach not but that his iuriſdiction] *ruleth ouer all.* [*viz.* whatſo-

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euer either in heauen or in earth. And this verſe containeth one cauſe amongſt many, why men ſhould praiſe God, *viz.* for his gracious and large gouernment.] *Verſ.* 20. *Praiſe the Lord ye his Angels,* [Angels are ſaid to be *Gods*, not onely becauſe he created them, but alſo becauſe he vſeth them at his pleaſure, in the execution of his will] *that excell in ſtrength,* [*viz.* all other creatures: vnderſtanding alſo by *ſtrength*, whatſoeuer is excellent in them: ſo haue you the word vſed before, *Pſal.* 102. 23.] *that doe his commandement* [*i.* the things he commandeth you] *in obeying the voice of his word.* [*q. d.* you are ſo readie in obeying, that ſo ſoone as the Lord ſpeaketh, you are ready to doe it.] 20

Verſ. 21. *Praiſe the Lord all ye his hoſts,* [ſome refer this word generally to all his creatures, becauſe the Lord hath them at commandement, as a Captaine hath his armed men and ſouldiers, to vſe them as pleaſeth him: ſome only to Angells: but I allow rather the former by reaſon of that which is written, *Gen.* 2. 1.] *yee his ſeruants that doe his pleaſure.* [*i.* what pleaſeth him: before he called his creatures *hoſts*, for the multitude of them: now he calleth them *ſeruants*, becauſe he hath them at commandement.] 21

Verſ. 22. *Praiſe the Lord* [*viz.* for his vnſpeakable goodneſſe] *all ye his workes,* [*i.* all his creatures, of what order or condition ſoeuer ye be] *in all places of his dominion:* [*i.* euery where, becauſe hee ruleth euery where, and doth whatſoeuer pleaſeth him both in heauen and in earth] *my ſoule praiſe thou the Lord.* [he ſhutteth vp the Pſalme with the ſame ſentence he began it, and therefore ſee verſe 1. of this Pſalme. And this is very rife to begin and end a Pſalme with one and the ſelfe ſame ſentence: ſee *Pſalm.* 106. verſ. 1. and laſt, alſo *Pſalm.* 148. and *Pſalm.* 150. verſ. 1. and laſt.] 22

Verſ. 1. *Teacheth vs, firſt to inforce our ſelues to the praiſing and thanking of God for his graces: for without conſtraining of our ſelues we hardly come vnto it. Secondly, that our thankeſgiuing ſhould be vnfained, as proceeding indeed from the inward man: or elſe it cannot be acceptable before him to whom we repreſent it.* Verſ. 2. *Teacheth alſo two things: the firſt is, that we ſhould ſtriue in an earneſt and deepe meditation, to remember ſo nigh as we can all the beneſits and bleſſings of Almighty God: Secondly, that they rightly thought vpon, are ſtrong arguments, to prouoke thankefulneſſe from vs: or elſe hardly or not at all ſhall we bee drawne to the doing of that duty.* Verſ. 3, 4, 5. *Teach vs, for what cauſes and graces we ſhould be thankefull,* viz. *both for ſpirituall and bodily bleſſings: they teach alſo, that all the graces which we haue, we receiue only from the Lord, but yet let vs ſomewhat more particularly conſider them.* Verſ. 3. *Teacheth vs, that God alone forgiueth ſinnes: which is ſo plaine a truth that the blinde Phariſies confeſſed it, and yet Papiſts will not beleeue it: Secondly, that hee doth it of his owne mercy onely, which ouerthroweth mans merits: Thirdly, that in the abundance of his goodneſſe hee freely pardoneth all of them, originall, actuall, &c. by which we ſee that Papiſts are deceiued, who ſuppoſe originall ſinne onely to be taken away by Chriſt, and as for actuall ſins committed after baptiſme, men muſt ſatisfie for them. Laſtly, it teacheth that euen the infirmities and weakneſſe of our fleſh cannot be cured, no though we vſe all meanes, vnleſſe the Lord put his hands to that great worke.* Verſ. 4. *Teacheth, firſt, that the iſſues of life and death are in Gods owne hand: and that therefore both for the one and the other, we ſhould wholly and onely depend vpon him. Secondly, that if a man eſcape danger or diſtreſſe, it is by the Lord onely, and not by his owne ſtrength, or any thing in him. Thirdly, that the Lord is not ſcant or pinching in his goodneſſe, but plentifully powreth it forth vpon thoſe that are his: which ſhould teach vs alſo to deale liberally and kindly all of vs with God, and euery one of vs one with another.* Verſ. 5. *Teacheth vs, that thoſe which feare the Lord can want nothing that good is: and that therefore we ſhould not haue our minds caried away after the cares of this life. Secondly, that he graciouſly bringeth his children to a good old age, and maketh them to paſſe thorow the miſeries thereof with as great ioy, as in the daies of their youth.* Verſ. 6. *Teacheth, that howſoeuer men deale vniuſtly, yet the Lord will deale vprighly, which is a great comfort vnto his children.* Verſ. 7. *Teacheth, that it is a ſingular grace of God to haue his word, and that declared alſo vnto men by faithfull miniſters: as on the other ſide to* Doctrine.

want the word and faithfull teachers, is as great a plague as God can bring vpon men in this life. Vers. 8. Teacheth vs to set against our owne wretchednesse and misery, the abundant riches of Gods eternall mercy: which well considered and felt, shall yeeld vs more comfort than our calamity can sorrow. Vers. 9. Teacheth vs, that this is no small comfort, that Gods anger endureth not long towards his children: see Psal. 30. 5 Vers. 10. Teacheth vs, that howsoeuer our sinnes deserue eternall death yet God doth but beat vs in this life, to the end we might be saued in the life to come. Vers. 11. Teacheth vs, that Gods mercy is infinite, and incomprehensible: which opposed against the innumerablenesse of our sinnes, cannot chuse but ouerweigh them. Vers. 12. Teacheth vs, that sinne and iniquity shall neuer be laid to the charge of Gods elect: and that therefore the troubles arising in our minds for our sinnes, are but either mists that Satan hath cast before vs to hinder vs from the comfortable sight of Gods fauour, or else stings that the Lord hath wrought in vs to cause vs to come to him. Vers. 13. Setteth out the exceeding loue of God towards his sonnes and seruants, which should afford them no small comfort, because his loue towards them is not little but infinite. Vers. 14. Teacheth, that euen our owne miserable state and condition, doth moue the Lord in mercy to deale with vs: and therefore no reason why in it we should be heauy hearted, sith God by it doth manifest his mercy, and mindeth vs much good. Vers. 15, 16. Vnder the similitude of the grasse, flower, winde, &c. doeth set forth, not onely the shortnesse, but also the miseries and troubles of mans life in this life, that in the sight and feeling thereof, we might learne to lift vp our heads, and to looke for a better. Vers. 17. Teacheth, that though man be subiect to change, yet God is alwaies like vnto himselfe: and that there is no end or measure of his goodnesse towards them that feare him. Vers. 18. Teacheth vs, that there must bee ioyned with the knowledge of Gods Word, practise and obedience: otherwise all our knowledge is but vaine speculation, and a meane to increase our sinne and condemnation for it: also that man must diligently meditate in the law of the Lord, and his commandements, to the end they may performe the things prescribed in the same. Vers. 19. Setteth out the largenesse of Gods Kingdome, which is comfortable to the godly, because thereby we see that deuills and wicked men cannot doe what they list. Vers. 20. In the Angels examples we learne willing obedience to the voice and Word of the Lord. Vers. 21, 22. Teach vs, that if all Gods creatures praise the Lord, much more that excellent creature, not onely because that for his sake all things were created, but also because he hath receiued infinite numbers of benefits aboue the rest. Vers. 22. And these words, in all places of his dominion, teach Gods children neuer to be ashamed in any place to set forth the praises of their louing God: and in that he doth end the Psalme with the same sentence that he did beginne it, hee doth not only shew how excellent a thing the sacrifice of thankesgiuing is, but also how dull men are thereto, and that maketh him in this Psalme to double and treble that sentence, that so he might the better stirre them vp to the performance of that great duty.

Psalme 104.

Diuision.

THe Psalme of it selfe comprehendeth diuers and sundry matters, and therefore cannot easily and fitly be diuided. Notwithstanding it principally standeth vpon these parts, as I thinke. In the first, the Prophet prouoketh himselfe and others to praise God for his power, from vers. 1. to the end of the 10. In the second, hee painteth out the singular prouidence of God towards his creatures both generally and particularly: and this reacheth from vers. 11. to the end of the 23. And

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in the third part he doth not onely expreſſe Gods excellency, manifeſted in his creatures, but ſpeaketh alſo together both of his power and prouidence, ſometimes wondring at the Lords workes, ſometimes praiſing him for the ſame, and ſometime praying againſt the wicked, from verſ. 24. to the end of the Pſalme.

This Pſalme hath no Title, as many other Pſalmes haue not: yet notwithſtanding a man may probably coniecture, that hee which penned the other, penned this alſo, adding it to the former thus: whereas he had in the other ſet forth Gods graces to the Church, he doth in this ſet forth Gods goodneſſe to all creatures. *Verſ.* 1. *My ſoule praiſe thou the Lord,* [ſee *Pſal.* 103. 1.] *O Lord my God* [*i.* the onely true God, whom I thy poore ſeruant worſhip] *thou art exceeding great,* [*viz.* in maieſty, power, &c. as may appeare by that which followeth] *thou art cloathed with glory and honour.* [*i.* thou art compaſſed about on euery ſide with it, and haſt it in great abundance: and all this, as many other things in this Pſalme, are ſpoken of God according to mans capacity.] *Verſ.* 2. *Which couereth himſelfe with light as with a garment,* [*i.* his honour and glory doth greatly appeare, euen in the creation of the light: ſo that though God be inuincible in reſpect of his owne nature, yet his glory is ſufficiently manifeſted and ſhining forth thorowout the world] *and ſpreadeth out the heauens like a curtaine.* [*i.* laieth them abroad, ſo that they may euidently be ſeene, as a thing ſpread out: by *heauens* he vnderſtandeth the firmament, which alſo hath his name in the Hebrew tongue of ſtretching out or ouerſpreading: it ſhould ſeeme that in this verſe he meaneth that which is expreſſed, *Gen.* 1. 3, 6. And marke how in this verſe and the reſt following, he ſuddenly changeth the perſon.] *Verſ.* 3. *Which laieth the beames of his chambers in the waters,* [*i.* whoſe gouernment ſtretcheth euen vnto the very depths of the waters. The ſpeech is ſomewhat darke, but it is vttered to bring men into the greater admiration: meaning that we need not to aſcend ſo high as heauen to finde God out, for if we looke below, we ſhall finde liuely portraitures of his glory] *and maketh the Clouds his chariots,* [he meaneth that God the gouernour of the world, turneth the clouds, winds, &c. according to his good pleaſure, euen as eaſily as the Coachman doth his Chariot] *and walketh* [*viz.* as a ruler or gouernour] *vpon the wings of the wind* [he meaneth that he gouerneth alſo the winds: ſee *Pſal.* 18. 10, 11. alſo *Iſai.* 19. 1.] *Verſ.* 4. *Which maketh the ſpirits his meſſengers,* [*i.* he vſeth the winds and fire, as meſſengers, miniſters and executioners of his will and iudgements: ſo that in reſpect of their obedience, they haue euen the name of Angels, as it were, giuen vnto them] *and a flaming fire his miniſters.* [*i.* he ſendeth forth thundrings, lightnings, and ſuch other like ſtrange things in the aire, both to terrifie men, and to performe whatſoeuer he appointeth them. The Apoſtle, *Heb.* 1. 7. applieth this to Angels and miniſtring ſpirits.] *Verſ.* 5. *He ſet the earth vpon her foundations,* [*i.* by his vertue and power, he hath made it firme, ſtable, and ſure, euen as a frame ſet vpon a good foundation ſtandeth faſt] *ſo that it ſhall neuer moue,* [*viz.* ordinarily, and in a continuall courſe: otherwiſe this place letteth not, but that through Gods ſpeciall appointment there may be terrible and fearefull Earthquakes. And that word *neuer,* muſt be vnderſtood, ſo long as the world endureth: and alſo hauing reſpect vnto other creatures, which by reaſon of their owne lightneſſe, and Gods appointment, are carried hither and thither, whereas the earth remaineth firme and ſure.] *Verſ.* 6. *Thou* [*viz.* O Lord: obſerue the ſudden change of the perſon] *couereddſt* [*viz.* the earth] *with the deepe* [*viz.* waters. This may be vnderſtood, either of that which is ſpoken, *Gen.* 1. 2. or of the generall floud, at both which times all the earth was ouer-couered with waters] *as with a garment:* [*i.* euery where, & in euery place] *the waters will ſtand* [*viz.* euen at this day] *aboue the mountaines.* [*viz.* vnleſſe they were kept through thy power and prouideuce, within the bounds and borders which thou haſt ſet them.] *Verſ.* 7. *But at thy rebuke* [*q. d.* euen at thy bare word, and angry countenance only] *they flee,*

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[*viz.* backward, euen as though they were discomfited, so that we see they cannot rage whither they would: and by that meanes they are in stead of an ornament and beautifying vnto the earth: some (and that not amisse neither) referre it to the parting of the waters from the dry land, mentioned *Genesis* 1. 6.] *at the voice of thy thunder* [by *rebuke* before, and *thunder* in this place, he meaneth nothing but that commandement of God, by which he expresseth the raging of the Seas] *they haste away.* [*viz.*
8 into the places that thou hast appointed them. *Vers.* 8. *And the mountaines ascend* [*i.* appeare and shew forth themselues after the departure of the waters] *and the vallies descend* [*i.* are made manifest also] *to the place which thou hast established for them,* [*i.* they lie and are setled in those places, which thou hast appointed them. Though this sense carry with it some probability, yet by reason of that which goeth before, spoken of the waters and flouds, and by reason of that which followeth in the next verse spoken of them also, I would haue this verse wholly restored out of a learned man thus.] *They* [*viz.* the waters] *went vp by the hills, and went downe thorow the vallies, into the place, which thou hadst established for them.* [*q. d.* thou hadst no sooner spoken the word, but they made a way for themselues, euen thorow thicke and thin, as wee would say, sparing nothing, till they came to the place that thou hadst appointed and set for them: so that neither the high mountaines could hinder them, nor the low vallies containe them, but of necessity, to that place they must goe, which thou had-
9 dest set for them.] *Vers.* 9. *Thou* [*viz.* O Lord, only, and none but thou] *hast set* [*viz.* by thy almighty word, and commandement: as *Iob* 38. 10.] *them* [*i.* all waters, either of Seas, or otherwise] *a bond* [*i.* a certaine compasse and course] *which they shall not passe.* [*viz.* though they doe what they can, and rage neuer so sore: see *Iob* 38. 10, 11. also *Ieremy* 5. 22.] *They* [*i.* the waters generally] *shall not returne* [*viz.* by any strength they haue of themselues or otherwise] *to couer the earth.* [*viz.* as they haue done heretofore, *Gen.* 1. verse 2, 6, 9. or else as they did in the time of the floud, *Genesis* 7. 19. &c. it may well be referred to both: to the former, because God by creation hath set them an ordinary course; and to the latter, because he hath promised hee will neuer destroy the world with water againe, *Genesis* 9. 15.]
10 *Vers.* 10. *Hee* [*i.* God: and marke the sudden change of the person, from the second to the third] *sendeth* [*viz.* by his eternall appointment and power] *the springs into the vallies,* [the Prophet meaneth, that by Gods decree and appointment, the fountaines and springs keepe their course, euen in those places, that he hath assigned them, that is, in the vallies and leuells of the land] *which* [*viz.* fountaines or springs] *runne betweene the mountaines* [*q. d.* notwithstanding that they seeme to bee little things, yet God doth sometimes so increase them, that they rise as high as some part of the mountaines. This serueth to set out Gods power in the ordinary gouern-
11 ment euen of his creatures also.] *Vers.* 11. *They* [*i.* the waters and springs] *shall giue drinke* [*viz.* in great plenty and abundance] *to all the beasts of the field* [*viz.* so that not one of any kinde shall be excepted, and hee speaketh rather of beasts than of men, the better to set out the grace of God, not onely in that hee prouideth for bruit beasts, but also in that he giueth them, which drinke more than men, such great abundance of it] *and the wilde Asses shall quench their thirst* [*q. d.* euen the beasts that drinke most, by reason of their heat, shall not onely be satisfied, but leaue
12 abundance beside: of the wilde Asse, see *Iob* 39. verse 8, 9, 10, 11.] *Vers.* 12. *By those springs* [*viz.* spoken of before] *shall the fowles of the heauen* [*i.* the birds of the aire: heauen put for the aire, see *Matth.* 6. 26.] *dwell* [*i.* abide and continue, and that with delight, which he expresseth afterwards] *and shall sing* [*viz.* for ioy and pleasure that they shall take therein] *among the branches* [*viz.* of the trees that
13 stand along by the riuers sides.] *Vers.* 13. *He* [*i.* God] *watereth the mountaines* [*i.* powreth downe abundance of waters vpon the mountaines, so that by reason of the raine which he sendeth, he maketh the mountaines, otherwise barren, very fruitfull] *from his chambers* [*i.* from the clouds: which are said to be *Gods chambers,* because it seemeth to vs, that the Lord dwelleth in and aboue them, so that *chambers* is taken in another sense here, than in verse 3. of this Psalme] *and the earth* [*i.* the whole

whole world, so that there is no part exempted, no nor no creature either man or beast, as may appeare by that which followeth in this Psalme] *is filled* [*viz.* plentifully, and in very great abundance] *with the fruit of thy works* [*i.* with those fruits which by thy works thou doest graciously minister vnto them: which fruits also through thy blessing and commandement the earth it selfe doth yeeld. And marke the sudden change of the person from the third to the second.] *Vers.* 14. *He* [*i.* God] *causeth* [*viz.* by his almighty power, as the first cause, and by raine and dew from heauen, as the second cause] *grasse to grow* [*viz.* vpon the earth] *for the cattell* [*i.* for the vse of cattell, that it may be meat vnto them] *and herbe* [*i.* euery greene thing, see *Gen.* 1. 29.] *for the vse of man* [*i.* for man to vse either necessarily or of pleasure] *that he* [*viz.* man, being strengthened by the vse of the herbs, trees, &c.] *may bring forth* [*viz.* by his ordinary labour and trauell] *bread* [though the Prophet meane it principally of bread, yet he vnderstandeth also thereby all manner of sustenance] *out of the earth.* [*viz.* laboured and tilled, in the sweat of mans face, *Gen.* 3. 18, 19. A very learned man readeth the latter part of the verse thus] *that they* [*i.* both man and beast, reading it in the plurall number] *may fet meat out of the earth,* [*i.* may haue all manner of food ministred vnto them out of the earth, for the maintenance of their life: whatsoeuer it be, all commeth to one end, *viz.* to shew that God by his power doth this and doth that.] *Vers.* 15. *And wine* [*viz.* God giueth] *that maketh glad the heart of man,* [*i.* maketh mans heart to reioyce when it is striken downe with heauinesse, see *Prouerbs* 31. 6, 7.] *and oyle to make the face to shine,* [*i.* to make him seeme to haue a merry and cheerefull countenance: he speaketh this according to the manner of those hot countreys, wherein men vsed with sauours and ointments, both to strengthen and refresh themselues] *and bread* [*viz.* hee giueth also, vnderstanding by *bread,* as before, verse 14.] *that strengthneth mans heart.* [*i.* which is a good meane to adde strength and courage to mans stomacke. And marke the Prophets course: he sheweth in this place that God plentifully giueth vnto all his creatures, and namely vnto man, not onely life, but all things fit for the maintenance thereof, whether they be things necessary, as bread and food; or profitable, as wine and drink; or seruing to pleasure, delight, or comlinesse of the body, as oyle and ointment, &c.] *Vers.* 16. *The high Trees* [he passeth from men to trees, shewing that euen Gods power and prouidence also watcheth ouer them] *are satisfied,* [*viz.* with moisture, dew, and raine, sent from the Lord to make them grow and increase] *even the Cedars of Lebanon* [see *Psalme* 29. 5.] *which he hath planted,* [*i.* which the Lord himselfe hath caused to grow: which sort of Trees must needs excell them that are set by Art.] *Vers.* 17. *That the birds* [*viz.* of the Woods and Forrests, yea the very fowles of heauen] *may make their nests there,* [*viz.* in those trees, because they are so great, high, and mighty. The Prophet doth not meane only, as I take it, that God ordained the Trees to this end, that birds might build their nests therein, but also to shew the greatnesse of Gods power in creating such great trees, as are able to receiue the fowles of the aire] *the Storke dwelleth in the Firre trees* [hee meaneth not onely that they build their nests there for their young ones, but also haue as it were their continuall abode.] *Vers.* 18. *The high Mountaines* [*viz.* otherwise barren and bare, are yet notwithstanding good and profitable] *are for the Goats,* [*viz.* good to feed on, and to liue in] *the Rocks are a refuge for the Conies.* [*viz.* to keepe them safe in, as it were, from all distresse and feare.] *Vers.* 19. *He* [*viz.* God] *appointed* [*viz.* by the order which hee himselfe set in creation] *the Moone* [*i.* that glorious and excellent creature] *for certaine seasons,* [*i.* not onely to distinguish the night from the day, and other times spoken of, *Genesis.* 1. 14. *&c.* as moneths, yeeres, &c. but also for some principall feasts obserued in the law] *and the Sunne,* [*i.* that other great and excellent creature] *knoweth* [*viz.* by the bounds and orders which God hath set our] *his going downe* [*i.* in what part it should set, according to the seuerall quarters of the yeere.] *Vers.* 20. *Thou makest darknesse* [*i.* thou causest darknesse to come in an ordinary course: and not as though God did euery night make new darknesse, for he did once create the same, *Gen.* 1. 2. to continue as the rest

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reſt of his creatures] *and it is night*, [*i.* night commeth preſently, for none is able to let or withſtand it] *wherein* [*i.* in which darkneſſe and night] *all the beaſts of the forreſt* [*i.* a great number of rauening and deuouring beaſts, which in the day time durſt not for feare of man ſhew their heads: amongſt theſe he reckoneth vp the Lion in the next verſe] *creepe forth.* [*viz.* out of their holes and dennes, where
21 they had lurked all the day long.] *Verſ.* 21. *The Lions* [*i.* euen the young, luſty, and ſtrong Lions] *roare* [*viz.* in that darkneſſe and night] *after their prey* [*i.* after a prey that they would gladly get and obtaine, to ſatisfie their hunger withall] *and ſeeke their meat at God.* [the Propher meaneth not that they ſtay themſelues vpon the care which God hath ouer them, for that they cannot doe, but hee ſheweth that God doth miraculouſly giue meat to the Lions and other deuouring beaſts, yea although they liue by ſpoile and rauening, which ſerueth wonderfully to ſet forth God his power and prouidence, which is the ſpeciall marke that the Prophet aimeth
22 at in this Pſalme.] *Verſ.* 22. *When the Sunne riſeth* [the Prophet ſheweth, that God ſo diſtributeth the time, that the day belongeth vnto man, and the night to rauenous beaſts; whoſe cruelty is in part alſo reſtrained by the light of the Sunne or day; ſo that they are thereby as it were conſtrained, to keepe themſelues in their dens, to the end that man may more ſafely goe about his buſineſſe] *they retire* [*i.* thoſe rauenous beaſts of the Forreſts] *and couch in their dens.* [*i.* lie ſtill and quietly there,
23 without annoying or hurting man any way.] *Verſ.* 23. *Then* [*i.* at the Sun riſing, and when the wilde beaſts are in their caues and holes] *goeth man forth*, [*i.* mankinde, or the people which inhabit the earth] *to his worke and to his labour* [*i.* to the affaires and buſineſſes which thou haſt appointed him to doe: which is called *his*, becauſe he is Gods inſtrument in the performance thereof] *vntill the euening.* [which
24 time thou of thy goodneſſe, O Lord, haſt ordained for his reſt.] *Verſ.* 24. *O Lord* [the Prophet in this ſentence vſeth both an exclamation, and a wondering, after that he had, as before, ſpoken of the maruellous vſes of God his gouernment] *how manifold* [*i.* not onely diuers in reſpect of kinde, but innumerable in reſpect of multitude] *are thy works*, [*i.* the things that thou haſt created and made] *in wiſdome* [*i.* in ſuch great and excellent wiſdome] *haſt thou made them all.* [*viz.* generally and particularly, as none is able to controll either the whole, or any part thereof. The Prophet meaneth, that Gods workmanſhip is ſo exquiſite, that there is no confuſion either in the whole, or in any part: ſome expound it thus] *In wiſdome haſt thou made them all* [*i.* by wiſdome, meaning his eternall Sonne, as *Pronerbs* 8. 22, &c. vnto the end of the Chapter, but notwithſtanding, I like the former ſenſe better] *the earth* [*i.* the whole world, and the people that dwell therein] *is full of thy riches.* [*i.* is plentifully repleniſhed with variety of thy creatures, which are greater teſtimonies of thy grace.] *Verſ.* 25. *So is the Sea* [*q. d.* as the earth is filled with
25 thy riches, ſo is the Sea likewiſe: from the teſtimonies of Gods grace and goodneſſe vpon the Land, hee commeth to the Sea, which he ſetteth out as it were a new glaſſe, wherein men may behold Gods power and wiſdome] *great and wide*, [he attributeth two Titles to the Sea: the one noting the force thereof, the other the largeneſſe, both yet tending to manifeſt Gods power, which had repleniſhed ſo huge a place with ſuch wonderfull ſtore and variety of creatures] *for therein* [*i.* in the Sea] *are things* [*viz.* which thou haſt created] *creeping* [*viz.* according to the order which thou haſt ſet: meaning by this terme, ſwimming, and liuing in the waters] *innumerable* [he ſheweth that the creatures of God in the Sea cannot be numbred, much leſſe can thoſe bee in Heauen, and thoſe in earth, and all together] *both ſmall beaſts and great.* [*q. d.* There is not onely innumerable ſtore, but variety of kinds alſo, all which ſetteth
26 forth ſtill Gods mighty power.] *Verſ.* 26. *There* [*i.* in that Sea] *goe the ſhips* [*i.* they ſaile to and fro: a metaphor taken from liuing creatures, and applied to inſenſible things] *yea that Leuiathan* [*q. d.* Euen that ſame great monſtrous Fiſh is in the Sea alſo, ſee *Iob* 40. *verſ.* 20. to the end of the chapter, and *Iob* 41. thorowout] *whom thou haſt made to play therein* [*i.* to ſwim vp and downe at his pleaſure: *q. d.* This onely Sea beaſt, doth ſufficiently ſet out vnto vs the fearefull power of God, whoſe

ſtirring,

ſtirring, though it trouble the Seas, yet is it nothing but ſport in reſpect of God.]
Verſ. 27. *All theſe* [*viz.* thy creatures, whether they be in the aire, or in the earth, 27
or in the Sea] *wait vpon thee*, [*viz.* not only to haue food and ſuſtenance as followeth,
but to be diſpoſed of euen as ſhall pleaſe thee, without whom they can doe nothing]
that thou [*viz.* through thy prouidence and appointment] *mayeſt giue them* [*viz.*
of thy gracious goodneſſe and mercy] *food* [*viz.* to eat vpon and liue by] *in due
ſeaſon*. [*i.* in that time wherein thou thy ſelfe haſt appointed with thy ſelfe to beſtow it
vpon them.] *Verſ.* 28. *Thou gineſt it* [*viz.* graciouſly and plentifully] *vnto them* 28
[*viz.* when they are in need and want] *and they gather it*, [*viz.* to their comfort
and ſuſtentation] *thou openeſt thine hand* [he ſeemeth here to reſemble God to a good
father or Maſter of a houſhold, who many times with-holdeth from his children and
ſeruants ſundry good things, to the end that they might learne to ſet a better price
vpon them, which when hee ſeeth them inclined vnto, then hee beſtoweth theſe
things vpon them.] *and they are filled with good things*. [*viz.* from thee: by *opening
of the hand*, hee meaneth Gods great liberality: and by *filling with good things*, hee
vnderſtandeth the effect of that grace.] *Verſ.* 29. *But if thou hide thy face*, [*i.* if 29
thou ſhew not thy ſelfe fauourable and mercifull vnto them, but leaue them: hee
ſheweth, that euen Gods very countenance giueth euen being and mouing, and life
vnto all things.] *they are troubled* [*viz.* beyond all meaſure, ſo that they euen ſeeme
to be without all life or being.] *If thou take away their breath*, [*i.* that kinde of life
which thou haſt giuen them, ſee *Gen.* 2. verſe 24.] *they die and returne to their duſt*.
[*viz.* out of which they were taken: and not that it is their owne.] *Verſ.* 30. *Againe*, 30
if thou [*viz.* O Lord: the Prophets minde is to ſhew, that the death and life of all
creatures is in the Lords power onely] *ſend forth thy ſpirit* [*i.* thy quickning and
liuely power: ſome referre it to the holy Ghoſt, I ſuppoſe both ſenſes may very well
ſtand, prouided alſo that wee fall not into the errour of ſome who ſuppoſed that the
ſpirit did eſſentially dwell in men and other creatures] *they are created*, [*i.* not on-
ly reſtored into their former ſtate, by thy fauourable countenance, after they haue
beene troubled by withholding thy goodneſſe from them, as verſe 29. of this
Pſalme, but alſo by propagation of ſeed and off-ſpring, they are as it were anew,
through the ſtrength of thy commandement and bleſſing, *Gen.* 1. in ſundry places,
created] *and thou renueſt the face of the earth*. [*i.* though thou ſeeme to man, by
reaſon of the death which falleth vpon creatures, to be a wonderfull decay of earthly
creatures, yet by raiſing vp the like in their roomes, vpon the vpper part of the
earth, thou giueſt as it were a new face and countenance againe vnto the ſame.]
Verſ. 31. *Glory be to the Lord for euer*, [after the particular deſcription of Gods power 31
and prouidence in his creatures, hee burſteth forth to Gods praiſe for the ſame: and
wiſheth as it were that both he and all men would yeeld continuall thanks and praiſe
vnto him therefore] *let the Lord reioyce* [*i.* take ſingular delight and pleaſure] *in
his works*. [*i.* in the works and creatures which he hath made. The Prophet addeth
vnto his former praiſing of God for his power and goodneſſe, a praier to the Lord for
the continuance of the ſame towards his creatures. I know others expound it other-
wiſe, but me thinketh this is a ſimple ſenſe.] *Verſ.* 32. *He* [*viz.* God] *looketh* [*viz.* 32
with his angry countenance as it were] *on the earth* [*i.* on the world it ſelfe, and all
things therein contained] *and it trembleth*, [*viz.* for feare and reuerence of his
Maieſty] *he toucheth the mountaines and they ſmoke*. [*q. d.* the Lord needeth not to
doe much to teſtifie his wrath, for euen the very mountaines by touching them ſhall
burne and conſume. All this is nothing elſe but a conſideration of the great power
and maieſty of God, of which ſee more *Pſal.* 18. 7. 8, 9. *&c.*] *Verſ.* 33. *I will ſing* 33
vnto the Lord, [*i.* I will praiſe him, pray vnto him, and ſerue him, for hee put-
teth one part of Gods ſeruice for the whole: *q. d.* Euen the greatneſſe of his power
and maieſty, ſhall be one meane to draw mee on to the ſeruice and obedience of him,
and that not for a ſmall time onely, but all my life long] *I will praiſe my God while
I liue*. [this is the ſame with that which went before; the doubling of it noteth the
abſolute purpoſe which the Prophet had to performe this his vow.] *Verſ.* 34. *Let* 34

my

my words be acceptable vnto him, [he promised before praise and thanksgiuing: and now hee desireth that that seruice may be pleasant in his sight. I vnderstand by *words*, not onely the words of his prayers, though them chiefly indeed, but all his other speeches whatsoeuer, see *Psalme* 19. 14.] *I will reioyce in the Lord.* [*q. d.* I will remoue all my thoughts, from the pleasures and profits of this life, to the end I may stay my
35 selfe vpon a spirituall ioy and contentment in God onely.] *Vers.* 35. *Let the sinners* [*i.* the notorious wicked men, see *Psalme* 1. verse 1, 5.] *bee consumed* [*viz.* vtterly, lest they should infect others, and stay from the godly the abundance of graces and blessings] *out of the earth,* [*viz.* wherein they dwell: and thus hee prayeth against the vngodly, whom the Lord hath sealed vp against the day of his wrath] *and the wicked* [*viz.* men of the world, meaning by wicked men, them that softer and feed themselues in wickednesse] *till there bee no more.* [*viz.* of them left vpon the earth: hee desireth an vtter taking away of the vngodly, both of their persons and memories] *O my soule praise thou the Lord,* [see verse 1. of this Psalme, where you haue the same words. In these words hee prouoketh himselfe to praise the Lord, as in these words following] *praise yee the Lord.* [hee prouoketh the rest of the godly and faithfull to doe the like. And thus much for the sense of this Psalme: the doctrines follow in order.]

Doctrine. Vers. 1. *Teacheth vs, to stirre vp our selues to the praises of God: it teacheth vs also that Gods power and glory, doth after a sort craue the same at our hands.* Vers. 2. *Sheweth, that euen in Gods creatures, wee haue euident glasses wherein to behold his maiesty, power, &c. the selfe-same thing doth verse* 3. *and many other verses in this Psalme teach, all which should bee as it were spurres in our sides to prouoke vs to this duty.* Vers. 3. *Teacheth, that God by his power ruleth the waters, the clouds, the winds, &c. the same doctrine doth verse* 4. *deliuer.* Vers. 5. *Teacheth, that whatsoeuer firmitie the earth hath, it hath it from the Lord, and not of it selfe, or else surely it could neuer stand, but would totter and fall.* Vers. 6, 7. *Teach, that neither the waters, nor any other creature, can goe further than the Lord appointeth them: and that his onely word without any deed as it were, is sufficient to stay the rage of them all.* Vers. 8, 9. *Teach the selfe-same doctrine: see* Prouerbs 8. 29. Vers. 10, 11. *Teach, that all blessings whatsoeuer, yea and the abundance of them come from the Lord onely, and for them all praise and glory belongeth vnto him alone.* Vers. 12. *Teacheth, that God hath made his creatures not onely profitable for man, but one of them ioyfull and delightfull to another: which harmony also should teach vs what consent there should be amongst vs.* Vers. 13. *Teacheth, that God can by moisture as a meane, make barren place plentifull: also, that there is no place of the world wherein there is not to bee seene abundance of his blessings, though in some places more than in other some, as must be confessed.* Vers. 14. *Teacheth what care God hath ouer his creatures, in giuing them all things necessary for the maintenance of this life, how much more then shall hee feed vs, O yee of little faith?* Vers. 15. *Setteth out Gods large liberalitie, who giueth vs also things of pleasure, as well as of profit, contrary to the assertion of Anabaptists, who would haue vs vse nothing but for necessitie onely.* Vers. 16. *Teacheth, that which God doth, farre excelleth all done by art or wit of man, and good reason we should be so perswaded, because the Creator is much more excellent than the creature.* Vers. 17, 18. *Shew, that God hath made all creatures one of them to be delightfull and profitable to another see before vers.* 11. Vers. 19. *Doth not only expresse Gods power and prouidence in the Sunne and Moone, but their obedience also to that course set them: which should teach vs to walke with care and conscience before him.* Vers. 20, 21, 22, 23. *Set forth Gods great care for man and beast, who hath distributed to either of them times for their labour, and times for their rest, which also teacheth vs to beware, that we turne not the day into night, nor the night into day, without some very speciall and vrgent occasion.* Vers. 24. *Teacheth vs, that the variety and plenty of God his creatures, should not only draw vs into a marueiling at them and their Creator, but also into a praising of him for the same.* Vers. 25. *Teacheth vs, that euen the Sea as well as the Land, doth liuely expresse the greatnesse of God his power and goodnesse. The same in particularity doth verse* 26. *which verse* 25. *did generally.* Vers. 27. *Doth not only*

onely ſet out the largeneſſe of Gods prouidence, which ſtretcheth it ſelfe to all creatures: but alſo it teacheth vs with patience to attend for euery thing neceſſary, from the Lords hands in due ſeaſon. Verſ. 28. *Teacheth, that Gods free and onely liberality, is the very cauſe of all Gods goodneſſe towards all his creatures, for there is no merit in any of them to mone him vnto it, much leſſe in man, who is tainted with all manner of ſinne, yea, who hath caſt a ſcarlet colour red, and a deepe ſtaine, if not of ſinne, yet of a curſe for ſinne vpon the creatures.* Verſ. 29. *Teacheth vs, that the want of feeling of Gods fauour, is the fountaine of all woe, diſquietneſſe, death, &c.* Verſ. 30. *Teacheth vs, that the continuance of creatures is not onely by an ordinary courſe of nature, but ſpecially by the commandement and bleſſing of Almighty God, in the ſtrength whereof they haue continued from the beginning, and ſo ſhall endure to the end.* Verſ. 31. *Teacheth vs, to praiſe God continually for his mercy, and to pray for the continuance thereof.* Verſ. 32. *Teacheth vs, to ſtand in awe of ſo great a Maieſty, as can doe whatſoeuer pleaſeth him both in heauen and in earth.* Verſ. 33. *Teacheth vs, to carry with vs holy purpoſes to ſerue the Lord as long as we liue, and carefully to labour the performance thereof.* Verſ. 34. *Teacheth vs, to pray that euen our prayers may be regarded in Gods ſight, becauſe there is matter in them, by reaſon of our weakneſſe and wants, why God ſhould refuſe them.* Verſ. 35. *Teacheth vs, that we may ſometimes pray againſt the wicked and vngodly: alſo that we ſhould carefully ſtirre vp both our ſelues and others to praiſe the Lord.*

PSALME 105.

THis Pſalme, as I take it, may bee diuided into three parts. In the firſt, he exhorteth to praiſe God for his mercies, ſhewing who they are that ſhould doe it from the firſt verſe, to the end of the ſixth. In the ſecond part he recounteth the particular graces that God beſtowed vpon them, from the time of their firſt calling, till their comming out of Egypt, from verſe 7. to the end of the 26. In the third, he ſetteth out both what iudgements God brought vpon their enemies for their ſakes, and alſo what mercies hee ſhewed them after their deliuery, from verſe 27. to the end of the Pſalme. Diuiſion.

Though there be no Title of this Pſalme, declaring who penned it, yet it ſhould appeare by 1 *Chron.* 16. 7, 8. *&c.* that *Dauid* made it, and committed it to *Aſaph* and his brethren to ſing it. And it hangeth well with the other Pſalmes before going, *viz.* *Pſalme* 103. and *Pſalme* 104. and alſo with *Pſalme* 106, 107. following, all being Pſalmes to ſtirre vp the Church to praiſe God: partly for his graces towards the Church, *Pſalme* 103. and generally towards all creatures, *Pſalme* 104. and partly for benefits vpon the faithfull, euen by trying and correcting them, *Pſalme* 105. 106. and laſtly, for graces towards all men, *Pſalme* 107.] *Verſ.* 1. *Praiſe the Lord* [*viz.* all ye good and faithfull people, hee would haue them to ſhew themſelues thankfull, and to ſet forth his glory for graces receiued] *and call vpon his name*, [*i.* feare, his Maieſty, but ſpecially pray vnto him, putting one part of Gods ſeruice for the whole] *declare* [*viz.* openly and plainly, and that in euery place] *his workes* [*i.* the maruellous things that he hath done] *among the people.* [*viz.* not onely of Iudea, but of the whole earth.] *Verſ.* 2. *Sing vnto him, ſing praiſes vnto him,* [*viz.* alone: *Senſe.* 1 2

alone: the doubling of the word serueth both to stirre vs vp, and also to note the excellency of that Sacrifice of thanksgiuing. Some make this difference betweene the two words, that the first *singing* should be with the mouth, and the latter *singing* with musicall Instruments according to the Law] *and talke* [*viz.* amongst your selues, openly and euery where] *of all his wondrous workes.* [*viz.* which hee hath done for you, and your Fathers: so that we should as neere as we can call to remembrance
3 all Gods graces and mercies bestowed vpon vs.] *Verse 3. Reioyce in his holy name,* [*i.* shew your selues glad in that great power and Maiesty of his: which besides the excellency thereof, containeth in it holinesse also] *let the heart* [*i.* the inward affection, as well as the outward behauiour] *of them that seeke the Lord* [*viz.* vnfainedly and with a good heart, vnderstanding by seeking of the Lord, seruing of him according to his will reuealed in his word] *reioyce* [*viz.* in the Lord, and be glad euen for this,
4 that he giueth them grace to seeke and serue him.] *Verse 4. Seeke the Lord* [*viz.* earnestly, and that euen now while hee may bee found, as *Isai.* 55. 6.] *and his strength* [*i.* the Arke of the Couenant, from whence the Lord gaue euident testimony of his power and might: See 2 *Chron.* 6. verse 41. also *Psal.* 78. verse 61.] *seeke his face* [*i.* the Arke of couenant, which is also called Gods face, because from thence God gaue plaine testimonies of his fauour and goodnesse towards his people] *continually*
5 [*i.* so long as you liue: *q. d.* Be neuer weary of doing that duty.] *Verse 5. Remember* [*i.* deeply and diligently thinke vpon, that you may thereby be the better stirred vp to praise him] *his marueilous works* [*i.* the great and wonderfull things which he hath done for his people: and he calleth them *marueilous*, because that Gods marueilous power declared it selfe in them, euen so that a man might easily iudge that they came from him] *that he hath done.* [*viz.* in time heretofore, and that for you and your fathers] *his wonders* [*i.* the strange things which hee hath done, farre beyond the reach and compasse of mans wit] *and the iudgements of his mouth.* [*i.* both the punishments which he hath threatned against others, and also the law and word hee
6 hath giuen vnto you, for I would referre it to both these.] *Verse 6. Yee seed of Abraham* [*i.* O ye that come of *Abraham* and his posterity according vnto the flesh] *his seruant.* [*i.* that serued God: he setteth before them their Fathers example, the better to draw them on to the performance of that great duty] *yee children of Iaakob* [*i.* O ye that come of *Iaakob*] *which are his elect.* [*i.* which hee hath freely chosen from amongst all other nations: and here he vseth another reason set from their election to draw them on to obedience.] *Verse 7. He* [*viz.* alone, and none other but
7 he] *is the Lord our God,* [*i.* he that gouerneth vs, and vpon whom wee our selues depend] *his iudgements* [*viz.* against sinne and vngodlinesse: meaning by *iudgements*, punishments] *are throughout all the earth.* [*i.* are made manifest in all the world, though perhaps men haue not eies to see the same: or else we may take iudgements for rule, guiding and gouernment: so you haue the word, to iudge, vsed *Psalme* 98. 9.
8 meaning that Gods gouernment was stretched thorowout all the world.] *Verse 8. He hath alway remembred his couenant and promise,* [*viz.* made with his sons and seruants: meaning by *remembred*, not onely thinking vpon it, but also the execution and performance of it] *that he made* [*viz.* of his owne accord and free goodnesse] *to a thousand generations:* [*i.* not onely to infinite numbers of people, putting a
9 number certaine for an vncertaine, but also to last and endure for euer.] *Verse 9. Euen that* [*viz.* couenant] *which hee made with Abraham,* [*viz.* our Father, see *Genesis* 22. 2, 3.] *and his oath vnto Isaak* [see *Genesis* 26. 3. 4. &c. and hee vseth the word *oath*, to note the certainty and assurednesse of the couenant passed betweene
10 God and the people.] *Verse 10. And since* [*viz.* the time of *Abraham* and *Isaak*, meaning after their death] *hath confirmed it* [*viz.* both by word and deed] *to Iacob* [*Isaaks* sonne, yet so, that hee vnderstandeth vnder him his posterity also] *for a law.* [*i.* as a thing that should continue and abide without any alteration or change] *and to Israel* [*i.* vnto *Iaakob*, for he had two names, as appeareth *Gen.* 32. 28.] *for an euerlasting couenant.* [*i.* referred to *Iaakob* and his posterity, to last and continue for a long while, see *Gen.* 28. 13, 14, 15. for his seed hath not alwaies possessed that land:

land: but referred to Chriſt and his, it is true for euer and euer.] *Verſ.* 11. *Saying* [the Prophet reciteth Gods owne words] *vnto thee* [*viz.* and thy poſterity after thee, but he nameth him as the chiefeſt] *will I giue* [*viz.* of my free good neſſe and mercy only] *the land of Canaan,* [he meaneth the whole Country wherein dwelt ſeuen nations greater and mightier than the Iewes: ſee for this promiſe alſo, *Gen.* 35. 12.] *the lot of your inheritance.* [*q. d.* which land falleth for your inheritance, as it were by lot: ſee *Deut.* 32. 9. the word that we turne *lot*, is in the Hebrew text *cord* or *line*, becauſe that by cords or lines in thoſe dayes they vſed to meaſure out inheritances: ſee *Pſal.* 16. 6.] and that word, *your inheritance*, noteth that God made his couenant in that reſpect with the whole people generally.] *Verſ.* 12. *Albeit they were few in number,* [*q. d.* in this gracious couenant making as the multitude did not moue him, as *Deut.* 7. 7. ſo the paucity or fewneſſe of them did not diſcourage him] *yea very few* [*viz.* and as a man would ſay, ſcarce two perſons in reſpect: ſee *Gen.* 34. 30.] *and ſtrangers in the land* [*viz.* which he had promiſed them and they poſſeſſed.] *Verſ.* 13. *And walked about* [*viz.* ſo vncertaine was their eſtate, being enforced ſo to doe, ſometimes by occaſion of famine, and ſometimes through other meanes: ſee *Gen.* chap. 12. 10. alſo chap. 20. 1, 2, &c. chap. 26, 1, &c. ſee alſo chap. 46. thorowout.] *from nation to nation, and from one kingdome to another people.* [hee meaneth that they had no long continuance in any place, but were ſtill flitting and remouing to and fro, ſometimes here, ſometimes there.] *Verſ.* 14. *Yet* [*q. d.* for all their diſtreſſes and miſeries] *he ſuffered no man to doe them wrong,* [he meaneth by this ſpeech vtter oppreſſing and iniuring of them, for otherwiſe it cannot be denied but the taking away *Sarah*, the deflowring of *Dinah*, and ſuch like, were all iniuries] *but reproued Kings for their ſake.* [as appeareth *Gen.* 12. 17. alſo 20. 3.] *Verſ.* 15. *Touch not* [*viz.* to their hurt or hinderance] *mine anointed,* [*i.* thoſe whom I haue anointed to my ſelfe with the graces of the holy ſpirit: and he meaneth the holy fathers vnder this name, becauſe he had peculiarly conſecrated them vnto himſelfe, or as it were ſanctified them for his ſpeciall inheritance] *and doe my Prophets no harme.* [he calleth the Fathers *Prophets*, not only becauſe God did ſundry wayes declare himſelfe vnto them, but alſo becauſe they were his inſtruments faithfully to ſpread abroad the heauenly doctrine, that the remembrance thereof might be in force among their poſterity: ſee *Gen.* 18. 19. *Gen.* 20. 7. and compare them with this place.] *Verſ.* 16. *Moreouer* [*q. d.* beſides their wandring to and fro, verſe 13. of this Pſalme, and as he did not deſtitute them in that, ſo not in this famine] *he called* [*i.* by his mighty word and power he cauſed to come: ſee 2 *Kings* 8. 1. *Hag.* 1. 11.] *a famine* [which was as the miniſter & meſſenger of his wrath to the wicked, ſo a rod of triall to the good] *vpon the land,* [*i.* vpon the people of the land; meaning alſo that he did ſtrike the land with barrenneſſe, which was the cauſe of famine amongſt the people: ſee this hiſtory *Gen.* 42. in the beginning] *and vtterly brake* [*i.* tooke away, ſo that it was of no force] *the ſtaffe of bread.* [*i.* the ſtrength of food and ſuſtenance. I take this phraſe in this place to meane, not onely that God did withdraw the ſecret force and power that bread hath by his appointment to nouriſh and maintaine mans life, which is threatned in the Law, *Leuit.* 26. 26. becauſe men leane vpon bread for their maintenance, as they doe vpon a ſtaffe for their defence and vpholding, but alſo, yea and rather this than the other, that God ſent a grieuous famine vpon them, ſo that they had little or nothing to eat.] *Verſ.* 17. *But he* [*viz.* God: *q. d.* He did not for all that famine forſake them] *ſent a man* [*viz.* an excellent and ſingular man] *before them,* [*viz.* into Egypt to prouide both for himſelfe and them, that they ſhould not periſh by famine: ſee *Gen.* 45. 5. This declareth that whatſoeuer fell vpon this people was guided by the hand and counſell of God] *Ioſeph* [now he nameth that excellent man] *was ſold* [*viz.* euen by his brethren] *for a ſlaue.* [*i.* to be a ſlaue, and not as though he were changed for a ſlaue: reade this hiſtory *Gen.* 37. 28.] *Verſ.* 18. *They* [*i.* either the Egyptians through their cruelty, or elſe his brethren by wickedly ſelling him thither] *hold his feet in the ſtocks.* [*i.* kept him a long while in priſon, and deale hardly with him, as though he had been guilty of ſome deadly crime: ſee *Gen.* 39. 20.] *and he was laid in irons.* [*i.* he was hardly and roughly handled.] *Verſ.* 19. *Vntill his appointed time came,* [*i.* vntill the

time which the Lord had appointed for *Iosephs* deliuery was fulfilled. But it shall be good to amend it out of a learned man thus] *vntill the time, in which his word* [*i.* Gods word] *should come,* [*viz.* to be fulfilled and performed by God himselfe, who had in a dreame shewed to *Ioseph* what should come vnto him, *Gen.* 37.7.9.] *and the counsel of the Lord had tried him.* [*viz.* so far forth as to him seemed good: he meaneth by this
20 speech, all that which God had ordained and decreed should fall vpon him.] *Vers.* 20. *The King* [*viz. Pharaoh*] *sent* [*viz.* his seruants and messengers] *and loosed him,* [*viz.* out of prison, meaning that by speciall commandement, he appointed him to be set at libertie] *euen the ruler of the people deliuered him,* [*viz.* out of prison and danger: see *Gen.*
21 41.14.] *Vers.* 21. *He* [*i.* the King of Egypt] *made him* [*i. Ioseph*] *Lord of his house,* [*i.* gouernour of all both men and things in his family] *and ruler of all his substance,*
22 [*i.* of all that he had, whether it were at home or abroad: see *Gen.* 41.40.] *Vers.* 22. *That he* [*i. Ioseph*] *should binde his Princes* [*i. Pharaohs* Noble men and Gouernours] *vnto his will,* [*i.* to the execution and performance of that, that *Ioseph* himselfe would haue and command: in these words, hee noteth the largenesse of gouernment which *Pharaoh* gaue to *Ioseph*, so that all (the King himselfe only excepted) was at his becke: see *Gen.* 41.44.] *and teach his ancients wisdome* [as he did, *Gen.* 41.33,34. *&c.* vnderstanding by *ancients*, all his wise Noblemen and Counsellors, how wise soeuer they
23 were.] *Vers.* 23. *Then* [*viz.* after that God had thus aduanced *Ioseph*] *Israel* [*i. Iaakob* and all his people, for he putteth the principall man of the family for the whole] *came to Egypt,* [*viz.* not only to see *Ioseph*, but also to tarry and abide there: see *Gen.* 46. 1, *&c.*] *and Iaakob* [*i.* he and his posterity] *was a stranger* [*i.* dwelt and soiourned as a stranger] *in the land of Ham* [*i.* in *Egypt*, which is called *the land of Ham*, because they came of *Ham*, *Noahs* second son, as appeareth *Gen.* 10.6. see before, *Psal.* 78.51. and
24 verse 27. of this Psalme.] *Vers.* 24. *And* [for this word reade *where*, and then the sense will be more plaine] *he* [*i.* God] *increased* [*viz.* through his especiall blessing] *his people* [*viz.* of Israel] *exceedingly,* [*viz.* into an infinite multitude and number in respect of them which went downe into Egypt] *and made them stronger,* [*viz.* both in power and might] *than their oppressors.* [*i.* than the Egyptians who oppressed them, and by reason of their multitude and increasing of them stood in feare of them: see for
25 this *Exod.* 1.7,8, *&c.*] *Vers.* 25. *He* [*viz.* God] *turned their hearts* [*i.* the hearts of the posterity of the King and the people of Egypt, as appeareth also *Exod.* 1.8, *&c.*] *to hate his people,* [whereas their predecessors loued and fauoured them] *and to deale craftily* [he meaneth by this speech, the subtill, wicked, and cruell deuices, that the Egyptians had had, to keepe the people of Israel vnder, mentioned *Exod.* 1.8,10,11, *&c.*] *with his seruants.* [*i.* with those whom the Lord had chosen & called to serue him. These speeches in outward shew seeme to make God the author and cause of sin: but we must note that the Prophet meaneth not any such thing therby, but to declare that in that the Egyptians hated and dealt cruelly with the children of Israel, it was not done without Gods prouidence and counsell, yet so, that the root and seed of malice, corruption, and cruelty, was wholly in the Egyptians, & that no peece of fault could therfore be ascribed to
26 God.] *Vers.* 26. *Then* [*i.* when the Egyptians did deale so wickedly and cruelly against his people] *sent he* [*viz.* of mercy and goodnesse pitying their misery] *Moses his seruant,* [*i.* that excellent man, whom he had appointed to serue his turne in the deliuery of his people] *and Aaron whom he had chosen:* [*viz.* to goe with *Moses*, and to be his mouth, in that great businesse: see for this matter *Exod.* chap. 3. and 4. thorowout.]
27 *Vers.* 27. *They* [*i. Moses* and *Aaron*] *shewed* [*viz.* by the power that God had giuen them, and according to his commandement] *among them* [*i.* the Egyptians & the Israelites both, but chiefly the Egyptians] *the message of his signes* [euident demonstrations and proofes, that the signes and wonders which they wrought, they did by his power, and not otherwise] *and wonders* [*i.* wonderfull things, meaning that they did them, a particular recitall whereof followeth in the next verses] *in the land of Ham.* [*i.* in Egypt,
28 see before, verse 23. of this Psalm.] *Vers.* 28. *He* [*i.* God: true it is that it may be referred to *Moses* or God, but I rather vnderstand it of God, without whom *Moses* could doe nothing, and by whom alone *Moses* was enabled to doe that which hee did.]

sent

ſent darkneſſe [*viz.* amongſt the Egyptians] *and made it darke,* [*i.* made the whole land darke, ſo that nothing in it could behold any light: ſee this ſtory, *Exod.* 10. 21. where you ſhall finde it to be one of the laſt plagues, though here the Pſalmiſt reckon it vp firſt, by which we ſee that the holy Ghoſt is not greatly curious of order] *and they* [*i.* as ſome thinke, *Moſes* and *Aaron*: otherſome vnderſtand it of the ſignes and wonders] *were not diſobedient to his commiſſion.* [*i.* they did performe thoſe things which hee had enioyned and laid vpon them. It is not much materiall whether we referre it to the men, or to the ſignes, but I had rather referre it to the wonders themſelues: *q. d.* They did readily performe that which God had enioyned, they were not vneffectuall, but were performed euen as *Moſes* had ſaid.] *Verſ.* 29. 29
He [*i.* God, by the miniſtery of his ſeruant *Moſes*] *turned their waters* [*i.* the waters of the Egyptians] *into blood* [ſo that they could not drinke them] *and ſlew their fiſh.* [*viz.* which were in the waters: ſee *Exod.* 7. 20, 21.] *Verſ.* 30. *Their land* 30
[*i.* Egypt] *brought forth frogs,* [*viz.* in great abundance and multitude, and that by Gods ſpeciall appointment] *euen in their Kings chambers.* [*q. d.* there was no place free from them: *Kings* is here a word of the plurall number, which wee muſt not vnderſtand as though Egypt had many Kings, for we know it had but one, but he meaneth thereby either the King and the Nobles of his kingdome, who (ioyned with him) were as it were little Kings, or elſe the Kings children, who were nouriſhed and brought vp in the hope of the kingdome. See this more largely ſet out, *Exodus* 8. verſe 5, 6, &c.] *Verſ.* 31. *Hee ſpake,* [*q. d.* The Lord made not much adoe to 31
plague Egypt, for euen as ſoone as hee ſpake any thing it was performed] *and there came* [*viz.* immediatly being ſent from God] *ſwarmes of flies.* [*i.* wonderfull abundance, ſo that men could not ſay it was naturall: and the word which wee turne *ſwarmes of flies,* doth indeed ſignifie troups of all ſorts of creatures, which ſerued alſo to make the miracle ſo much the more ſtrange] *and lice* [*viz.* he ſent, and that in great ſtore and abundance] *in all their quarters.* [*i.* in all the quarters of the land of Egypt: ſee *Exod.* 8. verſe 17, &c. vnto the end of the Chapter.] *Verſ.* 32. *He gaue them haile* 32
for raine, [*i.* whereas by reaſon of the drought of the Countrey they did much deſire raine, the Lord gaue them in ſtead thereof terrible and fearefull haile] *and flames of fire* [*viz.* ſent from heauen] *in their land.* [*i.* made manifeſt in that land wherein they dwelt: ſee *Exod.* 9. 23, 24. &c.] *Verſ.* 33. *Hee ſmote their vines alſo, and* 33
their fig trees, [*viz.* with that haile, thunder, lightning, &c. ſent from heauen] *and brake downe* [*viz.* euen to peeces] *the trees in their coaſts.* [*i.* the trees that were in all the coaſts and quarters of their Country: ſee *Exod.* 9. 25.] *Verſ.* 34. *Hee* 34
ſpake [*i.* ſo ſoone as he ſpake, ſee verſe 31. of this Pſalme] *and the graſhoppers came* [*viz.* in great number ſent from him] *and catterpillers innumerable,* [*viz.* to deſtroy the fruit that the Graſhoppers had left.] *Verſ.* 35. *And did eat vp* [*viz.* the Graſ- 35
hoppers and Catterpillers did euen conſume and deuoure] *all the graſſe* [*i.* all the greene and flouriſhing things that were ſprouted forth] *in their land,* [*i.* in the land of Egypt] *and deuoured the fruit of their ground.* [*i.* did alſo conſume and waſte the fruit that their ground yeelded: ſee *Exodus* 10. 13, 14, &c.] *Verſ.* 36. *Hee* 36
ſmote alſo [*viz.* in his wrath and anger, and that not with paine and ſickneſſe only, but euen with death] *all the firſt borne in the land,* [*viz.* both of man and beaſt: ſee *Pſalme* 136. 6. alſo *Pſalme* 78. 51. *Exodus* 12. 29.] *euen the beginning of all their ſtrength.* [this is another Periphraſis of their firſt borne or eldeſt: and they are ſo named, becauſe their parents are of principall force then in the begetting of them, and their force doth ſpecially then appeare: ſee *Geneſis* 49. 3. *Pſalme* 78. 51. See this ſtory *Exodus* 12. 29, 30, &c.] *Verſ.* 37. *Hee* [*i.* the Lord by the mini- 37
ſtery of his ſeruant *Moſes*] *brought them* [*viz.* the people of Iſrael] *forth* [*viz.* out of the land of Egypt, and that with a mighty hand and out-ſtretched arme] *alſo* [*i.* euen as well as puniſhed the Egyptians: I ſuppoſe that the word may note the time when God performed it, *viz.* after that he plagued and puniſhed the Egyptians] *with ſilver and gold,* [*viz.* euen as it were laden, they had ſuch great abundance of it, which they tooke from the Egyptians: See *Exodus* 12. 35, 36.] *and there was none ſeeble*

among their tribes. [*q. d.* they came all out of Egypt safe and sound, free from all, not onely outward but inward hinderances, as the Lord had promised, *Exod.* 11. 7.]

38 *Vers.* 38. *Egypt* [*i.* the Egyptians, putting the land for the inhabitants] *was glad at their departure*, [*viz.* from amongst them] *for the feare of them* [*i.* of the Israelites: meaning that God then had made them terrible and fearefull to their enemies, who but a little before did cruelly oppresse them] *had fallen vpon them.* [*i.* had seazed, taken hold of, and possessed the heart of the Egyptians: see *Exodus* 11. 8. also *Exodus* 12.

39 33.] *Vers.* 39. *He spread a cloud* [*viz.* in the day time] *to be a couering,* [*viz.* vnto his people of Israel, and that to keepe them from the heat of the Sunne] *and fire* [*i.* a pillar of fire] *to giue light in the night.* [*viz.* to leade them in the way that

40 they went: see *Exodus* 13. 21.] *Vers.* 40. *They* [*i.* the Israelites] *asked,* [*viz.* of God, and that temptingly, as *Psalme* 78. 18.] *and he brought quailes* [*i.* most dainty and delicate things, so gracious was God vnto them] *and he filled them with the bread of heauen.* [*i.* with Manna which is called the bread of heauen, because it came from the Firmament: see for this *Exodus* 16. thorowout, also *Psal.* 78. verse 23, 24, &c.]

41 *Vers.* 41. *He opened* [*viz.* by his Almighty power] *the rocke* [*viz.* in the Wildernesse: and he putteth *rocke*, for rockes, for this miracle was performed more than once, as may appeare *Exod.* 17. 6. and *Numb.* 20. 11. and by diligent comparing of these two places together] *and the waters flowed out* [*viz.* in great abundance] *and ran in the dry places* [*viz.* where there was no water before] *like a riuer.* [*i.* in great plenty and abundance, so that both men and beasts are satisfied therewith, as *Num.* 20.

42 11. see also *Psal.* 78. 15, 16.] *Vers.* 42. *For he remembred* [*viz.* euen to performe it, see verse 8. of this Psalme] *his holy promise* [*viz.* which he had made, and the *promise* is called *holy*, both because it came from him that is holinesse it selfe, and also because it containeth holy things] *to Abraham his seruant,* [see verse 6. of this Psalme. Now he made him this promise, when he promised to bring his seed into the land of

43 *Canaan* after 400. yeeres: see *Gen.* 15. 13, *&c.* also *Iosh.* 24. 4, 5, *&c.*] *Vers.* 43. *And he* [*viz.* God] *brought forth* [*viz.* after that hee had plagued the Egyptians] *his people* [*viz.* of Israel] *with ioy,* [*viz.* both on the behalfe of the Egyptians, who were glad to bee rid of them, and of the Israelites, who reioyced to be set free from bondage] *and his chosen* [*i.* that people whom he had chosen] *with gladnesse.* [*i.* with mirth and singing: the truth of this appeareth, *Exod.* 15. 1, &c. also *Numb.* 33. 3.]

44 *Vers.* 44. *And gaue them* [*viz.* freely, and of his owne accord and goodnesse, and that for an inheritance, as vers. 11. of this Psalme] *the lands of the heathen,* [*i.* the lands that the heathen did inhabit and dwell in: vnderstanding by *heathen*, the Amorites, Hittites, and other people that dwelt in the land of *Canaan.*] *And they* [*viz.* the Israelites] *tooke* [*viz.* vnto themselues] *the labours of the people* [*i.* those things that the people by great labour and trauell had got vnto themselues] *in possession.* [*i.* to

45 be a possession or inheritance for them.] *Vers.* 45. *That they* [*viz.* the Israelites] *might keepe* [*viz.* with all their hearts] *his statutes* [*i.* Gods Commandements] *and obserue* [*viz.* in thought, word, and deed] *his lawes,* [*i.* those things which by his lawes he commanded them to doe. So that here he noteth the end wherefore God gaue them those graces] *Praise ye the Lord* [see the last verse of Psalme 104.]

Doctrine. Vers. 1. *Teacheth vs to praise God for his mercies, for to what end else doth he bestow them vpon vs, but to stirre vs vp to praise his name therefore: secondly, to ioyne with our praises, praier vnto him for the things we want, because we are neuer so full, but that there will lacke some one grace or other, yea many: thirdly, to endeuour that other as well as we may come to the knowledge of his maiesty and power.* Vers. 2. *Teacheth vs, both with heart and mouth to glorifie our God, and that this should be one peece of our speech to set forth his wonderfull workes.* Vers. 3. *Teacheth vs, that we cannot rightly reioyce in any thing, but in the power and goodnesse of God: it teacheth vs also that none can indeed reioyce, but those that loue and feare the Lord, for this being a part and peece of his worship, we are sure none can soundly yeeld it, but his owne seruants.* Vers. 4. *Teacheth vs, to ioine our selues to the publike assemblies of Gods Church, for there the Lord is to be*

found,

found, alſo it teacheth vs the doctrine of perſeuerance, that we ſhould neuer bee weary of well doing. for the time will come wherein wee ſhall reape if we faint not. Verſ. 5. *Teacheth vs, that in our meditations it is good for vs to ioyne Gods works and his word together, becauſe all the life and light that the works haue, they haue it from the word, I meane as to make vs in any feeling meaſure or comfortable manner to draw nigh to our God.* Verſ. 6. *Teacheth, that chiefly and onely indeed it appertaineth to the faithfull and their ſeed to praiſe God: for as for the wicked of the world, what haue they to doe to take Gods word in their mouthes, or to doe him any duty, ſith they deny or refuſe to doe him ſeruice?* Verſ. 7. *Teacheth the faithfull to comfort themſelues in this, that God is their God, and that they are vnder his gouernment, which are ſo abſolute and powerfull, as certainly they cannot miſcarry, though all the Deuils in Hell, and all the wicked in the world, band themſelues againſt them.* Verſ. 8. *Sheweth, that this is very comfortable to Gods children, that hee thinketh alwaies vpon his mercies promiſed to performe the ſame.* Verſ. 9, 10. *Setteth out Gods great goodneſſe, who for the ſtrengthening of our faith in the truth of his promiſes, doth not onely oftentimes repeat and confirme the ſame, but as it were tieth himſelfe vnto vs by an oath, that ſo by two immutable things, to wit, Gods promiſe, and Gods oath, wherein it is impoſſible that God ſhould lie, wee might haue ſtrong conſolation.* Verſ. 11. *Teacheth, that whatſoeuer benefits either outward or inward God beſtoweth vpon his ſeruants, hee giueth them of his meere liberality and goodneſſe onely.* Verſ. 12. *Teacheth vs, that God reſpecteth not the perſon of men, nor their multitude, for howſoeuer men may be led by ſuch outward conſiderations, yet God regardeth them not.* Verſ. 13. *Sheweth, that Gods children are vpon the earth ſtrangers and pilgrims, which ſhould teach them, that ſith they are not at home, they ſhould looke for that houſe of theirs which is from heauen.* Verſ. 14. *Teacheth, that God doth neuer deſtitute his in any diſtreſſe.* Verſ. 15. *Teacheth, how deare Gods children are vnto him, and what care hee hath ouer them, ſo that hee will not haue them ſo much as once touched.* Verſ. 16. *Teacheth, that God many times euen by outward things, exerciſeth the faith of his deareſt ſeruants, and yet they want not: for beſides that they haue contentednesſe in euery eſtate, the Lord recompenſeth their outward lacks with ſpirituall graces, by which they are the better enabled to beare and ouercome.* Verſ. 17. *Teacheth, that hee doth not at any time for all that, faile them of any thing that is meet for them: it teacheth alſo, that nothing is done without Gods prouidence.* Verſ. 18. *Setteth out the hard heartednesſe of the wicked, and the miſerable eſtate that the godly many times are brought vnto in this world.* Verſ. 19. *Sheweth, that there is a time ſet with God, wherein hee will deliuer his out of danger, and cleare them from all falſe and ſlanderous accuſations, which time it behoueth them with patience to wait for.* Verſ. 20. *Sheweth, that God will make euen Princes to pity his poore ſeruants.* Verſ. 21. *Sheweth, that after long humbling, God will exalt his ſeruants very highly: the ſame leſſon doth verſe 22. deliuer.* Verſ. 23. *Sheweth, that God hath many wayes to bring his purpoſes to paſſe, as for the delinery of his people out of Egypt, which hee had promiſed, to bring them into Egypt by the meanes of the famine, and* Ioſephs *being there.* Verſ. 24. *Teacheth three things: firſt, that all increaſe is of the Lord, and therefore they are fondely deceiued, that imagine all things to fall out by naturall courſes without God: ſecondly, that doe men what they can to hinder Gods purpoſes, they cannot preuaile, the reaſon is, becauſe God is ſtronger than all, and performeth whatſoeuer pleaſeth him: thirdly, that euen then when men ſtriue moſt againſt God and his people, then doth hee make them principally to flouriſh, that ſo mans weakneſſe might appeare in his ſtrength, and all humane power to bee but water in compariſon of him.* Verſ. 25. *Teacheth, that Gods prouidence and counſell entreth euen vnto wicked mens hearts, and that they cannot hate or loue the good, without Gods ſufferance, appointment, and the power that hee giueth them thereto, and yet hee remaineth pure from all euill, holy, and as it were an excellent workman, who in performing his worke, bringeth good out of euill, and light out of darkneſſe.* Verſ. 26. *Teacheth, that God doth by meanes worke the deliuerance of his people, which ſhould teach vs to vſe meanes: ſecondly, it ſheweth, that none ſhould take vpon them any office,*

but they are ſent of God, as was Moſes *and* Aaron. Verſ. 27. *Teacheth men faithfully to doe thoſe things that God hath giuen them in charge to performe, without either feare of others, or faint-heartedneſſe in themſelues, or any partiall or corrupted reſpect whatſoeuer.* Verſ. 28, 29, 30, 31, 32, 33, 34, 35, 36. *Teach eſpecially two things: Firſt, that nothing is done either in heauen or earth, but by the very finger and power of Almighty God, which as it is a plaine proofe of his eternall Maieſtie, ſo ſhould it cauſe the faithfull comfortably to vndergoe the ſame, and yet the wicked neuer a whit the leſſe without ſinne or excuſe for ſinne, for all that: ſecondly, that God hath all his creatures at commandement, to vſe them at his pleaſure for the plaguing and puniſhing of the vngodly: which certainly argueth no weakneſſe in God, and yet ſhould ſtrike terror into the hearts of the vngodly, becauſe God hath ſo many armies to purſue them withall. Beſides this,* Verſ. 30. *teacheth, that God in powring forth his iudgements, is not partiall to any perſon, ſparing Kings or Princes.* Verſ. 31, 34. *Declare, that euen Gods word, is his deed, for when hee ſpeaketh any thing, it is done, as appeareth in the creation,* Gen. 1. Verſ. 37, 38, 39, 40, 41, 42, 43, 44. *Teach, firſt that God maketh all his creatures to ſerue for the good of his children, which though they ſhould not truſt in or to, yet ſhould be comfortable vnto them, becauſe he hath ſo many meanes for their helpe and good: ſecondly, that euery good thing they haue, they haue from the Lord only, which ſhould cauſe them to yeeld him praiſe therefore, to whom only all praiſe belongeth. But more particularly,* Verſ. 37. *Teacheth vs, that ſiluer, gold, ſtrength, &c. are the Lords gifts.* Verſ. 38. *Sheweth, that God can make the very name and countenances of his ſeruants fearefull to them which had oppreſſed them.* Verſ. 39. *Teacheth, what a continuall care and watchfulneſſe the Lord hath ouer his ſeruants, to keepe them from danger and things that might annoy them.* Verſ. 42. *Teacheth vs, that Gods free promiſes are the cauſe of all our goodneſſe and bleſſednes, both in this life, and the life to come.* Verſ. 43. *Teacheth vs, that the end wherefore God beſtoweth all bleſſings vpon vs, is, that we ſhould imploy our ſelues more diligently and faithfully in his ſeruice, which if we doe, we ſhall be ſure of his graces in great abundance and continuance: which if we doe not, wee may for a time haue and inioy many outward things, as the vngodly haue, but the very hauing of them, will be in the end to our greater iudgement.*

PSALME 106.

Diuiſion. THis Pſalme may be diuided into three eſpeciall parts. *In the firſt, the Prophet exhorteth men to praiſe God, and yet conſidering his owne weakneſſe, and the excellency of Gods works, he thinketh himſelfe and others farre vnmeet for it, and yet notwithſtanding goeth forward to pray both for himſelfe and his people, from verſe* 1. *to the end of the* 6. *In the ſecond part he doth largely recite, as the ſingular graces and goodneſſe of God towards their forefathers, ſo their particular rebellions and iniquities, multiplied againſt God, who had beene ſo good vnto them, with the iudgements alſo that for thoſe ſinnes hee laid vpon them, from verſe* 7. *to the end of the* 46. *Now Gods mercies are recited, verſe* 7, 8, 9, 10, 11, 12, 15, 21, 22, 30, 31, 43, 44, 45, 46. *Their ſinnes, verſe* 7, 13, 14, 16, 19, 20, 21, 24, 25, 28, 29, 32, 33, 34, 35, 36, 37, 38, 39. *Their*

Their puniſhments verſ. 15, 17, 18, 23, 26, 27, 29, 32, 40, 41, 42. *In the third part, he praieth the Lord to gather together the diſperſion of his people (by which it ſhould ſeeme that this Pſalme was made when they were in ſome captiuity either in Babylon, or vnder* Antiochus, *or rather as I take it immediatly after* Sauls *death, and at the beginning of* Dauids *kingdome, when all things were out of order, and the people as ſcattered ſheepe) promiſing therefore to praiſe his holy name, and inuiting others to doe the like, and this is comprehended in the two laſt verſes of this Pſalme.*

Senſe.

The title is, *Praiſe ye the Lord* [by this we may ſee, that it was a Pſalme appointed to ſtir vp men to the praiſing of God (ſee the laſt verſ. of *Pſalme* 104.) and alſo in ſome meaſure to comfort themſelues with the conſideration of Gods former graces] *Verſ.* 1. *Praiſe yee* [*viz.* O ye faithfull and good people] *the Lord* [*viz.* only and none but him] *becauſe he is good* [*viz.* towards all, but ſpecially towards you] *for his mercy endureth for euer.* [this is another cauſe why they ſhould praiſe the Lord, becauſe his mercy towards his is perpetuall, and neuer ſhall haue end.] 1

Verſ. 2. *Who* [*viz.* amongſt all his creatures] *can expreſſe* [*i.* is able either by thought to conceiue, or by words to declare] *the noble acts of the Lord?* [*i.* the great and ſingular workes of creation, preſeruation, &c. of all his creatures, more particularly of men, but moſt ſpecially of his children] *or ſhew all his praiſe?* [*i.* the praiſe that he doth deſerue for the ſame. The Propher vttereth not this as though he would haue vs vtterly leaue off to praiſe God, becauſe we cannot thorowly and ſufficiently performe it, but that conſidering on the one ſide our owne weakeneſſe, we ſhould earneſtly pray the Lord to ſtrengthen vs thereto: and on the other ſide, the excellencie of his workes, ſhould indeuour what we may to praiſe him therefore, knowing that he accepteth vs according to that we haue, and not according to that we haue not.] 2

Verſ. 3. *Bleſſed are they that keepe iudgement.* [A learned man readeth it in my minde better thus] *that keepe this order* [*viz.* of praiſing and magnifying God for his graces, though they cannot doe that which either they would or ſhould] *and doe righteouſneſſe at all times.* [*i.* that doe continually frame their life as an euident patterne, and a conſtant and perpetuall example of the praiſe of God: for ſo I ſuppoſe *righteouſneſſe* in this place, to be vſed.] 3

Verſ. 4. *Remember me* [*viz.* thy poore and vnworthy ſeruant: he meaneth not that God doth at any time forget thoſe that are his: but rather he prayeth the Lord to ſhew by effect that he hath care ouer him: ſee *Geneſis* 8. 1.] *O Lord* [*viz.* in whom alone I put my truſt, and therefore as a ſure teſtimony thereof call vpon thee] *with the fauour of thy people* [*i.* with that fauour, that thou haſt promiſed, and art wont to ſhew to thy people: he calleth that free loue and mercy which God carieth towards his, *the fauour of his people*] *viſit* [*viz.* with mercy and goodneſſe: for *to viſit* in this place is taken in the good part, euen for the accompliſhment of Gods gracious promiſes towards his ſeruants, ſee *Gen.* 21. 1.] *me* [*viz.* oppreſſed with mine owne griefe, and the griefe of my people] *with thy ſalnation.* [*i.* with gracious fauour and deliuerance from thee, ſo you haue had the word *ſaluation* ſundry times vſed before, and namely *Pſalm.* 3. 8.] 4

Verſ. 5. *That I may ſee* [*viz.* not only with my bodily and ſpirituall eies, but alſo poſſeſſe and enioy; ſee *Pſalme* 34. 12. ſight put for inioyning] *the felicity of thy choſen.* [*i.* the bleſſednes and goodneſſe that thou beſtoweſt vpon them whom thou haſt choſen to thy ſelfe] *and reioyce in the ioy of thy people,* [*i.* haue an occaſion giuen me to reioyce as thy Saints and ſeruants doe] *and glory* [*viz.* not in my ſelfe, but in thee] *with thine inheritance.* [*i.* with thy people, whom thou haſt elected an heritage to thy ſelfe: for *inheritance*, ſee *Pſal.* 28. 9.] 5

Verſ. 6. *We haue ſinned* [*viz.* againſt thy Maieſtie] *with our fathers,* [*i.* as our 6

our fathers haue done alſo: *q. d.* we and they alſo haue ſinned: not as though they had both ſinned at one time, but that they were all culpable of ſin againſt him, vnderſtanding by fathers, all their anceſtors] *we haue committed* [*viz.* continually, and without ceaſing] *iniquitie, and done wickedly.* [*viz.* both againſt God and man. The Prophet cannot content himſelfe with any words, to ſet forth the notoriouſneſſe of his owne ſins, and the ſins of his people.] 7 *Verſ.* 7. *Our Fathers* [*i.* our anceſtors, as before, verſ. 6. of this Pſalme.] *vnderſtood not* [*i.* did not rightly or wiſely conſider of] *thy wonders in Egypt.* [*i.* thoſe great workes that thou diddeſt for their ſake in that land] *neither remembred they* [*viz.* as they ſhould haue done, to haue prouoked them to thankfulneſſe towards thee for the ſame] *the multitude of thy mercies* [*viz.* ſhewed euen from the time of *Abrahams* calling, vnto this preſent, but ſpecially thoſe things that were done in *Egypt* before their eies] *but rebelled* [*viz.* againſt thee] *at the ſea, euen at the red ſea.* [for the more allurance he nameth the ſea. And this may be vnderſtood, either of their rebellion, *Exod.* 14. 11. before they paſſed thorow the Sea; or elſe of their murmuring and rebellion after they came thorow the Sea, *Exod.* 16. 2, &c. *q. d.* they were no ſooner paſſed the ſea, but immediatly they began to rebell: or of both of them together. A learned man readeth it far otherwiſe, and giueth another ſenſe, but me thinketh this is plaine.] 8 Verſ. 8. *Neuertheleſſe* [*q. d.* notwithſtanding all their ſinnes] *he ſaued them* [*i.* he deliuered them from dangers and diſtreſſe, at ſundry times before] *for his names ſake,* [*i.* becauſe he would not haue his maieſtie, goodneſſe and power ill ſpoken of amongſt the heathen] *that he might make his power to be knowne.* [*viz.* thereby, and that euen among all his and their enemies.] 9 *Verſ.* 9. *And he rebuked the red ſea,* [he now praiſeth and ſetteth out the power of God, becauſe that at his onely commandement and will, the ſea gaue free paſſage to his people: for the word *rebuke,* ſee *Pſalme* 104. 7.] *and it was dried vp:* [*viz.* in that place thorow which the people had paſſage, for otherwiſe the waters were as a wall vnto them, on their right hand, and on their left, ſee *Exod.* 14. 21, 22.] *and he lead them* [*viz.* ſafely] *in the deepe* [*viz.* of the red ſea: meaning that God caried them betweene two heapes of waters, which waters gaue place vnto the Iſraelites by Gods appointment, as if that the place it ſelfe had beene by nature dry, ſee *Exod.* 15. 5.] *as in the wildernesse* [*i.* as vpon the dry land, in a ſafe and plaine way.] 10 *Verſ.* 10. *And he ſaued them* [*i.* deliuered them, *viz.* the Iſraelites] *from the aduerſaries hand,* [*i.* from the power and force of them that purſued them with a deadly hatred, meaning the Egyptians] *and deliuered them from the hand of the enemie.* [*i.* ſet them free from the power and rage of the Egyptians, counting them all but as one enemie, becauſe they were all of one heart and minde to doe miſchiefe to Gods people.] 11 *Verſ.* 11. *And the waters* [*viz.* of the red ſea] *couered their oppreſſors,* [*i.* ouerwhelmed and drowned them] *ſo that not one of them was left.* [*viz.* aliue, to carry backe 12 any tidings: ſee *Exodus* 14. 28.] *Verſ.* 12. *Then* [*viz.* when they had ſeene all theſe great things] *beleeued they his words,* [this is not ſpoken for their praiſe, but to amplifie the fault of their rebellion, for that they continued not, but immediatly fell to diſtruſt and vnbeleefe] *and ſang praiſes vnto him,* [*viz.* for his great mercies practiſed towards them: ſee the hiſtory of verſe 9, 10, 11, 12, in the 14. and 15. 13 chapter of the booke of *Exodus.*] *Verſ.* 13. *But incontinently,* [*i.* they were almoſt no ſooner deliuered] *they forgat his workes,* [*viz.* which he had done for them: he meaneth not by forgetting, that the remembrance of them was vtterly raſed out of all their mindes, but that they had them not in that due and reuerent regard, they ſhould haue had for the ſtrengthning of their faith in ſee for their ſudden change, *Exodus* 15. 22, 23.] *and waited not* [*viz.* with patience] *for his counſell.* [*i.* for the things, which in his eternall counſell he had purpoſed to beſtow vpon them: his purpoſe is to note, that as they would not be gouerned by God, ſuffering him to doe all according to his good pleaſure, but would follow the deuices of their owne heads and hearts; ſo they did it, though the remembrance of Gods benefits were freſh before them, which circumſtance aggrauated their ſinne.] 14 *Verſ.* 14. *But luſted with concupiſcence* [by doubling the word, the Prophet mindeth

mindeth not onely to note the ſinne of their luſt, but the very burning and rage of that ſinne of their heirs] *in the wilderneſſe,* [he noteth alſo the place, for the more certainty of the ſtory] *and tempted God in the deſert.* [to tempt God, is in this place, put for not ſtaying themſelues vpon Gods will, but laying the raynes in their necks, and following their owne concupiſcences, to aske more of God, than he would giue them: and when he ſpeaketh of *luſting*, and *tempting*, we muſt vnderſtand, that they did it more than once, as may appeare, *Exod.* 15. 24. *Exod.* 16. thorowout. *Exod.* 17. 2, &c. *Numb.* 11. 1. *Numb.* 20. 3, &c.] *Verſ.* 15. *Then he gaue them their deſire* [*i.* the things which they deſired and demanded, ſo gracious was God, howſoeuer rebellious they were] *and ſent leanneſſe into their ſoul:* [*i.* into their body, one part being put for another: or elſe thus, *he ſent leanneſſe into the ſoule.* [*i.* he puniſhed and that with pining away their whole man, vnderſtanding by a part the whole: whatſoeuer it is, the Prophet meaneth that God in ſuch ſort yeelded vnto the deſire of this people, that yet notwithſtanding in the middeſt of his benefits he plagued and puniſhed them for their ſinne and tranſgreſſion.] 15

Verſ. 16. *They* [*i.* the people of *Iſrael*, but ſpecially *Korah*, *Dathan*, and *Abiram*. See *Numb.* 16. 1, 2, &c.] *enuied Moſes in the tents,* [I ſuppoſe that the Prophet meaneth, that theſe rebels did ſecretly murmure at *Moſes* in their tents, and that afterwards their rebellion and ſins burſt forth at the noone tide] *and Aaron the holy one of the Lord.* [*i.* him, whom the Lord had ſanctified and ſeparated to ſerue him in the miniſtery and Prieſthood, declaring alſo in deed that he was holy: ſee *Num.* 16. 5, 7.] 16

Verſ. 17. *Therefore* [*i.* for this their great ſin] *the earth opened* [*viz.* her mouth as it were, and that by Gods appointment] *and ſwallowed vp Dathan,* [*viz.* aliue] *and couered the company of Abiram.* [*i.* he, and all thoſe that tooke part with him: ſee *Numb.* 16. 31, 32, 33. *Deut.* 11. 6.] 17

Verſ. 18. *And the fire* [*viz.* ſent out from the preſence of the Lord] *was kindled in their aſſembly,* [*i.* began with *Korahs* company] *the flame* [*viz.* of that fire ſent from God] *burnt vp the wicked.* [*i.* conſumed them vtterly: he ſheweth how they that tooke part with *Korah*, were puniſhed, otherwiſe than *Dathan* and *Abiram* and their companies: ſee *Numb.* 16. 35.] 18

Verſ. 19. *They* [*viz.* the Iſraelites] *made a calfe* [*i.* cauſed a calfe to be made, which they might worſhip in ſtead of God] *in Horeb,* [he noteth the place, for the certainty of the hiſtory] *and worſhipped* [*viz.* with outward reuerence of the body, and ſpeech of the mouth] *the moulten Image.* [of a calfe, which they had cauſed *Aaron* to make, in the abſence of *Moſes*, ſee *Exod.* 32. thorowout.] 19

Verſ. 20. *Thus* [*i.* by this meanes] *they turned* [*viz.* fooliſhly and wickedly] *their glory* [*i.* God himſelfe, who ſo long as they ſerued him onely, was glorious vnto them, but when they worſhipped others beſides him, they were naked, and lay open to their enemies: ſee *Exodus* 32. 25. The Prophet meaneth, that they forſooke the true God, who was their only glory and honour in deed] *into the ſimilitude of a bullocke that eateth graſſe.* [he noteth the groſneſſe of their idolatry, not onely for that they worſhipped ſomewhat beſides the true God, but for that alſo it was not a liuely and quicke thing: ſee *Rom.* 1. 23.] 20

Verſ. 21. *They forgat* [*viz.* quickly, as before, verſe 13. of this Pſalme] *God their ſauiour,* [*i.* he that had ſaued and deliuered them from manifold dangers: ſo you ſhall haue the word Sauiour vſed, 1 *Timoth.* 4. 10.] *which had done great things in Egypt.* [*viz.* for them and their ſake, a ſhort ſumme whereof you may ſee, *Pſalme* 105. 28, 29, &c.] 21

Verſ. 22. *Wonderous workes in the Land of Ham,* [*i.* in *Egypt*, as before, *Pſal.* 78. 51. *Pſal.* 105. 23, 27.] *and feareſull things* [*viz.* both to them and their enemies, but ſpecially to their enemies] *by the red ſea.* [*i.* when they were at the ſea, and paſſed thorow it: I ſuppoſe that both in it, and on this ſide of it, and on the further ſide, the Lord ſhewed terrible things for his peoples ſake, ſome particulars ſee *Exod.* 14. 21, 24, 25. *Exod.* 16. verſ. 1, &c.] 22

Verſ. 23. *Therefore* [*i.* for theſe their great and horrible ſins] *he minded* [or as it is in the Hebrew text, *he ſaid*, all commeth to one ſenſe: for Gods purpoſe is his word, and his word is his purpoſe to vs-ward: alwaies prouided that we accuſe not God either of inconſtancy, as though he had ſuddenly altered or changed his minde, or of inſufficiency, as though he could not doe that he would, or of hypocriſie, as though he ſpake 23

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onething, and meant another] *to deſtroy them*, [*viz.* vtterly, and to haue left none but *Moſes*, as ſhould appeare, *Exod.* 32. 10. 31, &c.] *had not Moſes his choſen* [*i.* had not *Moſes* whom he had choſen to be the ruler and leader of that people : ſee *Pſal.* 105. 26.] *ſtood in the breach before him*, [this is a metaphor taken from warfare or battery : meaning that *Moſes* did ſo oppoſe himſelfe againſt wrath, by earneſt and hearty praier made on their behalfe, that the Lord would not deſtroy them ; euen as after a rupture or breach is made in the wall of a Citie or towne, thoſe that are within, run immediatly to put backe them that would giue the aſſault : ſee verſe 30. of this Pſalme concerning *Phinehas* : alſo *Ezech.* 13. 5.] *to turne away his wrath* [*viz.* ready to be powred forth vpon that people for their ſinnes] *leſt he ſhould deſtroy them* [*viz.*
24 vtterly in that his great iudgement.] *Verſ.* 24. *Alſo* [*q. d.* beſides other ſignes] *they contemned* [*i.* not onely had not in right regard, but reuiled and ſpake euill of] *that pleaſant land*, [*viz.* of *Canaan*, which God had giuen and appointed vnto them, to the end that therein they might be nouriſhed as in his fatherly lap, and haue as it were a gage of the heauenly inheritance : and he calleth it a pleaſant or deſirable land, becauſe it abounded with all fruitfulneſſe : ſee *Deut.* 8. 7. alſo *Deuteronomie* 11. 10. in which reſpect alſo it is called in Scripture, a land that floweth with milke and hony] *and beleeued not his word.* [*i.* the promiſes that he had made them, both for the goodneſſe and poſſeſſion of that land : ſee for this hiſtory, *Numbers*
25 chapters 13. and 14. thorowout.] *Verſ.* 25. *But murmured* [*viz.* againſt God, and his ſeruants, *Moſes*, *Ioſhua*, *Caleb*, &c. *i.* ſecretly and cloſely, as before, verſe 16. of this Pſalme, yet ſo, that this brake forth into an open ſinne, as appeareth in the Chapters before alleaged] *and hearkned not* [*viz.* to doe and performe, for otherwiſe they could not chooſe but heare that which the Lord ſpake vnto them, in that reſpect] *vnto the voice of the Lord* [*i.* vnto Gods com-
26 mandement, which is expreſſed, *Deut.* 1. 21.] *Verſ.* 26. *Therefore* [*viz.* becauſe they would not yeeld obedience vnto this his commandement] *he lifted vp his hand againſt them*, [to *lift vp the hand* in the Scripture, is taken for ſwearing, becauſe it was a ſigne, ceremonie and geſture, vſed in ſwearing : ſee *Geneſ.* 14. 22. *Num.* 14. 30. *Neh.* 9. 15. and neuer vſed in the Scripture (ſo far forth as I remember) for to puniſh : beſides that the puniſhment followeth in this verſe preſently : and therefore I take the latter part of the note in the Geneua Bible to bee ſuperfluous : it is then *q. d.* he certainly ſware againſt them] *to deſtroy them in the wilderneſſe.* [*i.* that he would ouerthrow them there, and that they ſhould not enter
27 into the land : the execution of this, ſee *Deut.* 2. 13, 14, &c.] *Verſ.* 27. *And to deſtroy their ſeed* [*i.* their poſteritie : this is another part or parcell as it were of Gods oath] *among the nations*, [*i.* in the middeſt of them, and by their force and might : the threatning of this, ſee *Numb.* 14. 33. *Ezech.* 20. 23. and the performance thereof you may behold, *Numb.* 14. 45. *Numb.* 21. 1. *Deut.* 1. 44.] *and to ſcatter them* [*viz.* by reaſon of captiuity and bondage into which they ſhould fall] *thorowout the countries.* [he meaneth ſtrange countries, which either lay nigh about
28 them, or elſe farre off.] *Verſ.* 28. *They ioyned themſelues* [*viz.* euen as it were two oxen in one yoke : ſuch a metaphor alſo the Apoſtle vſeth, 2. *Cor.* 6. 14. he noteth hereby the ſtraight coniunction that was betweene the idoll and the idolater [*vnto Baalpeor*, [this was the idoll of the Moabites, as appeareth *Num.* 25. 3. meaning that they worſhipped the idols and gods that idolatrous people worſhipped] *and did eat* [*viz.* with the Idolaters] *the offrings of the dead.* [*i.* ſuch things as were offered to their idols, whom he here calleth dead, not becauſe they were at any time liuing, but becauſe they neuer had life or breath in them : of the vanitie of Idols, ſee *Pſal.* 115. 45, &c. and of meats conſecrated to Idols, ſee 1 *Corinth.* 8. thorowout, and
29 1 *Cor.* 10. in ſundry places.] *Verſ.* 29. *Thus* [*viz.* in manner before rehearſed, verſ. 28.] *they prouoked him vnto anger*, [*viz.* againſt themſelues and their ſoules] *with their owne inuentions* : [*i.* with thoſe things that they themſelues had deuiſed, both in his ſeruice, and for the ſatisfying of their owne luſts : for ſo largely would I take the word *inuentions*, in this place] *and the plague* [*viz.* ſent from God] *brake in vpon*

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them. [*i.* did vehemently and violently deſtroy ſundry of them as a breach in a battery doth, for ſuch a metaphor I ſuppoſe he vſeth in this place.] *Verſ.* 30. *But Phinehas* [who was *Aarons* ſonne] *ſtood vp* [*viz.* being moued with the vileneſſe of the peoples ſinne] *and executed iudgement* [*viz.* vpon *Zimri* and *Cozbi*] *and the plague* [*viz.* ſent from God, wherein there died 24. thouſand] *was ſtaied* [*i.* ceaſed: *Phinehas* did this, by a ſecret, particular, and extraordinary motion of Gods ſpirit, being aſſured in his conſcience, that though he had no publike power of the ſword in his hand, yet he ought to doe it: the like did *Moſes* in ſlaying the Egyptian: but theſe particulars ought not to be drawne into examples.] *Verſ.* 31. *And it* [*viz.* that fact of ſlaying *Zimri* and *Cozbi*] *was imputed vnto him for righteouſneſſe,* [*viz.* through Gods free goodneſſe: he meaneth not that *Phinehas* was iuſtified by this worke, for no man can be iuſtified by the workes of the law, vnleſſe he perfectly accompliſh them, but that this worke was imputed vnto him for righteouſneſſe, as the workes of the faithfull people are, not for any merit that is in them, but of his free mercy only, that is pleaſed ſo to accept and account of them: ſee for this phraſe, *Gen.* 15. 6.] *from generation to generation for euer.* [*i.* alwaies and continually, he meaneth that both God and men approued *Phinehas* for his fact: ſee for this ſtory, *Num.* 25. thorowout.] *Verſ.* 32. *They* [*i.* the people of Iſrael] *angred him* [*i.* God: meaning by the word *angred*, prouoking of him to fierce wrath againſt them] *alſo* [*i.* beſides their other ſinnes before recited] *at the waters of Meribah,* [he nameth the place for the more certaintie of the hiſtorie: and they are called the waters of *Meribah*, that is, the waters of ſtrife and contention, becauſe there, for want of waters, they contended with the Lord, and with *Moſes*,] *ſo that Moſes* [*viz.* ſo notable a Prophet, and ſo excellent a man of God: ſee *Pſal.* 90. in the Title] *was puniſhed* [*viz.* grieuouſly, for he was not only rebuked, but depriued of entrance into the land of promiſe] *for their ſake* [he meaneth not that God puniſhed him for their ſinne, for that had beene iniuſtice, but becauſe he did after a ſort doubt with them, he was puniſhed for that tranſgreſſion.] *Verſ.* 33. *Becauſe they vexed his ſpirit ſo* [*i.* they ſo troubled him with their continuall murmurings and rebellions] *that he ſpake vnaduiſedly* [*viz.* of God and his power] *with his lips,* [*i.* openly, not onely conceiuing it in his heart, but vttering it with his mouth. All this hiſtorie is largely deſcribed, *Num.* 20. from verſe 1. to the end of the 13.] *Verſ.* 34. *Neither deſtroied they the people* [*viz.* which inhabited the land of *Canaan*, and by *deſtroying*, he meaneth an vtter deſtruction of them, and rooting of them out, but left ſome remaining, ſee *Iudg.* 1. euen to the end of the 21. alſo *Iudg.* 2. and 3. chapters thorowout] *as the Lord had commanded them,* [*viz.* by his faithfull ſeruant *Moſes*, ſee *Deut.* 7. 1, 2, 3, &c.] *Verſ.* 35. *But were mingled among the heathen,* [*viz.* not onely in that they dwelt among them, but alſo in that they matched with them in mariages, and were ſundry times brought into captiuitie by them, as the booke of *Iudges* doth plainly declare] *and learned their workes.* [*i.* they did not only know, but alſo practiſed all the wickednеſſe of the Gentiles, as may appeare by the verſes following.] *Verſ.* 36. *And ſerued their idols* [*i.* worſhipped the ſame Images and counterfeited gods that the heathen did] *which were their ruine,* [he meaneth that their ſtrange worſhips and idolatries were the cauſe not only of their ſinning, as God had foretold, *Exod.* 23. 33. but alſo of their deſtruction, as appeareth in the very ſame place.] *Verſ.* 37. *Yea* [*q.d.* they proceeded to ſuch height of iniquitie] *they offered* [and that againſt Gods commandement, *Leuit.* 20. 2. *Deut.* 12. 31. *Deut.* 18. 10.] *their ſons and their daughters,* [*i.* ſuch was their rage to Idolatrie, that they ſpared not that which was moſt deare] *vnto deuils.* [ſee *Deut.* 32. 17. 1 *Cor.* 10. 20. and ſpecially he meaneth *Molech*, as may appeare, 2 *King.* 23. 10.] *Verſ.* 38. *And ſhed innocent bloud,* [he calleth it *innocent bloud*, both becauſe they had not done euill to deſerue death, and alſo becauſe it was ſhed, as without cauſe, ſo without warrant of a ſufficient and lawfull Magiſtrate] *euen the bloud of their ſonnes and of their daughters,* [he ſheweth in theſe two verſes a monſtrous kinde of idolatrie, becauſe the people, caried with a rage, ſpared not their owne children, but defiled their owne hands, and the whole land alſo, with innocent bloud] *whom they offered* [*viz.*

as burnt Sacrifices or offerings] *vnto the idols of Canaan*, [*i.* vnto the idols which were worshipped in the land of *Canaan*, by the inhabitants thereof] *and the land* [*viz.* of *Canaan*, wherein they dwelt] *was defiled with bloud*, [*viz.* shed guiltlesly and without cause, see *Num.* 35. 33.] *Vers.* 39. *Thus were they stained* [*i.* fouly defiled, and had receiued such spots and blots as hardly could be gotten away] *with their owne workes*, [*i.* with the sins and iniquities which they themselues had deuised and done] *and went a whoring* [*i.* leauing the mariage duty which they ought to God, they chose rather to follow any thing, according to the lust of their owne hearts, than God himselfe, see *Num.* 15. 39. The Prophet meaneth, that they brake their faith giuen vnto God, as if a wife should breake her faith in committing whoredome, for this is spirituall chastitie to cleaue wholly to God and his word, 2 *Cor.* 11. 2.] *with their owne inuentions*. [*i.* with the idols and gods which they themselues had deuised to themselues, meaning also, by *whoring*, that they followed it earnestly and with delight.]

Vers. 40. *Therefore*, [*viz.* for their great and grieuous sins] *was the wrath of the Lord kindled* [*viz.* very hot, meaning by kindling, the preparing of it] *against his people*, [*i.* against that people that he had chosen to be his owne] *and he abhorred* [*i.* loathed and hated as it were, and that for their sins sake] *his owne inheritance* [*i.* both the land and the people whom he tooke for an inheritance vnto himselfe.] *Vers.* 41. *And he gaue them* [*viz.* for their great sinnes committed against him] *into the hand of the heathen*, [*i.* into their power and possession] *and they that hated them* [*i.* the Gentiles who could at no hand away with them, because they came to enioy their land] *were Lords ouer them*. [*i.* ruled them at their owne pleasure: see for this speech, *Isaiah* 26. 13. and for the truth of the matter, the whole booke of Iudges, and namely cha. 2. 14.]

Vers. 42. *Their enemies also oppressed them* [*viz.* sore and hardly, and many times] *and they were humbled* [*i.* subiected, and that sundry times] *vnder their hand*. [*i.* vnto their power and authoritie.] *Vers.* 43. *Many a time did he* [*viz.* God] *deliuer them*, [*viz.* out of the hand and power of their enemies] *but* [*viz.* notwithstanding these great graces] *they prouoked him* [*viz.* to wrath against them, and that sundry times also,] *by their counsels*: [*i.* by those things which they themselues had grauely, and as it were in counsell, concluded and resolued vpon to performe] *therefore they were brought downe* [*viz.* from that high state of libertie and freedome, wherein God had set them, to miserable captiuitie and bondage] *by their iniquity*. [*viz.* committed against his Maiestie.] *Vers.* 44. *Yet he saw* [*q. d.* notwithstanding these grieuous sins of theirs, he did not only behold them afflicted, but pitied them] *when they were in affliction*, [*i.* in any trouble] *and he heard their crie*. [*i.* granted them all things they praied for, when they praied, which was a sure token of compassion towards them.]

Vers. 45. *And he remembred his couenant* [*viz.* which hee had made with their Fathers and them: the Prophet in these two verses, noteth two meanes, whereby God was moued to doe good to this people: the one was his free mercy, and the other was his gracious couenant] *towards them*, [*i.* for their good, and on their behalfe] *and repented* [*viz.* of the punishments that he had purposed to bring vpon them: meaning hereby that God after a sort, changed as it were his purpose: not that God is subiect to alteration or change, but because pardoning both the fault and the punishment he seemeth vnto vs to change: and this manner of speech is applied to the weaknesse of our capacitie, see *Gen.* 6. 6.] *according to the multitude of his mercies*, [*q. d.* euen as he is inclined to shew abundance of fauour, so he shewed them the riches of his grace.] *Vers.* 46. *And gaue them fauour* [*i.* made them to finde fauour, see *Gen.* 45. 14.] *in the sight of all them that lead them captiues*. [the Lord who hath the disposing of all mens hearts, so inclined their hearts to his people.] *Vers.* 47. *Saue vs O Lord our God*, [*i.* deliuer vs and set vs free from the dangers and distresses wherein we are] *and gather vs from among the heathen*. [whose captiues we are for our sins, and amongst whom we heare and see things, tending much to thy dishonour, and the griefe of our soules: and marke the Prophets zeale and loue towards the people: though he were a King, and the gouernment well established, yet because that by the confusion that was in the daies of the Iudges and *Saul*, many people were

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out of their owne country, he prayeth the Lord, as for himſelfe, to reduce and bring them backe againe] *that wee may praiſe thy holy name,* [*i.* thy maieſtie, power, goodneſſe, &c. which is full alſo of all holineſſe] *and glory in thy praiſe.* [*i.* reioyce and boaſt as it were of this, that we haue him for our God, who alone is worthy all praiſe and glory.] *Verſ.* 48. *Bleſſed* [*i.* praiſed] *be the Lord God of Iſrael,* [*i.* he that is the defender of the people of Iſrael, who are called *Iſrael,* becauſe they came of *Iaakob,* otherwiſe called Iſrael] *for euer and euer, and let all the people ſay, So be it.* [*i.* let all, young and old, one and other, acknowledge that he alone is worthy praiſe, and giue their free and willing conſent vnto it, for ſo much he meaneth by *So be it.*] *Praiſe ye the Lord.* [See *Pſal.* 104. and 105. in the end.] 48

Verſ. 1. *Teacheth vs, that the greatneſſe of Gods goodneſſe, and the continuance of his mercies, ſhould prouoke vs earneſtly and continually to praiſe the Lord.* Verſ. 2. *Teacheth, firſt, that Gods graces and workes are infinite: and therefore all the thankes wee can yeeld him, can neuer anſwer his fauours: Secondly, that though we cannot ſo ſufficiently praiſe him as we ſhould, yet we ſhould not for all that leaue off to doe that which he hath giuen vs grace to doe: for ſo perhaps we may quench his ſpirit in vs.* Verſ. 3. *Teacheth vs to deale well, and to continue in well doing, and that ſo we ſhall in the end attaine true bleſſedneſſe.* Verſ. 4. *Teacheth vs, in diſtreſſe to call vpon the Lord: which either refuſing or neglecting to doe, great reaſon there is, that we ſhould be ſwallowed vp of the ſame.* Verſ. 4, & 5. *Teach vs, to ſet before vs Gods mercies towards his children, that we may aſſure our ſelues in hope to receiue the like.* Verſ. 6. *Teacheth vs humbly, vnfainedly, and fully to confeſſe our ſins, and to beware as of hiding our ſins with* Adam, *ſo of mincing or mitigating of them with the wicked world.* Verſ. 7. *Teacheth vs, that forgetfulnes of Gods graces, is the high way to all rebellion and ſin: for as the feeling of them ſhould leade vs to repentance, ſo certainly forgetfulnes of them maketh vs diſſolute: it teacheth vs alſo that forefathers are not alwaies to be followed: and therefore the Popiſh doctrine of following our fathers without limitation, is neake and void of loue.* Verſ. 8. *Teacheth, that though the ſins of God his children be very great, yet they doe not alwaies let or hinder the riuers of his mercies towards them.* Verſ. 9. *Teacheth, firſt, that for the benefit of his children, God wil make things goe contrary to their naturall courſe, which ſhould be a ſtrong argument to moue vs to depend vpon him alone: Secondly, that when his children in mens eies ſeeme to be in the greateſt dangers, hee will leade them as ſafely, as though they were in none at all.* Verſ. 10. *Sheweth, that all manner of deliuerances come from the Lord only and his power.* Verſ. 11. *Teacheth, that the ſame things that God maketh to giue place to his children, ſhall ſerue to the vtter deſtruction of his and their enemies.* Verſ. 12. *Teacheth vs, alwaies to beleeue the truth of Gods Word, yea though we ſee no meane how it can be performed: for therein indeed and at that time, appeareth the ſtrength and power of faith: Secondly, that wee ſhould continually praiſe God for his mercies, becauſe we doe continually receiue them from him. And good reaſon there is, that there ſhould be ſome proportion betwixt his fauours and our thankſgiuing.* Verſ. 13. *Teacheth, that it is a very eaſie thing to fall into ſinne, we haue ſo many things to pull vs thereinto, as our owne corruption, Satans malice, the inticements of this preſent euill world, the bad examples of others, and what not? it teacheth alſo, that forgetfulneſſe of Gods graces, is as it were the nurſe and mother of many other tranſgreſſions: ſee the ſame before verſ. 7. of this Pſalme, alſo that we ſhould tarry the Lords leaſure, for the accompliſhing of that which he hath appointed vs: leſt otherwiſe preſcribing him, we lacke that that we would faine enioy, as the iuſt puniſhment of our haſtineſſe.* Verſ. 14. *Teacheth, that luſt or concupiſcence is ſinne, contrary to the popiſh opinion, which thinketh it not to be ſinne vnleſſe it be conſented vnto: alſo that we ſhould not tempt or try the Lord, for we ſhall get nothing by that, but wrath and diſpleaſure as theſe people did, as appeareth by the ſequell.* Verſ. 15. *Teacheth, that beſtowing his benefits vpon the wicked, doth many times withall lay puniſhments vpon them, many times obſerning the contrary courſe with his owne people, in the middeſt of iudgements interwingling ſingular mercies.* Verſ. 16. *Teacheth vs to loue and reuerence the godly Magiſtrates and Miniſters, which the Lord gineth vs.* Verſ. 17, 18. *Teach vs, that God doth fearefully puniſh rebels and contentious perſons* Doctrine.

of what ſtate or calling ſoeuer they be. Verſ. 19, 20. Set out the dotage and blockiſhneſſe of Idolaters, who ſuppoſe the Godhead can be faſhioned or reſembled by any outward thing. Verſ. 21, 22. Teach, that the forgetfulneſſe of God, his benefits and workes, is the high way to all manner of ſinne and iniquity. Verſ. 23. Teacheth two things: firſt, that our ſinnes doe pull deſtruction from the Lord vpon vs, and that therefore we ſhould learne to flie from iniquity as from the face of a Serpent: Secondly, how forcible the prayers of Gods children are, both for themſelues and others, and that therefore wee ſhould delight and continue therein, for Gods glory, other mens good, and our owne comfort. Verſ. 24. Teacheth, that contempt of Gods graces offered and giuen, and diſtruſt in the truth of his promiſes, are two horrible and grieuous iniquities. Verſ. 25. Setteth out what great ſins, murmuring and rebellion againſt the Lord are. Verſ. 26, 27. Declare, that neither theſe nor any other ſinne ſhall eſcape vnpuniſhed, in the parties that doe them, whether they be fathers or ſonnes. Verſ. 28. Sheweth mans readineſſe and earneſt affection to commit Idolatry. Verſ. 29. Sheweth, that mans inuentions, ſpecially in the worſhip and ſeruice of God, prouoke Gods anger, and bring a plague vpon them. Verſ. 30. Teacheth vs in the example of Phinehas, to loath and abhorre ſinne. Verſ. 31. Teacheth vs, that God graciouſly accepteth the deeds and words of his ſeruants, though many waies fraught with great defects. Verſ. 32. Teacheth vs how peruerſe and froward mans nature is, though the Lord deale neuer ſo plentifully and mercifully with him: it teacheth alſo that God ſpareth no man for his perſons ſake, in that he puniſhed Moſes. Verſ. 33. Teacheth three things: firſt, that other mens peruerſneſſe ſhould not make vs ſinne againſt God, for we muſt liue by rules, and not by examples, ſpecially in euill: Secondly, though it doe, yet we ſhall not eſcape vnpuniſhed, for God will not let ſinne goe without iudgement: Thirdly, that raſh and vnaduiſed ſpeeches are ſinne againſt the Lord: and that therefore wee ſhould labour to looke vnto the words of our mouthes. Verſ. 34. Teacheth vs to ſtrike, and not to ſpare, where the Lord will haue vs to deſtroy, for then we muſt not be led by our owne fond affections, but by the law and rule that he hath giuen vs, and nothing elſe. Verſ. 35. Teacheth vs, that ill company is a ſhrewd meane to peruert men from goodneſſe, and that therefore we ſhould learne to make choiſe of our company. Verſ. 36. Teacheth vs, that to ſerue any beſides the Lord, is the next way to come to deſtruction both in this life, and in the life to come. Verſ. 37. Setteth out the rage of Idolaters, who ſpare nothing, no not the deareſt things they haue, for the ſatisfying of their ſuperſtitions and idolatrous conceits. Verſ. 38. Teacheth vs, that the ſhedding of innocent bloud ſtaineth the whole land, & that therfore murther ſhould not only not be pardoned, but ſharply puniſhed. Verſ. 39. Teacheth vs, that there is nothing that hurteth man more, than an ouerweening of his owne deuices. Verſ. 40. Teacheth vs, that our ſins turne Gods loue and fauour towards vs, into hatred and diſpleaſure againſt vs. Verſ. 41, 42. Teach vs, that ſinne doth draw euen all temporall puniſhments vpon vs, as forraine gouernment, oppreſſion, captiuity, &c. and that therefore if we would auoid them, we muſt labour to ceaſe from ſin. Verſ. 43. Teacheth vs, that God doth not once only, but ſundry times deliuer his people, that ſo hauing often experience of his goodneſſe, we might the more ſtedfaſtly relie vpon him: Secondly, that many, the more graces they haue from God, the more they are puffed vp in their owne deuices, not by reaſon of the graces themſelues, but becauſe of the ſtrength of their owne corruptions: Thirdly, that ſinne againſt God is not only a cauſe to humble vs, but doth indeed humble vs, though perhaps wicked men will not ſee it or feele it. Verſ. 44. Teacheth vs, firſt, that God hath a tender eie ouer the afflicted ones, and that therefore we ſhould not diſtruſt when wee are in diſtreſſe: Secondly, that he neuer forſaketh them if they call earneſtly vpon him. Verſ. 45. Teacheth vs, that Gods free couenant and eternall mercy, without any thing of ours at all, are ſufficient enough to moue him to take pitie vpon vs in our afflictions. Verſ. 46. Teacheth, that God onely hath the touching of mens hearts, to bow them hither or thither, according to his good pleaſure. Verſ. 47. Teacheth vs to pray for other, and euen Gods diſperſed members, as for our ſelues: alſo that our owne eaſe and proſperity, or preferment, ſhould not ſo farre preuaile with vs, as to make vs to forget them. Verſ. 48. Teacheth all men continually to praiſe the Lord, and to prouoke others thereto what in them lieth.

PSALME

PSALME 107.

I Would diuide this Pſalme into two parts. In the firſt, the Prophet exhorteth the faithfull to praiſe the Lord for his mercy, goodneſſe, prouidence and power towards them, from verſ. 1. to the end of the 20. In the ſecond, hee prouoketh them to praiſe the Lord for his generall power, prouidence and goodneſſe towards others, from verſ. 21. to the end of the Pſalme. Diuiſion.

This Pſalme hath no Title or inſcription at all.] *Verſ.* 1. Is the ſame both in word and ſenſe that verſ. 1. of *Pſalme* 106. is, and therefore for that.] *Verſ.* 2. *Let them which haue beene redeemed of the Lord,* [*viz.* out of bondage, captiuity, and diſperſion: *q. d.* let them that haue receiued this benefit at the Lords hands, to bee ſet at liberty, when they were in bondage, praiſe him] *ſhew* [*viz.* openly and to others] *how* [*viz.* graciouſly and mightily] *he* [*viz.* alone, and none but he] *hath deliuered them* [*i.* freed them being ſore oppreſſed, through the cruelty and tyranny of them that held them vnder] *from the hand* [*i.* from the power and might] *of the oppreſſor:* [*i.* of them that oppreſſed them: he putteth in this place, the ſingular for the plurall.] *Verſ.* 3. *And gathered them* [*viz.* againe and together, and that by his mighty power] *out of the lands* [*viz.* round about them, into which they were diſperſed for their tranſgreſſions ſake] *from the Eaſt and from the Weſt, from the North, and from the South.* [*i.* from all quarters whereinto they were diſperſed: that word that we turne, *South*, ſignifieth alſo, *Sea*, and ſo ſhal you find it tranſlated in ſundry texts, but the meaning is *South*, becauſe the red Sea lay Southward from the land of promiſe.] *Verſ.* 4. *When they wandred* [*viz.* a long time, vp and downe in the deſert and wildernеſſe] *out of the way,* [he meaneth out of the right way, which did leade them whither they would haue come; for God for their diſobedience, made them to wander forty yeeres in the wildernеſſe, that ſo they might die, and not come into the land of *Canaan*] *and found no Citie* [*viz.* all that while of their wandring] *to dwell in.* [*i.* to ſtay and refreſh themſelues in.] *Verſ.* 5. *Both hungry and thirſty,* [he meaneth that whileſt they were in the Wildernеſſe, they ſuffered many times great want of bread and drinke, yea, ſo much that] *their ſoule fainted in them.* [*i.* their life was ready to decay, and there ſeemed to be but little difference betweene death and them.] *Verſ.* 6. *Then they* [*viz.* being in this great diſtreſſe and affliction] *cried vnto the Lord in their trouble,* [*i.* prayed earneſtly vnto him] *and he deliuered them* [*i.* ſet them free] *from their diſtreſſe:* [*i.* from the diſtreſſe that they were in.] *Verſ.* 7. *And led them forth* [*viz.* of the Wildernеſſe, and that ſafe and ſound] *by the right way* [*viz.* into the promiſed land] *that they might goe* [*viz.* through his good direction] *to a city of habitation* [*i.* not only to a citie inhabited, but to a city whoſe inhabitants being caſt out of it, they themſelues might poſſeſſe, enjoy, and dwell in the ſame: the Prophet meaneth not, that they that were dead, could amongſt men praiſe the Lord for theſe things, but in as much, as the benefit thereof did reach vnto their poſterity, hee exhorteth their ſeed being aliue, to acknowledge Gods mercies in that behalfe, and to praiſe him for the ſame.] *Verſ.* 8. *Let them* [*i.* their poſterity after them.] *therefore* [*i.* for the benefits and bleſſings before rehearſed] *confeſſe* [*i.* praiſe and magnifie God] *before the Lord* [*i.* in his preſence and from a good heart, whether it be ſecretly in their owne ſelues, or openly before the Arke, according to the cuſtome of thoſe daies] *his louing kindneſſe* [*viz.* freely and plentifully beſtowed vpon them] *and his wonderfull workes* [*i.* the wonderfull

Senſe. 1 2 3 4 5 6 7 8

full workes that he hath done for his people] *before the ſonnes of men* [*i.* openly in mens ſight, and to them and their poſterity.] *Verſ.* 9. *For hee ſatisfied* [*viz.* with abundance of all good things] *the thirſty ſoule* [*i.* him that ſtood in need of any good thing: putting the word *ſoule*, a principall part of man, for the whole perſon] *and filled the hungry ſoule*, [*i.* the hungry man] *with goodneſſe* [*i.* with abundance of good
10 things.] *Verſ.* 10. *They that dwell in darkneſſe* [*i.* ſuch as were kept priſoners in darke places] *and in the ſhadow of death* [*i.* in great extremity of death and danger: ſee *Pſal.* 23. 4. *Iſai.* 9. 1, 2.] *being bound in miſery and iron.* [*i.* being kept in miſerable and hard bondage: he beginneth here to recite, how many ſorts of people, afflicted with diuers afflictions, haue alwaies found the Lord mercifull and fauourable, ſpecially
11 when they came vnto him.] *Verſ.* 11. *Becauſe they rebelled* [*viz.* both in thought, word, and deed] *againſt the words of the Lord*, [*viz.* manifeſted and put downe in his Law] *and deſpiſed* [*viz.* regarded not, and ſet nought by] *the counſell of the moſt high.* [*i.* the purpoſe, ready inclination and power that the Lord had to doe them good, if they had yeelded obedience vnto him: he ſheweth in this verſe the cauſe of mens correction, that hee might thereby deliuer Gods iuſtice from mens ſlanders and reprehenſion: And withall he teacheth that the onely rule of good life, is to follow Gods
13 commandement.] *Verſ.* 12. *When he* [*i.* God] *humbled* [*viz.* though not rightly and truly: not that God was not able to doe it, but becauſe hee would not vouchſafe them that grace: by humbling, he meaneth caſting downe: ſee 2 *Kings* 21. 29.] *their heart with heauineſſe*, [*i.* he made them heauy, ſorrowfull and ſad] *then they fell downe*, [*viz.* before their enemies] *and there was no helper.* [*i.* there was none that would helpe them. This is the Prophets meaning: when they were wounded with a worldly ſorrow in their hearts, and by meanes thereof, their courages and ſtomacks were decayed, then they lay as an open prey to their aduerſaries, and none pitied their caſe,
15 or were able to helpe them.] *Verſ.* 13. *Then* [*viz.* when they were thus deſtitute of mans aid] *they cried vnto the Lord.* [*i.* they called earneſtly vpon him. This and all that followeth in the verſe, is the ſame both in words and ſenſe with verſ. 6. of this
14 Pſalme.] *Verſ.* 14. *He* [*i.* God] *brought them* [*viz.* by his almightie power] *out of darkneſſe and out of the ſhadow of death.* [*i.* out of affliction, oppreſſion, anguiſh, &c. See before verſ. 10. of this Pſalme.] *and brake their bands* [*i.* the bands wherwith they were bound, whether they were the bands of affliction, captiuitie, &c.] *aſunder* [*i.* in peeces, and ſo ſet them at liberty. For the better vnderſtanding of this ſpeech, ſee *Samſons* ſto-
15 ry, *Iud.* 15. 13, 14. alſo *Iud.* 16. 11. 12.] *Verſ.* 15. Is the ſame both in words
16 and ſenſe, with verſ. 8. before going.] *Verſ.* 16. *For he* [*viz.* the Lord] *hath broken* [*viz.* by his almighty power] *the gates of braſſe, and braſt the barres of Iron aſunder.* [*viz.* for his peoples ſake, vnderſtanding by *braſen gates* and *barres of Iron*, either moſt ſtrait bands and priſons, ſee *Acts* 12. 10. or elſe the bands of cruell and perpetuall bondage. In which reſpect alſo *Ægypt* is called in the Scripture, a houſe of
17 bondage.] *Verſ.* 17. *Fooles* [*i.* wicked and vngodly men, as may appeare thorowout all the booke of the Prouerbs, and *Pſal.* 53. 1.] *by reaſon of their tranſgreſſion*, [*viz.* committed againſt God] *and becauſe of their iniquities* [*viz.* againſt men] *are afflicted.* [*viz.* by the Lord, and that with ſundry ſorts of his iudgements. And hee calleth them *fooles*, becauſe they haue no feare of God before them, which is the beginning of wiſdome, *Prouerbs* 1. 7. So that we may perceiue, that he meaneth not, that wicked men, who are here called *fooles*, fall through ignorance or error only, but that
18 their affections being blinded, do take away from them all right iudgment.] *Verſ.* 18. *Their ſoule abhorreth all meat*, [*i.* they themſelues, putting one part of man for another, and not as though the *ſoule* were fed with bodily food: he meaneth that they are without all appetite, and loath euen the very ſight of meat, a puniſhment wherewithall God many times plagueth the gluttonous perſons] *and they are brought to deaths doore.* [*i.* they are euen ready to die: he ſpeaketh in this place of vncurable diſeaſes, and of which ſeldome few or none at all eſcape: for *deaths doore*, ſee *Pſal.* 9. 13. where he
19 ſpeaketh of the gates of death.] *Verſ.* 19. Is the ſame with verſ. 6, 13. of this Pſalme. both in words and meaning: and there is no difference, ſauing that the former

ſpeake

ſpeake it in the time paſt, and this in the time preſent.] *Verſ.* 20. *Hee ſendeth his word* [*i.* hee commandeth or ſpeaketh but the word onely, *Matth.* 8. 8.] *and healeth them,* [*viz.* of all their infirmities and diſeaſes] *and deliuereth them* [*viz.* through his great goodneſſe and almightie power] *from their graues.* [*i.* from preſent death, and the *graue* made ready, as it were, for them, by their ſickneſſes and maladies.] *Verſ.* 21. Is the ſame with verſ. 8. and 15. of this Pſalme. *Verſ.* 22. *And let them offer* [*viz.* vnto God for theſe his graces] *the ſacrifices of praiſe,* [*i.* not onely of praiſe, but alſo of thankſgiuing, ſee *Heb.* 13. 15.] *and declare his works* [*viz.* which hee hath graciouſly done for them] *with reioycing.* [*viz.* both to himward, and cheerefully and gladly in reſpect of themſelues, for God requireth cheerefulneſſe in our actions.] *Verſ.* 23. *They that goe downe into the Sea by ſhips,* [*i.* the Mariners, for I take it to be a ſpeciall periphraſis of them] *and occupie* [*viz.* into diuers quarters and Countries] *by the great waters* [*viz.* of the Sea. This I doe eſpecially referre to Merchants: *q. d.* whether they be Mariners or Merchants, trading by Sea, or the armes thereof, and that word of *going downe into the Sea,* would be marked, becauſe the waters ſeeme to be below the earth.] *Verſ.* 24. *They ſee* [*viz.* ſenſibly and plainly, and that with bodily eies, if they haue any grace to behold it] *the works of the Lord,* [*i.* the great works that he doth in the time of their nauigation and trade] *and his wonders* [*i.* the wonderfull things that both he hath placed, and doth ſundry times performe] *in the deepe.* [*i.* in the deepe and bottomleſſe waters, as it were, of the Sea.] *Verſ.* 25. *For he commandeth and raiſeth the ſtormie wind,* [*i.* the tempeſt by Sea: *q. d.* if he doe but ſpeake, the tempeſt is ſuddenly moued, euen at his onely commandement: ſo that men cannot rightly attribute it to fortune, or any naturall cauſe whatſoeuer] *and it* [*viz.* the tempeſt and ſtorme ſo raiſed by his commandement] *lifteth vp the waues thereof.* [*viz.* of the Sea, he meaneth, that the ſtorme ſent from God, cauſeth the Sea to ſwell, rage, and roare.] *Verſ.* 26. *They* [*i.* the Mariners and Merchants in the ſhip, or the ſhips wherein they are: neither denie I alſo, but that it may be referred to the waues and ſurges of the Sea] *mount vp* [*viz.* being forced and carried by the waues of the Sea] *vnto heauen,* [*i.* very high] *and deſcend to the deepe,* [*viz.* of the waters, he meaneth that they are ſometimes aloft and ſometimes againe very low, by reaſon of the going of the waues and ſurges] *ſo that their ſoule melteth* [*i.* their courage faileth, and they are ready to yeeld vp the ghoſt as it were, being brought through loathſomneſſe and toſſing, to vomiting, euen as though they ſhould preſently giue vp their life, and powre out their ſoule, as ſome thin water with vomiting] *for trouble* [*i.* through the trouble and anguiſh which they endure.] *Verſ.* 27. *They* [*i.* the ſhips and the men in them] *are toſſed to and fro* [*viz.* vpon the ſea, by reaſon of the ſtorme and tempeſt] *and ſtagger like a drunken man* [*i.* reele hither & thither, without any gouernment or ſtay of themſelues] *and all their cunning* [*viz.* in nauigation or ſayling, yea their very wit and iudgement: *q. d.* they are in ſuch ſort aſtoniſhed, that their art and knowledge ſtandeth them in little or no ſtead] *is gone* [*viz.* from them, becauſe they haue no vſe of it: he meaneth that they cannot tell what to doe, ſo that in reſpect of man they doe vtterly deſpaire of their ſafety.] *Verſ.* 28. Is the ſame both in words and meaning with verſ. 19. of this Pſalme. *Verſ.* 29. *Hee* [*i.* God] *turneth* [*viz.* by his almighty power] *the ſtorme* [*viz.* which made the Sea to rage, ſo taking away the cauſe, the effect ceaſeth] *to calme,* [*viz.* weather] *ſo that* [*viz.* thereby] *the waues thereof* [*i.* of the Sea, raiſed vp by the tempeſt] *are ſtill,* [*i.* quiet and neither rage nor roare.] *Verſ.* 30. *Woen they* [*i.* the waues and ſurges of the Sea] *are quieted* [*viz.* through Gods power, and of his great goodneſſe towards the trauellers] *they* [*i.* the Mariners, Merchants, trauellers, &c.] *are glad,* [*viz.* exceedingly] *and he* [*i.* God of his goodneſſe] *bringeth them* [*viz* ſafe and ſound] *vnto the hauen where they would be.* [*i.* vnto a place of reſt, refreſhing, and quietneſſe, where they long wiſhed and deſired to be.] *Verſ.* 31. Is the ſame in words and ſenſe, with verſe 21. of this Pſalme. *Verſe* 32. *And let them* [*viz.* ſo deliuered and brought to the place where they would bee] *exalt him* [*i.* praiſe God, and ſhew themſelues thankfull vnto him] *in the congregation of the people,* [*i.* and in the aſ-

semblies of Gods Saints: declaring that such great and so many benefits should bee acknowledged not onely particularly, or priuatly, but also deserue to be magnified in all places] *and praise him* [*viz.* for that his mercy and goodnesse] *in the assembly of the elders.* [*i.* in the meetings of such as had the gouernment of the people: *q.d.* they should performe it, not onely before the people, but also before the Magistrate, because that as men haue more experience and wisdome one than another, so they might be more fit hearers and declarers of Gods praises.] *Vers.* 33. *He turneth* [*viz.*
33 in his power and iustice against the vngodly] *the flouds into a wildernesse,* [*i.* he drieth vp great flouds] *and the springs of waters* [which a man would thinke would neuer be
34 dried vp] *into drinesse.* [*viz.* so that there is scarce a drop to be found there.] *Vers.* 34. *And a fruitfull land* [*i.* a land that bare great store of fruit, by reason of his speciall blessing, or through abundance of flouds, waters and springs] *into barrennesse,* [or as the Hebrew word also importeth, into *saltnesse:* because by salnesse the land is made barren: See *Luke* 14. 34, 35. he meaneth that the Land should be altogether barren, as though a man had sowed salt there, because there is nothing more barren, than salt: but yet here he setteth forth Gods prouidence, in the fruitfulnesse and barrennesse of ground, because the most plentifull are dried vp, and the barren take as it were a new nature vpon them] *for the wickednesse of them that dwell therein.* [*i.* for the
35 sinnes that the people of those lands commit against him.] *Vers.* 35. *Again he turneth* [*viz.* by his almighty power] *the wildernesse* [which is as it were consumed with drought and barrennesse] *into pooles of water* [*i.* into abundance of water] *and the dry land* [*viz.* where no water was before] *into water springs.* [*i.* into plenty of water: this is the direct contrary to verse 33. by which the Prophet sheweth that the Lord
36 doth and can doe whatsoeuer pleaseth him.] *Vers.* 36. *And there* [*viz.* in these fruitfull and plentifull places] *he placeth the hungry,* [*i.* such as were inforced to forsake their owne Country and to goe to another place, to seeke maintenance for their life] *and they* [*viz.* which were so poore before, grow to that strength and greatnesse, that they] *build a City* [*viz.* in that place or land] *to dwell in:* [*viz.* safe and sound,
37 from the rage of men, and the violence of beasts.] *Vers.* 37. *And sow the fields,* [*viz.* with corne and graine to giue them bread] *and plant vineyards,* [to minister vnto them wine and drinke] *which* [*viz.* fields and vineyards] *bring forth* [*viz.* through Gods blessing, men trauelling and tilling the same according to Gods ordinance] *fruitfull increase* [*i.* store and abundance of fruit or increase: In this verse hee declareth with what great plentifulnesse God maketh the land that before was barren to abound: *q.d.* good men being brought into that land to inhabit it, they will dresse and till the barren fields thereof, and yet they shall not doe it in vaine, for through Gods
38 blessing the fields and vineyards shall yeeld plentifull fruit.] *Vers.* 38. *For he blesseth them,* [*i.* they themselues, their labours, and whatsoeuer belongeth to them, and that with his fauour and goodnesse] *and they multiplie exceedingly,* [*viz.* through his blessing] *and he diminisheth not* [*i.* he doth greatly increase] *their cattell* [*i.* not onely
39 their beasts, but all their goods: putting one sort for all sorts.] *Vers.* 39. *Again* [*q.d.* behold on the other side Gods iustice against the wicked] *men are diminished* [*viz.* both in number, force and substance] *and brought low,* [*viz.* before men, specially when God curseth them] *by oppression, euill and sorrow.* [*viz.* laid vpon them by others,
40 and the griefe and anguish of their owne hearts.] *Vers.* 40. *Hee powreth contempt vpon Princes,* [*i.* he maketh them plentifully to be contemned and despised: this the Prophet addeth, lest men should thinke it did meet with none, but the poore sort] *and causeth them to erre* [*viz.* for shame of men, and want of things necessary, vnderstanding by *erring,* wandring vp and downe] *in desert places out of the way.* [*i.* in wildernesses, which haue no ordinary or common way in them: and all this they doe,
41 because they would flie the sight of men.] *Vers.* 41. *Yet* [*q.d.* though he deale thus hardly with wicked and vngodly Princes, yet hee dealeth otherwise with the godly poore] *he raiseth vp* [*viz.* into honour, wealth, estimation, riches, &c. see *Psal.* 13. 7.] *the poore* [*i.* him that standeth in need of his helpe and grace, and feeleth that want of his owne] *out of misery* [*viz.* wherein he is or lieth] *and maketh him families* [*i.* increaseth his

desse powerfull euer since in all things whatsoeuer. Vers. 21. *Setteth out the same doctrines with vers.* 8. Vers. 22. *Teacheth vs, not onely to publish Gods great workes, but also to doe it cheerefully, gladly, and willingly.* Vers. 23. *Teacheth, that Nauigation, the calling of a Mariner, and the trade of Merchandize, are not of themselues things vnlawfull, but good rather, and such as God hath care of, which should cause them to trauell more cheerefully therein.* Vers. 24. *Sheweth, that Gods power and glorie appeareth as well on the Sea as on the Land: for he that is Lord and ruler ouer all, is not to be restrained to time, place, &c.* Vers. 25. *Sheweth, that stormes, tempests, and the swelling of the Sea arise not by fortune, or vpon naturall causes onely, but by the speciall commandement and appointment of God.* Vers. 26. *Doth not onely set forth Gods great power, that worketh such great things: but sheweth that men are not blocks, and void of affection, as the Stoicks imagined, but haue their passions, which of themselues in some respect are not euill, but the extremity of them only.* Vers. 27. *Teacheth, that there is no policie, wisdome, wit, or cunning against the Lord.* Vers. 28. *Is the same in words, meaning and doctrines, with vers.* 6. Vers. 29 *Teacheth, that God onely maketh the weather and seas calme: see* Matth. 8. 26, 27. Vers. 30. *Teacheth, that men deliuered from some perill, may and ought to reioyce: also that God graciously granteth men euen the things they desire, and many times more than they wish also; the former of which should incourage them to prayer, and the latter is a plaine proofe of Gods bountifull liberality.* Vers. 31. *Containeth the same doctrines that vers.* 8. *doth.* Vers. 32. *Teacheth vs, that no place or people should hinder vs from praising of God for his graces, nay the more and the greater we are, the rather we should doe it, to the end that other by our examples might be drawne on to the like.* Vers. 33. *Teacheth first, that God guideth and gouerneth things here below, whatsoeuer a company of dizzie headed men dreame to the contrary. Secondly, that he doth vpon the earth euen whatsoeuer pleaseth him.* Vers. 34. *Teacheth, that sinne and vngodlinesse is the meane to turne all plenty into pouerty, and all blessings into cursings.* Vers. 35. *Teacheth vs, that fruitfulnesse of ground, and plenty of all things is Gods onely gift.* Vers. 36. *Teacheth, that God in great mercy prepareth abundance for them that want, and giueth them safety and shelter from all their enemies.* Vers. 37. *Teacheth Gods children euen in the middest of Gods blessings and abundance, yet notwithstanding to imploy themselues in ordinary trauell and labour: for man is borne thereto since sinne entred into the world, euen as a sparke or flame flyeth vpward.* Vers. 38. *Teacheth vs, that it is not the trauell of man, but Gods blessing that maketh men rich, see* Psalme 127. 2. Vers. 39. *Teacheth, that afflictions are good meanes to bring men to the right knowledge of God and themselues: and yet that not of themselues neither, but as God is pleased to frutifie them to his seruants.* Vers. 40. *Teacheth vs, that the estate of Princes and great men is not so sure as they commonly fantasie.* Vers. 41. *Teacheth vs, that preferment commeth not from the East nor West, but from the Lord only, see* Psal. 75. 6. Vers. 42. *Teacheth, that godly men may reioyce as in the benefits of God bestowed vpon others, so in his iudgements powred forth vpon the wicked; it teacheth also that Gods mercies vpon his children, and his punishments vpon the vngodly, bring forth another effect in the wicked, that is, taketh from them all sense, so that they neither haue hearts to conceiue, nor mouthes to speake, either with or against God in his dealings.* Vers. 43. *Teacheth, first that men ought deepely to weigh Gods wonderfull workes: for wherefore doth hee them (setting his owne glory aside) but that the sonnes of men should marke them? secondly, that the number of them that doe so indeed is very small, in respect of the other: thirdly, that the consideration of his workes is one good meanes to make vs see and feele, not his power and prouidence only, for terror and iudgement; but also his eternall goodnesse and incomprehensible mercy, for strong consolation and singular comfort.*

PSALME

his houſhold, ſtocke and off-ſpring] *like a flocke of ſheepe.* [*i.* in very great number: for ſheepe doe yeeld a great increaſe, and a flocke of ſheepe comprehendeth many in number.] *Verſ.* 42. *The righteous* [*i.* ſuch good men, as haue their ſight lightned by faith, and whom the Lord accounteth as righteous] *ſhall ſee* [*viz.* both with their bodily and ſpirituall eies] *it* [*viz.* the effects and teſtimonies of Gods prouidence ſpoken of before in this Pſalme] *and reioyce* [*viz.* greatly in the Lord, who doth the ſame, whereas the vngodly being blinde in their vnderſtanding, not knowing that the world is gouerned by Gods prouidence, but by blinde fortune as they imagine, ſhall remaine blinde, confounded, and dumbe in themſelues, not hauing any thing to ſay againſt this] *and all iniquity* [*i.* euery man giuen to iniquity, meaning the perſon by the thing, by reaſon of the abundance which is in the man: ſee *Iob* 5. 16.] *ſhall ſtop her mouth.* [*i.* he or they ſhall haue nothing to ſay againſt this great worke of Gods prouidence.] 42

Verſ. 43. *Who is wiſe* [*viz.* according to God, for it muſt be Gods wiſdome, and not mans, that muſt performe this great thing] *that hee may obſerue* [*viz.* in his vnderſtanding and heart, and that diligently and deepely] *theſe things?* [*i.* theſe great and excellent matters which the Lord worketh: the Prophet meaneth both that the number of them that behold Gods workes with earneſt conſideration is very ſmall, and alſo that by reaſon of the excellency of them, a man had need to imploy all the power of his body and minde, to the comprehenſion thereof: ſee *Hoſea* 14. 9.] *for they ſhall vnderſtand* [*i.* ſenſibly perceiue and feele] *the louing kindneſſe of the Lord.* [*viz.* towards them that be his: the Prophet addeth this reaſon as an incouragement vnto men, to prouoke them diligently to looke into Gods wonderfull workes, ſhewing that then men indeed begin to be wiſe, when they begin to apply themſelues rightly to weigh Gods workes.] 43

Verſ. 1. *Teacheth vs, both in our owne perſons, and to prouoke our ſelues and them alſo, to praiſe God for his mercies towards vs, and for the continuance of the ſame.* Verſ. 2. *Sheweth, that they eſpecially are bound to publiſh Gods praiſes, which haue receiued greateſt teſtimonies of his fauour.* Verſ. 3. *Sheweth Gods mercies towards his people, in gathering together thoſe that were diſperſed.* Verſ. 4. *and* 5. *Shew, that then are Gods mercies moſt ſweet, when men are in greateſt diſtreſſe and miſery.* Verſ. 6. *Teacheth, firſt that afflictions and wants are notable ſpurres to earneſt prayer: Secondly, that the Lord onely is to be called vpon; and therefore they faile much that ioyne others with him: Thirdly, that hee refuſeth none that call vpon him, ſpecially if it bee in ſpirit and truth.* Verſ. 7. *Teacheth, that when God is our guide, we ſhall goe right, and proſper in thoſe things which we take in hand.* Verſ. 8. *Teacheth vs, that Gods mercies beſtowed vpon vs, require at our hands both a priuate and a publike or open confeſſion thereof.* Verſ. 9. *Teacheth, that God alone is he who releeueth the need of his, and that with all goodneſſe.* Verſ. 10, 11. *Teach, that contempt of Gods Word, and rebellion againſt his Maieſty, is the occaſion of all miſery, bondage, &c.* Verſ. 12. *Teacheth firſt, that when God forſaketh a people, then they muſt needs come to ruine: Secondly, that for the ſinnes of the people, he ſtoppeth vp many times the bowels and compaſſion of thoſe that might helpe them.* Verſ. 13. *Containeth the ſame doctrines that verſ.* 6. *doth, as it is the ſame in words and ſenſe.* Verſ. 14. *Teacheth, that God alone is he, that deliuereth out of captiuity or diſtreſſe, whatſoeuer meanes hee vſeth therein.* Verſ. 15. *Deliuereth the ſame doctrines, that verſ.* 8 *doth.* Verſ. 16 *Teacheth, that there is no thing or creature able to withſtand Gods power, or to let his purpoſe: for he only is almighty, and they weake and inſufficient.* Verſ. 17. *Teacheth, that all wiſdome and wiſe men without godlineſſe is nothing but folly: and therefore the extolling of men void of godlineſſe, is meere flattery: alſo, that iniquities are as ſtrong cartropes to pull vpon vs all manner of puniſhments: and therefore if we would auoid iudgements, we are to ſhunne ſinne.* Verſ. 18. *Teacheth vs, that euen appetite to our meat is a good gift of the Lord: alſo, that when men are in greateſt extremity, then is God moſt commonly nigh vnto them.* Verſ. 19. *Teacheth the ſame doctrines that verſ.* 6. *doth.* Verſ. 20. *Teacheth, that Gods onely Word is of power ſufficient to doe whatſoeuer it ſhall pleaſe him: which as it was effectuall in the creation, ſo hath it beene doubtleſſe no* Doctrine.

leſſe

Pſalme 108.

THis *Pſalme, as I take it, may bee diuided into two parts. In the firſt, the Prophet ſtirreth vp himſelfe to praiſe God, calling alſo vpon him for helpe and deliuerance, from verſ.* 1. *to the end of the ſixt verſe. In the ſecond, the Prophet aſſuring himſelfe by reaſon of Gods promiſes, that his enemies ſhould be ouerthrowne, maketh his praier vnto God for ſtrength to performe it. And this part reacheth from verſ.* 7. *to the end of the Pſalme.* Diuiſion.

The title, *A ſong or Pſalme of Dauid,* [ſee before *Pſalme* 48. in the title; and in that it is ſaid here, *A Pſalme of Dauid,* it is euident that hee was the writer of it. Though it be true that this Pſalme bee made of two Pſalmes before going, that is, of *Pſalme* 57. from verſ. 7. to the end of the Pſalme, and of *Pſalme* 60. from verſ. 5. to the end of the Pſalme, from whence alſo the ſenſe and doctrines might very well be ſet; yet notwithſtanding becauſe there is ſome difference, ſomewhat ſhall bee ſaid in this place.] *Verſ.* 1. *O God mine heart* [*i.* my inward man] *is prepared,* [*viz.* to praiſe thee for thy mercies] *ſo is my tongue,* [*i.* mine outward man alſo, putting a part for the whole: *q. d.* I am ready both in the inward man and outward man to magnifie thee for thy graces] *I* [*viz.* my ſelfe and none other for me] *will ſing and giue praiſe.* [*viz.* vnto thee alone.] *Verſ.* 2. *Awake Viol and Harpe,* [he encourageth not only himſelfe, but alſo his inſtruments to praiſe God, that euen thereby hee himſelfe might be the better prouoked thereto] *I will awake* [*viz.* from my ſleepe, and riſe vp from my bed] *early:* [*viz.* in the morning: the Prophet meaneth that hee will euen breake his ſleepe to performe ſeruices to God.] *Verſ.* 3. *I will praiſe thee O Lord* [*viz.* for thy mercies great and vnſpeakable] *among the people,* [*viz.* whom thou haſt choſen vnto thy ſelfe] *and I will ſing vnto thee* [*viz.* praiſes and thankſgiuing] *amongſt the nations.* [*viz.* round about vs: the Prophet meaneth that hee would ſo publiſh Gods praiſes, that euen the Gentiles ſhould heare of it.] *Verſ.* 4. *For thy mercie* [*viz.* towards all men, but ſpecially towards thy ſonnes and ſeruants] *is great,* [*i.* is ſo great, that it is] *aboue the heauens* [*i.* higher than the heauens themſelues: ſo that as the ſpace betweene heauen and earth is infinite, ſo is thy mercy] *and thy truth* [*viz.* reacheth: hee vnderſtandeth by *truth,* Gods faithfulneſſe, in making, keeping, and performing promiſe] *vnto the Clouds* [by theſe manner of ſpeeches, hee meaneth nothing elſe but that Gods mercie is vnmeaſurable, and incomprehenſible as it were, in reſpect of the greatneſſe of it.] *Verſ.* 5. *Exalt thy ſelfe O God* [*viz.* by thy might and power] *aboue the Heauens,* [*i.* aboue the higheſt things that may be: not that he meaneth that God was not then, and alwaies is exalted, but that he prayeth the Lord by effect to ſhew it amongſt men] *and let thy glory* [*i.* the praiſe that appertaineth vnto thy glory] *be* [*viz.* diſperſed farre and wide] *vpon all the earth.* [*i.* in euery place of the world. The Prophet ſheweth in this verſe, that the firſt thing that moued him to make this requeſt, is Gods glory. In the next verſe he ſheweth that an other reaſon is, the ſaluation and deliuerance of his people.] *Verſ.* 6. *That thy beloued* [*viz.* people, that is, ſuch people as thou fauoureſt and loueſt of thine owne mercy onely, without any merits of theirs] *may be deliuered,* [*viz.* out of the great dangers, diſtreſſes, and feares, wherein they are] *helpe* [*viz.* both them and mee, and euery one of vs in this caſe: for it ſhould ſeeme that *Dauid* made this Pſalme at the beginning of his Kingdome, when thinking vpon his enemies and his owne weakneſſe, it *Senſe.* 1 2 3 4 5 6

was

was time to craue helpe at the Lords hands for himselfe and his people] *with thy right hand* [*i.* with thy mighty power and strength, that so thereby I may ouercome these enemies] *and heare me* [*viz.* praying vnto thee for my selfe and my people, vnderstanding by *hearing*, granting his requests.] 7 *Vers.* 7. *God* [*viz.* himselfe] *hath spoken* [*viz.* openly and plainly, and that by his holy Prophet *Samuel*, that he will establish and inlarge the Kingdome in my hand, yea he hath spoken it] *in his holinesse* [*i.* hee hath holily, and assuredly promised it mee, so that I neede not doubt any more of it, than of his holinesse] *therefore* [*viz.* for this his mercy] *I will reioyce* [*viz.* greatly, for seeing he hath promised me, I know that] *I shall diuide* [*viz.* as the right owner and possessor of it] *Shechem* [*Schechem* is the name of a place on this side *Iordan*, as the *valley of Succoth* was beyoud *Iordan*. Hee nameth certaine places of the land, which by reason of *Sauls* stocke, and those that tooke part with him, as *Abner* and such like, he had not at the entrance into his Kingdome in his possession, and yet notwithstanding assured himselfe that hee should haue them] *and measure* [*viz.* to euery man his portion as *Iosua* did; by which the Prophet noteth his gouernment and Kingdome ouer it] *the valley of Succoth.* [this is expounded already before, euen in this verse.] 8 *Vers.* 8. *Gilead* [*i.* the whole land and country of *Gilead*, with the people inhabiting the same] *shall be mine*, [*i.* subiect to my power and authority] *and Manasseh* [*i.* the whole Tribe of *Manasseh*] *shall be mine* [*i.* subiect to me, though now for a while they follow the house of *Saul*] *Ephraim also* [*i.* the tribe of *Ephraim*] *shall be the strength of mine head*, [*i.* shall be a principall prop and stay of my Kingdome: and this the Prophet speaketh, not so much for any affiance hee had in that tribe, as chiefly because that Tribe was mighty and much peopled: and when hee saith, *the strength of his head*, he vseth a Metaphor taken from beasts with hornes, who vse also to defend themselues therewith: *q. d. Ephraim* shall be one of my principall meanes of defence] *Iudah* [*i.* the Tribe of *Iudah*, or the place where that Tribe dwelt] *is my lawgiuer*, [*i.* is the place or people, from whence, or from whom my lawes and ordinances proceed.] 9 *Vers.* 9. *Moab* [*i.* the whole land and people inhabiting it: *q. d.* not onely the Israelites, but euen the Gentiles, shall bee added to my Kingdome] *shall be my washpot* [*viz.* wherein I will wash my feet, meaning hereby that he would handle them more hardly, and make lesse account of them than of the Israelites, because they were vncircumcised: *q. d.* I will make no more account of them than of an earthen pot vnder my feet, and yet if I will reserue any of them, I will vse them in base seruices: see 2 *Sam.* 8. 2.] *ouer Edom* [*i.* ouer the Edomites and their land] *I will cast my shoe*: [*i.* I will ouercome them, and when they are cast downe, tread vpon them, as it were, meaning nothing else, but that he would bring them, euen easily into his subiection and obedience] *vpon Palestina* [*i.* the country it selfe, and the people inhabiting it, who were called Philistines] *will I triumph* [*viz.* boldly and cheerefully: *q. d.* whereas they were wont iestingly and scoffingly to triumph ouer vs, as appeareth *Iudges* 16. 25. 1 *Sam.* 4. 7, 8, 9. Now we will doe the like vnto them, as though he should say, now let them brag that they haue vanquished vs heretofore, if they can or dare.] 10 *Vers.* 10. *Who* [*viz.* besides God: *q. d.* there is none able but he alone, as may appeare by the next verse following] *will lead me* [*viz.* the right and ready way] *into the strong City?* [*viz.* of mine enemies: hee putteth one City for many, and he calleth them strong, because they that possessed them, thought them so to be, and not that they were able any manner of way to resist Gods power in him] *who will bring me to Edom?* [*viz.* to vanquish and subdue it; and the people there inhabiting.] 11 *Vers.* 11. *Wilt not thou O God?* [*q. d.* I am sure thou wilt, for so significant is the interrogation in this place] *which hadst* [*viz.* heretofore] *forsaken vs*, [*viz.* vtterly leauing vs in the hands of our aduersaries] *and didst not goe forth* [*viz.* as thou wast wont to doe in fauour and loue] *with our armies?* [*i.* with those armies which we sent out against our enemies: *q. d.* Though heretofore we haue receiued a repulse, yet now we perswade our selues, that thou wilt giue vs victory.] 12 *Vers.* 12. *Giue vs* [*viz.* through thy mercy and goodnesse onely, for we craue it as a gift] *helpe* [*i.* aid, strength, grace, &c.] *against trouble* [*i.* against all trouble

trouble that wee ſhall endure, either outward or inward] *for vaine is the helpe of man.* [*i.* the aid that man can giue or bring, is to little or no purpoſe.] *Verſ.* 13. *Through* 13
God [*i.* through the aid and ſtrength we haue of him, and in that aſſurance that we haue of his ſuccour and aſſiſtance] *we ſhall doe valiantly,* [*viz.* againſt his and our enemies, howſoeuer men be not able to aid vs] *for he* [*viz.* alone, without the helpe of any other] *ſhall tread downe* [*viz.* vnder our feet, meaning by that ſpeech vanquiſhing and ſubduing of them] *our enemies* [*i.* all that ſhall riſe vp againſt vs, either at home or abroad.]

Verſ. 1. *Teacheth to come to Gods ſeruice with purpoſe and preparation, the want where-* Doctrine.
of indeed maketh all our labour to be loſt: alſo to ſerue him with our inward and outward
man, both becauſe hee himſelfe hath made both, and therefore good reaſon they ſhould bee
put apart to his ſeruice. Verſ. 2. *Doth teach vs two things: firſt, to vſe all the meanes*
that may prouoke to the ſeruice and worſhip of God, for the thing it ſelfe is moſt excellent,
and we are vnworthy and vnfit for it: ſecondly, to forgoe ſome part of our pleaſures and
profits to performe it, or elſe we can hardly aſſure our ſelues that we haue a ſound zeale of
Gods glory. Verſ. 3. *Teacheth vs to praiſe God ſo, that other men may know it, and by*
our example be ſtirred vp to doe the like. Verſ. 4. *Teacheth vs, that Gods mercy and*
truth, and the greatneſſe and aſſuredneſſe thereof, are two ſingular comforts to the conſci-
ences of his children. Verſ. 5. *Teacheth vs in all our prayers to ſet before vs Gods glory as*
the ſpeciall marke to aime at, and not to demand any thing for our ſelues and others, fur-
ther than as it may ſtand therewith. Verſ. 6. *Teacheth vs alſo in our praiers to remember*
the ſafety and deliuerance of our brethren. Verſ. 7. *Teacheth vs, that Gods Word and*
promiſe is ground ſufficient enough for the ſtay of his childrens perſwaſion. Verſ. 8. *Tea-*
cheth vs, that if the Lord haue promiſed vs a thing, we ſhould make as certaine account
of it, as though we had it in poſſeſſion, becauſe he cannot vary, and is moſt able to accompliſh
the ſame. Verſ. 9. *Teacheth vs, that no enemies whatſoeuer, ſhall be able to reſiſt Gods*
purpoſe in his ſeruants, but that he will both with eaſe and in aſſurance caſt them downe.
Verſ 10. *Teacheth, that the ouerthrow of Cities and people, is from God onely, though*
he vſe ſundry meanes for the performance thereof. Verſ. 11. *Teacheth, that though God*
ſeeme to deſtitute his children for a while, yet he will not forſake them for euer, becauſe thoſe
whom he loueth, he loueth vnto the end. Verſ. 12. *Sheweth, that all mans aid, helpe,*
counſell and countenance, is as much without God, as nothing. Verſ. 13. *Teacheth, that*
all the ſtrength, power and victory that God his ſeruants haue, is from the Lord onely.

PSALME 109.

THis *Pſalme, as I take it, doth principally propound* Diuiſion.
two things: firſt, the Prophet prayeth for himſelfe, alleaging his owne miſery, and the miſchiefe of his aduerſaries, as a meane to moue the Lord to mercy, promiſing alſo praiſe and thankſgiuing, if the Lord will performe it: verſ. 1, 2, 3, 4, 5, 21, 22. *and ſo forth to the end of the Pſalme. In the ſecond, he praieth againſt his aduerſaries, who were void, as of all godlineſſe in reſpect of the Lord, ſo of all courteſie in reſpect of men: and this reacheth from verſ.* 6. *vnto the end of the* 20. *verſe.*

The title of this Pſalme is all one with *Pſalme* 13. and *Pſalme* 14. in their titles, *Senſe.*
and

and many others. Likely it is that *Dauid* made this Pſalme, at ſome one time or other, while *Saul* was King, in whoſe daies all things were out of order; and if we compare the ſecond verſe of this Pſalme with 1 *Sam.* 26. 19. it ſhall appeare it was not made
1 long before *Sauls* death.] *Verſ.* 1. *Hold not thy tongue* [*viz.* at theſe things which the vngodly practiſe againſt me, leſt thou ſhouldeſt be thought either not to ſee, or elſe not to regard the iniuries that they lay vpon me, when they falſly accuſe mee before *Saul:* the Prophet deſireth God to ſhew by effect, that he doth vtterly diſallow that wicked dealing of the vngodly, as *Pſal.* 28. *verſ.* 1. he prayeth the Lord that he would not be deafe] *O God of my praiſe.* [*i.* thou O God that art the argument and matter of my praiſes: or elſe thus, thou O God in whom all my praiſe conſiſteth, becauſe thou maintaineſt and vpholdeſt me in my iuſt cauſe, whereas all the reſt beſides as it were doe oppreſſe mee by falſe ſlanders, and euery one accounteth mee for a
2 wicked man: but I doe better like of the former ſenſe.] *Verſe* 2. *For the mouth of the wicked, and the mouth full of deceit* [*i.* wicked and deceitfull men, with their wicked and deceitfull words] *are opened vpon me,* [*viz.* ready to deuoure and ouerwhelme mee with the great waters of vniuſt reports, which they caſt out againſt me: ſee 1 *Sam.* 24. 10. 1 *Sam.* 26. 18. *Pſal.* 12. 2.] *they haue ſpoken to me with a lying tongue.* [*i.* they haue ſpoken me faire in words, when they carried ſwords in their
3 hearts.] *Verſ.* 3. *They compaſſed me about alſo with words of hatred* [*i.* they did not onely diſſemble with me one while, but another while they vttered hatefull ſpeeches againſt me] *and fought againſt me* [*viz.* both by words and deeds] *without a cauſe,*
4 [*i.* when I gaue them no cauſe either of the one or other.] *Verſ.* 4. *For my friendſhip* [*viz.* ſhewed towards them] *they were mine aduerſaries,* [*i.* they wrought me much quill and hurt] *but I* [*viz.* in theſe afflictions and diſtreſſes] *gaue my ſelfe* [*viz.* readily, earneſtly, and diligently] *to prayer.* [*viz.* not onely for my ſelfe, that I might patiently beare all theſe calamities, but euen for my enemies alſo, ſee *Pſal.* 35.
5 13.] *Verſ.* 5. *And they* [*viz.* in the vnkindneſſe and frowardneſſe of their owne hearts] *haue rewarded me euill for good,* [*i.* haue done me much miſchiefe for the good that I haue performed towards them] *and hatred for my friendſhip.* [*i.* for my good will: the Prophet meaneth, that both in action & affection they had dealt wickedly with him.]
6 *Verſ.* 6. *Set thou the wicked* [*i.* a more vngodly and wicked man than himſelfe is] *ouer him,* [*i.* to beare rule ouer him. It is likely that vnder one wicked man, he meaneth many: but whatſoeuer it be, the Prophet meaneth that hee would haue the Lord to caſt him downe, vnder moſt hard and tyrannous gouernment] *and let the aduerſary* [*i.* his aduerſary or aduerſaries; ſome referre it to the deuill and his angels] *ſtand at his right hand.* [*i.* be continually preſent with him, to vex, purſue, and grieue
7 him, ſee verſ. 31. of this Pſalme.] *Verſ.* 7. *When he ſhall be iudged* [*i.* when hee ſhall come before a Iudge to haue cauſes of his heard, or elſe his owne perſon to ſtand in iudgement] *let him be condemned,* [*viz.* as a wicked and vngodly man, and puniſhed without pity and compaſſion] *and let his praier* [*i.* the ſuit and ſupplication which hee maketh to the Iudge for fauour] *be turned into ſinne* [*i.* ſerue to increaſe and aggrauate his offence, rather than to leſſen it any waies: the Prophet meaneth, that looke whatſoeuer the vngodly ſhould vſe in his owne defence, either as to cleere himſelfe, or to moue others to pity him, that all that ſhould ſtand in ſtead more and more to burthen
8 and charge him.] *Verſ.* 8. *Let his daies* [*i.* the daies of the life that he hath to liue] *be few* [*viz.* in number, and in reſpect of them that liue long, and not as though mens daies could be ſhortned in regard of that time which the Lord hath allotted them] *and let another man take* [*viz.* to execute and performe it] *his charge.* [*i.* the charge and
9 office which he had. *S. Peter, Acts* 1. 10. applieth this to *Iudas.*] *Verſ.* 9. *Let his children* [*i.* the children he hath & ſhall leaue behind him in the world] *be fatherleſſe, and his wife a widow.* [*i.* let him die, and let the puniſhment of his death light not only vpon
10 him, but vpon his wife and children, as a thing moſt grieuous vnto them.] *Verſ.* 10. *Let his children* [*i.* his poſterity] *bee vagabonds,* [*viz.* vpon the earth, and without dwelling place: ſee *Geneſis* 4. 14.] *and beg* [*viz.* of other men, hauing nothing of their owne, neither any man in pity to giue them any thing, as followeth afterwards,

verſe

verſe 12.] *and ſeeke* [*viz.* greedily, and that at other mens hands, who ſhall not pitie them] *bread*, [*i.* all manner of maintenance for their life] *comming out of their places deſtroied*. [by *places*, he meaneth both their dwelling houſes and whole ſtocke: *q. d.* after that they and all that belongeth vnto them haue beene deſtroied, let them run vp and downe a begging, &c. and in this and the other verſe, *viz.* 9. he praieth againſt the wickeds race and poſterity, as verſ. 6, 7, 8. he praied againſt the vngodly man himſelfe.] *Verſ.* 11. *Let the extortioner* [*i.* the couetous and cruell man, or vſurer, into whoſe debt he is fallen] *catch all that he hath*, [*viz.* remaining of his ſubſtance, yet vnſpent, or vnwaſted. The metaphor of catching would be marked, for it is taken from nets or ſnares, out of which, birds or any thing caught in them, cannot only not eſcape, but alſo be in continuall danger of death] *and let the ſtrangers* [*viz.* which are wont to ſhew no pity and compaſſion; for one naturall countryman will ſhew affection to another, whereas Forreiners are giuen altogether to rapine and ſpoiling] *ſpoyle* [*viz.* without pitie or compaſſion, or giuing him any thing backe againe] *his labour*. [*i.* the things that he hath trauelled for, how good, or how bad ſoeuer they be. The ſtranger when he commeth once to rifling, refuſeth almoſt nothing.] 11

Verſ. 12. *Let there be none* [*viz.* found amongſt men] *to extend mercy vnto him*, [*viz.* in the time of his diſtreſſe and affliction] *neither let there be any to ſhew mercy vpon his fatherleſſe children*. [whoſe caſe is pitifull as hath beene ſundry times ſhewed before, and whom we ought to tender, becauſe God commendeth them, the widdowes and the ſtranger vnto vs.] 12

Verſ. 13. *Let his poſteritie* [*i.* thoſe that ſhall come after him, or which he ſhall leaue behinde him] *be deſtroied*, [*viz.* from amongſt men, meaning the cutting of them off, or the razing or rooting of them out of remembrance] *and in the generation following*, [*i.* in the very next age] *let their name* [*i.* the glory and renowne, both of the wicked fathers and their children] *be put out*. [*viz.* of mans remembrance: *q. d.* let there be no more any remembrance of him or his ſeed.] 13

Verſ. 14. *Let the iniquities of his fathers be had in remembrance with the Lord*, [*i.* let him be puniſhed for the ſinnes of his father and his mother, whoſe vngodlineſſe he hath followed: and ſo muſt both this place and the threat contained in the ſecond commandement be vnderſtood: and when he ſaith, *be had in remembrance with the Lord*, he meaneth not that God forgetteth any ſinne committed againſt him, but that he would haue the Lord by effect, *i.* by puniſhments to ſhew, that he thinketh vpon the wicked mans vngodlineſſe] *and let not the ſinne of his mother be done away*. [*viz.* out of the Lords ſight, but let it ſtand faſt there, as to craue continuall puniſhment vpon her children, reſting in the like.] 14

Verſ. 15. *But let them* [*i.* their ſinnes and tranſgreſſions] *alwaies be before the Lord*, [*i.* let the Lord continually remember them, for we doe not forget theſe things, that are alwaies in our ſight] *that he may cut off*, [*viz.* in his iuſtice and iudgement] *their memoriall* [*i.* both they themſelues and all other things that might bring them to remembrance] *from the earth*. [*i.* not onely from the place where they dwell, which cannot properly be ſaid to haue any remembrance of them, but chiefly and ſpecially from the people inhabiting thoſe places, or that part of the world.] 15

Verſ. 16. *Becauſe* [now he beginneth to ſhew ſome cauſes of his praier, and of Gods iudgement] *he* [*i.* the wicked man] *remembred not* [*i.* did of purpoſe forget, and put out the remembrance of it in himſelfe] *to ſhew mercy*, [*i.* to haue pity and compaſſion vpon others diſtreſſed] *but perſecuted* [*viz.* with great rage and eagerneſſe] *the afflicted and poore man*, [*i.* him whom the Lord had caſt downe and brought to the ſtate of need] *and the ſorrowfull hearted* [*i.* him that was wounded and pierced with ſorrow at his heart, for the calamities and miſeries that he was in] *to ſlay him*. [*viz.* in his heat and rage of perſecution.] 16

Verſ. 17. *As he loued curſing* [*viz.* of other men: vnderſtanding by *curſing*, all manner of wickedneſſe that the vngodly was giuen to] *ſo ſhall it come vnto him*. [*viz.* from the Lord: the Prophet meaneth, that the vngodly multiplying ſins againſt the Lord, ſhall from the Lord receiue abundance of plagues, which are ſo many curſes ſent from the Lord] *and as he loued not bleſſing*, [*i.* good and holy dealing generally; for ſo you haue the word *bleſſe* vſed, *Matth.* 5. 44.] *ſo ſhall it* [*i.* bleſſing from the Lord, and 17

goodnesse from the God of *Iaakob*] *be farre from him.* [*viz.* so farre, that it shall neuer come nigh him, nor he in any hope, to haue any part or portion thereof.]

18 *Verse.* 18. *As he clothed himselfe with cursing, like a rayment,* [*i.* euen as he loued cursing, as many men doe their costly apparell, and as he was couered both within and without as it were, and wrapped vp and trussed in cursing] *so shall it* [*i.* cursing] *come* [*viz.* being sent from God in his iustice] *into his bowels* [*i.* into his inward parts, vnderstanding thereby euen the soule and minde also] *like water,* [*i.* great abundance] *and like oyle into his bones.* [*i.* it shall come plentifully vpon him. By *water,* he vnderstandeth their vsuall drinke: and by *Oyle,* their oyntments: *q. d.* as men, when they are thirsty, drinke much: and when they are full of paines, and aches, vse much oinment, so let fulnesse and abundance of cursing fall vpon the vngodly. This is well knowne, that water was an vsuall drinke in those daies, and amongst that people, see

19 *Gen.* 21. 19.] *Vers* 19. *Let it* [*i.* the cursing which he hath vttered and vsed against good men] *be vnto him* [*i.* vnto the wicked and vngodly] *as a garment to couer him,* [*i.* let it sticke and cleaue as fast vnto him, as mens garments doe to their bodies] *and for a girdle wherewith he shall be alwaies girded.* [he meaneth by this, let it neuer depart from him, but let it daily sticke closer and closer vnto him, as mens garments doe when their girdles are about them. This verse differeth but a little from the former, sauing that it seemeth to be a prophecie, and this a praier, this also further noting the continuance of cursing vpon the wicked.]

20 *Vers.* 20. *Let this* [*i.* all the punishments before reckoned] *be the reward of mine aduersaries* [*viz.* for their iniquities against the Lord and me] *from the Lord,* [*i.* laid and sent vpon them, from him by his mighty power and iustice] *and of them* [*i.* let such punishments also light vpon them] *that speake euill* [he meaneth vnder this word, deuising, vttering and performing of cruelty] *against my soule.* [*i.* against my life, for otherwise wicked men cannot touch the soule, as appeareth, *Matth.* 10. 28. All these imprecations *Dauid* maketh in a spirituall wisdome, and by the motion of the Holy Ghost. Vnder the name of his *aduersaries,* a man may vnderstand Christs aduersaries, for whom all cursing is prepared, and against whom the Church may vse such like praiers, be-

21 cause they are Gods obstinate and rebellious enemies.] *Vers.* 21. *But thou O Lord my God,* [*viz.* in whom I put my trust onely] *deale* [*viz.* according to thy accustomed goodnesse] *with me* [*viz.* so sore distressed] *according vnto thy name,* [*i.* according to that power, maiestie, goodnesse, &c. as *Psalme* 20. 1. which thou art wont to shew, and thy seruants haue felt] *deliuer me,* [*viz.* out of all my dangers and feares] *for thy mercy* [*viz.* towards thy children] *is good.* [*i.* comfortable, profitable, and exceeding great: And this is the first reason that *Dauid* would moue the Lord by, to pitie him in his calamities: and another reason followeth in the next verse.]

22 *Vers.* 22. *Because I am poore and needie.* [*q. d.* I am most miserable and void of all hope: this is a second reason taken from his calamities, see *Psalme* 86. 1.] *and mine heart is wounded within me.* [*viz.* by the reason of the griefes that I endure: he meaneth by his heart wounded, that he was almost dead, because they that be wounded at the heart, can hardly escape, so that metaphor expresseth the great danger

23 he was in.] *Vers.* 23. *I depart* [*viz.* from amongst men, or out of this life] *like the shadow that declineth,* [*viz.* very swiftly and suddenly, for so soone as a cloud taketh away the sunne, the shadow is presently gone: it may bee referred also to those long shadowes that appeare commonly before the sunne set, which seeme to be very great and huge, and yet when the sunne is downe, they suddenly vanish away, and appeare no more] *and I am shaken off* [*viz.* from place to place, he meaneth by this speech that he was wonderfully tossed from post to piller] *as the Grashopper.* [which leapeth hither and thither, and continueth not long in a place: how true that was in *Dauid,* see 1 *Sam.* from chap. 18. till ye come almost

24 to the end of that booke, and namely chap. 23, 26.] *Vers.* 24. *My knees are weake through fasting* [he meaneth by *fasting,* not an abstinence willingly laid vpon himselfe, by himselfe, but a long abstinence by reason of weaknesse of stomacke: *q. d.* I haue so long abstained from meat and nourishment, that euen my knees and legs which

should

ſhould beare me, are not able to beare vp my body] *and my fleſh hath loſt all fatneſſe.* [*i.* I am very leane and low brought, he meaneth ſome great griefe and extremitie, by meanes whereof, naturall force and comelineſſe was decaied in him.] *Verſ.* 25. *I* [*viz.* thus in miſery] *became alſo a rebuke vnto them,* [*i.* to the wicked and vngodly: he meaneth that the wicked did tauntingly and ſcornfully rebuke him] *they that looked vpon me* [*viz.* in my miſery] *ſhaked their heads* [*viz.* at me, and that in ſigne of mockery and contempt, ſee 2 *Kings* 19. 21. and this is verified in Chriſt, as appeareth, *Mat.* 27. 39.] 25

Verſ. 26. *Helpe me* [*viz.* in theſe diſtreſſes] *O Lord my God,* [*q. d.* vnleſſe thou helpe I ſhall be ouerthrowne] *ſaue me* [*i.* deliuer me from the power of the wicked] *according to thy mercy.* [*viz.* promiſed to thy ſeruants, and performed to many of them.] 26

Verſ. 27. *And they* [*i.* euen the very wicked and vngodly] *ſhall know* [*i.* feele and confeſſe] *that this* [*viz.* my deliuerance and helpe] *is thine hand,* [*i.* is done and wrought by thy mighty power] *and that thou Lord* [*viz.* alone and none other with thee] *haſt done it.* [*viz.* for my good and ſafety.] 27

Verſ. 28. *Though they* [*i.* the wicked] *curſe,* [*i.* ſpeake and doe all manner of euill againſt me] *yet thou wilt bleſſe* [*viz.* me, meaning by *bleſſing,* a plentifull giuing of all graces: this the Prophet ſpeaketh in the aſſured perſwaſion of Gods mercy, and in contempt of his aduerſaries enterpriſes: *q. d.* let them curſe as much as they will or can, yet this is my comfort, that thou wilt bleſſe me with thy fauour] *they ſhall ariſe* [*viz.* vp, and that to doe miſchiefe againſt me] *and be confounded:* [*viz.* by thy mighty power in their wicked enterpriſes] *but thy ſeruant ſhall reioyce* [*viz.* in thy goodneſſe towards him, and the deſtruction of his and thine enemies: and marke that in theſe 3. verſes, 26, 27, 28. he praieth for his owne ſafety & deliuerance, as in the next for his enemies ouerthrow.] 28

Verſ. 29. *Let mine aduerſaries be cloathed with ſhame,* [*i.* let them be vtterly confounded and aſhamed, or couered with ſhame, as men are with their cloathes] *and let them couer themſelues with their confuſion, as with a cloake,* [he meaneth that they ſhould be compaſſed in on euery ſide with ſhame and confuſion: wiſhing alſo that the beſt couerture that they might haue for themſelues in the day of diſtreſſe, might be but only ſhame & confuſion of face. This doubling of the ſentence ſerueth, not only to note the Prophets earneſtneſſe, but alſo to ſet out the abundance and continuance of ſhame to be powred forth vpon the wicked.] 29

Verſ. 30. *I* [*viz.* being thus deliuered from the vngodlies power] *will giue thanks vnto the Lord greatly* [*i.* will often and as it were continually praiſe his name for it] *with my mouth,* [*i.* openly and before others: *q. d.* I will not doe it inwardly only in my heart, but openly with my mouth and tongue, putting the word *mouth,* whereby voices are vttered, for the very words of praiſe and thankſgiuing] *and praiſe him* [*viz.* for his great power, goodneſſe, and mercy towards me] *among the multitude.* [*viz.* of his people aſſembled alſo for to praiſe him.] 30

Verſ. 31. *For he* [*i.* the Lord] *will ſtand* [*viz.* continually] *at the right hand of the poore,* [*i.* hard by him that is afflicted, meaning by *ſtanding at the right hand,* the continuall power, prouidence and goodneſſe of God, watching ouer thoſe that are his] *to ſaue him* [*i.* to deliuer him and ſet him free: and though he ſpeake but of one, yet he meaneth all the faithfull: for that which God is to one of his, he is to all of them] *from them that would condemne his ſoule.* [*i.* from them that would condemne him to death. By *ſoule,* he vnderſtandeth the whole man: and by the word *condemne,* he ſheweth that he had to doe with the King and other mightie enemies.] 31

Doctrine.

Verſ. 1. *Teacheth vs earneſtly to commend our ſelues and our cauſes into Gods hand by praier.* Verſ. 2. *Setteth out the deceit, hypocriſie, and lying of the vngodly, which ſhould cauſe vs not to truſt them ſo much as we doe.* Verſ. 3. *Sheweth how the wicked ſpare not to ſpeake and doe euill alſo, though they haue no cauſe giuen them.* Verſ. 4. *Sheweth, that the wicked many times recompence good with euill: it teacheth the faithfull alſo in the midſt of all confuſion to betake themſelues to praier as a good meane, either to put backe miſchiefe, or to obtaine ſtrength to ouercome.* Verſ. 5. *Sheweth, that it is a portion allotted to Gods children in this life to be many times moleſted of them of whom they haue beſt deſerued, the Lord working this, becauſe he would thereby*

bring them out of loue with this life, and teach them not to hang too much vpon men. Verſ. 6, 7, &c. *Teach firſt, that we may pray againſt the malicious and obſtinate enemies of Gods people.* Verſ. 6. *Teacheth further, that it is a ſigne God is very angry, when he cauſeth one wicked man to puniſh another, and yet thereby he prouideth for his glory, the good of his people, and the confuſion of the wicked.* Verſ. 7. *Sheweth, that God will ſometimes make the very intreaty of the wicked ſerue to his owne hurt.* Verſ. 8, 9, 10. *Teach, that it is many times a token of Gods wrath, to be cut off in the middeſt of our daies, to haue our offices giuen to other, and to leaue behinde vs poore fatherleſſe children and widowes, I ſay many times, becauſe it is not alwaies ſo, for in all theſe things, and ſundry ſuch like, Gods children haue beene brought to a very low ebbe.* Verſ. 11. *Doth liuely deſcribe the nature of the hard-hearted extortioner, and cruell ſtranger.* Verſ. 12. *Teacheth, that it ſhould be no ſmall griefe vnto vs, if mens bowels and compaſſion be ſhut vp againſt vs.* Verſ. 13. *Sheweth, that God in his iudgements doth many times root out men and their races.* Verſ. 14. *Teacheth, that God puniſheth the ſinnes of vngodly fathers, in their wicked children, walking in the ſame waies.* Verſ. 15. *Teacheth, that it ſhould deepely wound vs to know that God beholdeth all our ſinnes.* Verſ. 16. *Teacheth, that God in his iuſtice doth puniſh men with thoſe ſinnes that they haue committed againſt other.* Verſ. 17. *Teacheth vs, that they which delight and continue in euill, ſhall from the Lord haue abundance of euill powred vpon them. The ſame thing doth verſe 18, 19. teach.* Verſ. 20. *Teacheth, that all puniſhments powred vpon the wicked, proceed from the Lord, though their ſinnes haue beene the gable-ropes to pull them vpon them.* Verſ. 21. *Teacheth, that when good men ſee or know that God will deale in puniſhment againſt the wicked, it then behoueth the godly to flie to his mercy by praier, leſt they be ouertaken at the leaſtwiſe in outward iudgement with the vngodly.* Verſ. 22. *Teacheth vs, that euen our owne miſeries ſhould moue vs to make hearty ſupplication vnto the Lord.* Verſ. 23, 24. *Shew, into what pitifull eſtate Gods children are many times brought, the Lord caſting them downe ſo low not onely for the proofe of their faith and patience, but euen for the manifeſtation of his ſtrength and power in their lifting vp.* Verſ. 25. *Teacheth, that it is no new thing for the wicked to ſcoffe and ſcorne at the godly.* Verſ. 26. *Teacheth vs, in all our praiers to flie to Gods mercy.* Verſ. 27. *Teacheth, that the very wicked ſhall be conſtrained to confeſſe Gods hand in their puniſhment, and the deliuerance of his children: ſo did Pharaoh and the Egyptians.* Verſ. 28. *Teacheth, that mans curſing cannot hurt, where God hath promiſed his bleſſing.* Verſ. 29. *Teacheth vs, that we may pray againſt the wicked: and in that the Prophet doubleth his praier, he teacheth vs that we ſhould doe ſo, ſpecially then when Satan bewraieth his ſubtilties and crafts.* Verſ. 30. *Teacheth vs both ſecretly and openly to giue thanks to the Lord for his mercies.* Verſ. 31. *Teacheth, that God is nigh to his children, euen to deliuer them in their greateſt diſtreſſes and feares.*

PSALME 110.

Diuiſion. *THis Pſalme being principally a prophecie of the kingdome and Prieſthood of Chriſt, conſiſteth eſpecially of two parts. In the firſt are deſcribed the offices which God the Father hath committed to* Dauid *in figure, but to Chriſt in truth, from verſe 1. to the end of the 5. In the ſecond are deſcribed what things both* Dauid *and Chriſt ſhall doe, according to the ſeuerall offices committed to them, and this is comprehended in the two laſt verſes of this Pſalme.*

The

The Title is, *A Psalme of Dauid* [*i.* a Psalme which *Dauid* in the spirit of prophecie made, as appeareth, *Matth.* 22.43.] *Sense.*

Verſ. 1. *The Lord,* [*i.* God the Father] *ſaid* [*viz.* in the truth of his word] *vnto my Lord,* [*i.* vnto Christ the Messiah, who is called *Dauids Lord* by right both of creation and redemption, as who is God eternall with the Father and the holy Ghost, and yet became man at the fulnesse of time, *Gal.* 4.4. If we refer it to *Dauid,* then it must haue this sense: either that *Dauid* speaketh of himselfe, calling himselfe a *Lord,* because God had aduanced him to the kingdome of Israel, or else penneth it, as though some other should speake it of him. We cannot offend in referring it to Christ, because Christ doth account it as a prophecie of his kingdome, *Matth.* 22. 43, &c. and the Apostle also, *Heb.* 1. 13.] *ſit thou at my right hand,* [*i.* receiue chiefe rule and authoritie from me, and exercise iurisdiction and power ouer all. And this is spoken according to mens vse, specially Kings, who are accustomed to set them on their right hand, whom they will highly aduance, see 1 *Kings* 2.19. also *Psalme* 45. 9. and this is the right sense of that article, *he ſitteth at the right hand of God*] *vntill I make thine enemies thy footſtole.* [*i.* till I make them that oppose themselues against thee, obedient and wholly subiect vnto thee. He speaketh this specially of the reprobate, who will they, or nill they, must be brought downe, 2 *Cor.* 10. 5. these words are largely expounded, 1 *Cor.* 15. 25, &c. The word, *vntill,* doth not here note a peece of time, but a perpetuity, for Christ shall be as he hath alwaies beene, God coequall and coeternall with his Father: see the word *vntill,* so vsed, 2 *Sam.* 6. 23. and in the new Testament, *Matt.* 5. 26. *Matt.* 28. 10.] 1

Verſ. 2. *The Lord* [*i.* God the Father, as before, verse 1.] *ſhall ſend* [*viz.* forth abroad into all the world] *the rod of thy power* [*i.* thy powerfull and mighty rod, or the rod and scepter whereby thou declarest thy power and might, notwithstanding all the resistance of thine enemies: see for the better vnderstanding of this word *rod, Psal.* 2. 9. and by this *rod,* no doubt, he meaneth specially the preaching of the word, *which is the mighty power of God to saluation, to all that beleeue, Rom.* 1. 16. *and is able to cast downe strong holds and euery high thing.* 2 *Cor.* 10. 5.] *out of Sion:* [*i.* out of the Church of the Iewes, yet so, that it shall be spread abroad euen amongst the Gentiles also, see *Isa.* 2. 3. *Mich.* 4. 2.] 2

be thou ruler [*viz.* by thy word and spirit in thine owne children, and by thy mighty iudgements amongst the wicked] *in the middeſt of thine enemies.* [*i.* euen where their greatest force is. He meaneth, that the kingdome of Christ shall be alwaies assaulted by the enemies, but yet all that notwithstanding, he shall rule and remaine a conqueror.]

Verſ. 3. *Thy people* [*i.* the people that thou shalt beget vnto thy selfe, and shall be subdued vnto thee] *ſhall come willingly* [*i.* shall freely, and of their owne accord present themselues before thee, to yeeld all obedience vnto thee] *at the time of aſſembling,* [*i.* at that time when by the exercises of thy word, and working of thy spirit, thou shalt assemble and gather people vnto thy selfe] *thine armie* [*i.* great troupes of thy children, *viz.* shall come before thee, and appeare in thy presence] *in holy beauty* [*i.* either in such comelinesse, as shall cary holinesse with it: or else thus, *in holy beauty* [*i.* in thy Temple, which is called *holy beauty,* because that holinesse and glory of God did most plainely appeare in the same: and therefore it is called a glorious sanctuary also, *Psalme* 29.2.] *the youth of thy wombe* [*i.* the people that thou shalt beget and bring forth] *ſhall be as the morning dew.* [*i.* not onely pleasant and delightfull to thee, as the dew is to the ground, but also plentifull and abundant, as there is most store of dew in the morning, and as the Philosophers say, great abundance falleth after the appearing of the day-starre. A learned man readeth this verse otherwise, and maketh another sense of it, but me thinketh this is plaine and euident enough.] 3

Verſ. 4. *The Lord hath ſworne* [*viz.* by himselfe, as *Hebrewes* 6. 13.] *and will not repent,* [*viz.* himselfe, of the thing that he hath promised and sworne to performe: he meaneth by all this, to assure vs that God will not change his purpose] *thou* [*viz.* O my sonne] *art a Prieſt for euer,* [*i.* an eternall Priest, to put a difference betweene him and the Priests in the Law] *after the order of Melchizedech.* [what his Priesthood was, appeareth, *Genesis* 14. verse 18. reade also for this matter, *Hebrewes* chapter 5. and also chapter 7. The Prophet meaneth, that that was truly fulfilled in 4

Christ, which was figured in *Melchizedech*, to wit, that the eternall priesthood, and the crowne and royall seat was ioyned together in one person, which otherwise could not be, as appeareth 2 *Chronicles* 26. 21. but by some speciall commandement
5 from God.] *Vers.* 5. *The Lord that is at thy right hand* [*i.* Christ, of whom is spoken before, verse 1. of this Psalme.] *shall wound* [*viz.* by his mighty power, vnderstanding by *wounding*, the debasing and throwing of them downe, some after one sort, and some after another] *Kings* [*i.* the greatest and mightiest enemies that can be] *in the day of his wrath.* [*i.* in that time, wherein he shall be prouoked to wrath, and manifest the same. He describeth in this place the power of Christ, against his most great aduersaries and enemies, vpon whom he will in good time powre forth the re-
6 sentment of his wrath.] *Vers.* 6. *He* [*i.* Christ the Lord and Messiah] *shall be Iudge* [*i.* ruler and gouernour, see *Psal.* 96. 13.] *among the Heathen*, [*viz.* and not onely amongst the Iewes; he propheciethof the inlargement of Christs kingdome euen vnto the Gentiles] *he shall fill all* [*viz.* places] *with dead bodies*, [*i.* with the bodies of his enemies and aduersaries being dead] *and smite* [*viz.* with his power and might] *the head* [*i.* the chiefe ruler and gouernour, by one vnderstanding many, vnlesse we would vnderstand it of the whole body of Antichrist, *whom the Lord shall destroy with the spirit of his mouth*, 2 *Thess.* 2. 8.] *ouer great countries.* [*i.* ouer large and many lands. In this verse the Prophet setteth out Christ as a valiant conquerour ouer his enemies.]
7 *Vers.* 7. *He shall drinke of the broake in the way*, [this may haue a double sense, either thus] *he* [*i.* the Messiah] *shall drinke of the brooke* [*viz.* which shall be made by the bloud of them which shall be slaine: *q. d.* there shall be so much bloud shed, that the conqueror may drinke as it were of a riuer of bloud] *in the way* [*viz.* as he pursueth his enemies: or else it is a similitude taken from valiant and mighty Captaines, who eagerly pursuing their enemies, stay not vpon dainties or pleasures, but content themselues with flouds and brookes which they finde in the way, as they follow the chase] *therefore shall he* [*i.* God the Father] *lift vp his head* [*i.* Christs head: meaning by this phrase, that he shall giue him a full victory, and aduance him to exceeding glory: for this phrase or manner of speech, see *Gen.* 40. 13. 20.]

Doctrine. Vers. 1. *Teacheth many things: first, a distinction betweene the person of the Father, and the person of the Sonne in the God-head: secondly, it proueth Christ to be God equal with his Father: both which are maine principles and grounds of our faith, and therefore euery good Christian should striue to be skilfull in them: thirdly, that howsoeuer Christs enemies prosper for a while, yet they shall all be brought downe and come to nothing, because there is no power able to withstand, much lesse to preuaile against him.* Vers. 2. *Teacheth, that Gods word in all the parts and peeces of it, and namely in the very discipline it selfe, is as it were the rod and scepter of Christs kingdome: secondly, that he shall rule notwithstanding all the force and power of his aduersaries.* Vers. 3. *Teacheth, that Gods people shall come willingly to Christ: also that Gods people are not onely a great number, but also a holy and sanctified sort, as whom God hath singled out of the world, to be a people zealously prepared to all good workes.* Vers. 4. *Teacheth vs, that God is certaine and sure in all his promises and purposes, which should cause vs in the middst of our miseries to heare vp our hearts: also, it doth liuely and effectually describe the eternall priest-hood of our Sauiour Christ, which we are to oppose, as against all the blasphemies of Popery, so against all the assaults of our owne hearts, in the multitude of our transgressions.* Vers. 5. *Teacheth, that there is no power or might able to withstand the power of Christs kingdome.* Vers. 6. *Setteth out, first the inlarging of the bounds of Christs kingdome: secondly, the confusion of his malicious enemies: and thirdly, the vtter ruine and ouerthrow of Antichrist, and all his suppostz; all which should teach vs mightily to reioyce, as in the manifesting of his goodnesse towards his seruants, so in the execution of his wrath against the wicked.* Vers. 7. *Describeth not onely the readinesse of our Sauiour Christ, in pursuing the victory vpon his enemies, but also how that though he be for a while debased, yet he shall in the end, maugre their heads, rise vp to great glory.*

PSALME

PSALME III.

I Suppose this Psalme may be diuided into three parts. In the first the Prophet promiseth to praise God for his works generally shewed, from verse 1. to the end of the 4. In the second hee sheweth his graces and goodnesse particularly towards his Church: and this reacheth from verse 5. to the end of the 9. The third is a commendation of Gods feare, and reason alleaged to moue men to embrace it, and this is comprehended in the last verse. Diuision.

For the Title of this Psalme, see the Title of *Psalme* 106. which is the same with this, and the two next following. This Psalme, and that which followeth, was in the verses written according to the order of the Alphaber, euery verse beginning in the first and second part of it, with the letters of the Hebrew Alphabet. The Iewes suppose that the Psalmes which begin so, are very excellent, as *Psalme* 25. also *Psalme* 119. &c. and I take it to be true, but I suppose there may be another cause added, and that is to helpe memory.] *Verse* 1. *I will praise the Lord* [*viz.* for his graces and mercies bestowed vpon me] *with my whole heart*, [*i.* earnestly, and with a sincere affection, meaning also, that he would doe it priuatly, and as it were within himselfe, as by the next words he noteth that he will doe it openly] *in the assembly and congregation of the iust.* [*q. d.* yea I will performe it, not inwardly onely, but outwardly and openly also, and that in those meetings which the faithfull vse, wherein they assemble to offer the sacrifices of praise and thanksgiuing.] *Verse* 2. *The works of the Lord* [*i.* the things that the Lord hath done] *are great.* [*i.* contains in them great matter to moue men to praise God for the same] *& ought to be sought out* [*i.* should diligently be looked vnto & considered of, not that the things themselues are so hard, as to note what mans duty is in that behalfe] *of all them that loue them.* [*i.* take delight and pleasure in them, as the godly alwayes do.] *Verse* 3. *His worke* [*i.* all the creatures of God both generally and particularly, and euery thing that hee hath done, whatsoeuer it be: and hee shutteth them all vp, as it were, vnder one, because with the Lord it is all one, to make one, or many, or all] *is beautifull and glorious.* [*i.* is full of comlinesse, maiesty, excellency, &c. so that nothing can be added thereto, to make it more maiesticall] *and his righteousnesse* [*i.* the vpright and faithfull dealing which God vseth toward all his creatures] *endureth for euer.* [*i.* is alwayes like vnto it selfe, and free from alteration or change.] *Verse* 4. *He* [*i.* God] *hath made his wonderfull works* [*viz.* by the excellency and wonderfulnesse of them] *to be had in remembrance.* [*viz.* amongst men: *q. d.* God hath done such excellent and notable things as are not only worthy to be remembred, but such as the remembrance thereof indeed shall neuer perish] *the Lord is mercifull and full of compassion.* [*viz.* generally towards all, but especially towards his owne seruants and people: see *Psalme* 86. 5. 15.] *Verse* 5. *He hath giuen* [*viz.* of his rich and large liberality] *a portion* [*i.* a plentifull and just measure of mercy, euen so much as he thought good to be needfull and necessary] *vnto them that feare him.* [*i.* vnto them that worship and serue him according to his will reuealed in his word: this he speaketh specially of the Iewes, because they at that time were his onely people] *he will euer be mindfull* [*viz.* not onely to thinke vpon, but also to performe] *of his couenant.* [*viz.* made with his people: he meaneth of the couenant it selfe, and of the things contained therein.] *Verse* 6. *He hath shewed* [*viz.* in deed, effect, and truth]

Sense.

1

or

2

3

4

5

6

truth] *to his people* [*i.* to that people whom hee hath peculiarly choſen to bee his owne: for otherwiſe all the people of the world are his] *the power of his works*, [*i.* how mighty and powerfull his works are, who doth whatſoeuer pleaſeth him] *in giuing* [*viz.* of his free mercy] *vnto them* [*i.* vnto his owne people] *the heritage of the heathen.* [*i.* that land which the heathen did poſſeſſe and inhabit as their owne inheritance: And this hee ſpeaketh of the land of Canaan, wherein dwelt the
7 Amorites, the Hiuites, &c.] *Verſ.* 7. *The works of his hands* [*i.* the works that he doth: putting this word *works*, for all that commeth from God, whether it be words or deeds] *are truth* [*i.* faithfulneſſe and mercy, and that towards his children] *and iudgement*, [*i.* puniſhment, *viz.* towards the wicked] *all his ſtatutes* [*i.* the lawes and commandements that he hath preſcribed] *are true* [*i.* not onely faithfull, but conſtant alſo and durable: ſo that they are neuer called backe of him, neither can any
8 eſcape them by ſhifts and ſtarting holes.] *Verſ.* 8. *They are eſtabliſhed* [*viz.* in the heauen, and euen on earth amongſt men] *for euer and euer*, [*i.* to laſt and endure for euer] *and are done* [*i.* ordained, made and ratified] *in truth and equity.* [*i.* in all vprightneſſe, ſo that they cannot bee charged with iniuſtice, or vnfaithfulneſſe.]
9 *Verſ.* 9. *Hee* [*i.* the Lord alone] *ſent* [*viz.* by the hands of *Moſes* and *Aaron*, meaning by the word *ſending*, beſtowing or giuing] *redemption* [*i.* deliuerance, *viz.* out of *Egypt*] *to his people*, [*viz.* Iſrael, when they were bondſlaues and captiues] *hee hath commanded his couenant* [*viz.* to remaine ſure and certaine] *for euer:* [*i.* continually] *holy and fearefull is his Name.* [*i.* his maieſty, goodneſſe, power, &c. is full of holineſſe, feare, reuerence, &c. The Prophet meaneth, that God in deliuering his people, was not a father vnto them for one day only, but eſtabliſhed his grace, and confirmed his couenant made with *Abraham*, to the end that the hope of eternall life, and the reuerent feare of his Maieſty, might remaine continually in his Church: and he addeth theſe words, *holy and fearefull is his Name*, not onely to diſcerne betweene him and all counterfeit gods whatſoeuer, but alſo to teach his children there-
10 by to walke in the obedience of his Maieſty.] *Verſ.* 10. *The beginning of wiſdome* [*i.* of true and holy wiſdome, ſuch as is acceptable before God] *is the feare of the Lord*, [*i.* a right and a reuerent feare of Gods maieſty imprinted in mens hearts: hee meaneth not by *beginning*, the A, B, C, as it were, but the top and height, as it were, of all holy and heauenly wiſdome: ſee *Deut.* 4. 6. and vnder the word *feare*, he comprehendeth all piety, and the ſeruice of God: *q. d.* They that haue not Gods feare, and order themſelues according to his Law, are altogether brutiſh. Now wee may try whether the feare of God bee in vs, by this touch-ſtone; to wit, whether wee willingly receiue his yoke, and ſuffer our ſelues to be gouerned by his word] *all they that obſerue them*, [*i.* his commandements or ſtatutes, as before, verſe 7. of this Pſalme] *haue good vnderſtanding:* [*i.* are truly wiſe indeed, whereas without theſe, there is nothing elſe but fooliſhneſſe] *his praiſe endureth for euer.* [*i.* the praiſe that is due vnto God for his goodneſſe and mercy endureth, yea and ought to endure amongſt his to all poſterities.]

Doctrine. Verſ. 1. *Teacheth vs, firſt to thanke God for his benefits, which wee cannot leaue vndone, without the note of oblivion and vnthankefulneſſe: ſecondly, to doe it vnfainedly, and with all our affection; for as that approueth our prayers before God, ſo doth it our praiſes alſo: and thirdly, to doe it both priuatly and openly, becauſe his mercies are inward and outward, ſecret and knowne, &c.* Verſ. 2. *Teacheth vs, that Gods children ought to exerciſe themſelues in deepe meditation of Gods works.* Verſ. 3. *Teacheth vs, that all Gods works doe wonderfully ſet forth his glory and maieſty.* Verſ. 4. *Teacheth vs, firſt, that wee cannot deface the excellency of Gods works though wee would: ſecondly, it deſcribeth the excellency of loue and mercy that is in the Lord, ſpecially towards thoſe that are his.* Verſ. 5. *Teacheth vs, that God giueth his children whatſoeuer hee ſeeth good and meet for them, alſo that God promiſeth nothing to his, but he performeth it.* Verſ. 6. *Sheweth, that though Gods power bee knowne to all, yet chiefly to thoſe that are his people.* Verſ. 7. *Teacheth vs, that all that God doth, he doth in mercy to his ſeruants, and in iudgement to his enemies.* Verſ. 8. *Noteth the certainty, aſſuredneſſe, and continuance*

of

of Gods word, which howſoeuer men in their malice may labour to enacuate, and in their madneſſe to deface, yet ſhall it abide for euer and euer. Verſ. 9. *Teacheth, that God in the middeſt of their greateſt miſeries remembreth and deliuereth his owne people.* Verſ. 10. *Teacheth vs, that this is true wiſdome, to yeeld God that ſeruice onely that hee requireth at our hands: alſo that it is not enough to know, but that wee are bound to doe Gods commandements, for otherwiſe, he that knoweth his maſters will and doth it not, ſhall be beaten with many ſtripes.*

PSALME 112.



His Pſalme may bee diuided ſpecially into two parts. In the firſt the Prophet ſheweth the great bleſſings of God vpon thoſe that feare him, from verſe 1. to the end of the 4. In the ſecond he ſheweth certaine qualities or notes whereby to diſcerne good men, and deſcribeth alſo the curſed eſtate of the wicked, from verſe 5. to the end of the Pſalme. Diuiſion.

For the Title of this Pſalme alſo, ſee before, *Pſalme* 106. in the Title.] *Verſ.* 1. *Bleſſed is the man* [*i.* fulneſſe of bleſſings is to him, of what ſex or ſtate ſoeuer he be: ſee *Pſalme* 1. 1.] *that feareth the Lord,* [*viz.* vnfainedly, and with his whole heart. Vnder this word *feare the Lord,* he comprehendeth all the whole worſhip and ſeruice of God] *and delighteth greatly* [*i.* taketh much and continuall pleaſure, as *Pſal.* 1. 2.] *in his commandements.* [*i.* in the commandements which God hath preſcribed.] Sense. 1

Verſ. 2. *His ſeed* [*i.* the houſhold, race and poſterity of ſuch a good man] *ſhall bee mighty* [*i.* ſhall grow not onely to a great increaſe, but alſo to ſtrength and continuance that ſhall not rot away] *vpon the earth,* [*i.* in this earth, that the Lord hath giuen to the ſonnes of men] *the generation of the righteous* [*i.* the godly race and poſterity of good men continuing in their fathers goodneſſe] *ſhall be bleſſed.* [*viz.* with plentifull bleſſings, and that from the Lord.] 2

Verſ. 3. *Riches and treaſures* [*i.* all manner of wealth, which is noted, both becauſe the Prophet vſeth two words, ſignifying almoſt one thing, and alſo becauſe he ſpeaketh of them in the plurall number] *ſhall be in his houſe,* [*i.* in his poſſeſſion and vſe to ſerue his owne turne, and the turne of all thoſe that any manner of way depend vpon him] *and his righteouſneſſe* [*i.* his vprightneſſe and goodneſſe, both towards God and men] *endureth for euer.* [*i.* ſhall neuer decay: *q. d.* though many rich men through deceitfulneſſe of riches, fall away from their former goodneſſe, yet this good man neuer ſhall doe ſo, becauſe hee is vpholden in the ſame, by the ſtrength of God, and his ſpirit; yea and withall he ſheweth what difference there is betweene the good and the bad: wicked mens riches goe away by and by, but good mens righteouſneſſe continueth for euer. True it is that the good are oftentimes poore, but the Prophet herein ſpecially magnifieth the grace of God, that the godly content themſelues with mediocrity, and that on the other ſide, the profane men are neuer ſatisfied, what abundance ſoeuer they haue.] 3

Verſ. 4. *Vnto the righteous* [*i.* vnto them that ſtriue to a righteous life, and holy conuerſation] *ariſeth* [*viz.* through Gods ſpeciall appointment, gift, and grace] *light* [*i.* all manner of proſperity and bleſſednes both inward and outward] *in darkneſſe,* [*i.* in the greateſt diſtreſſe, miſery, and aduerſity, that can come vpon him: the Prophet meaneth, that God maketh them to feele his grace and goodneſſe, which are vpright in heart, in the midſt of their greateſt afflictions, they knowing this, that all that is laid vpon them, ſhall turne to their good] *he* [*i.* the godly and faithfull man] *is mercifull and full of compaſſion* [*viz.* 4

towards

towards such, as are in need and distresse] *and righteous.* [*i.* vpright and faithfull in all his dealings with other. Some refer this to God, but me thinkes the other is the more
5 apt sense.] *Vers.* 5. *A good man* [*i.* one whom God hath framed to goodnesse, for otherwise none is good saue God only, *Mark.* 10.18.] *is mercifull* [*viz.* to the poore and needy, vnderstanding by mercifull, courteous in speech, and ready indeed to performe what in him lieth] *and lendeth,* [*viz.* vnto another that wanteth, yea he lendeth freely, looking for nothing againe, *Luk.* 6.35. This is a fruit of mercy: the Vsurer lendeth also, but that is to sucke away the wealth of another] *and measureth his affaires* [*i.* ordereth and disposeth the things he hath to doe, not doing any thing rashly, or yet forslowing the occasion when hee may doe a thing well, not being prodigall on the one side, or miserable on the other, but in all his dealings, obserueth the rule of equi-
6 ty and right] *by iudgement.* [*i.* by sound iudgement, and good aduice.] *Vers.* 6. *Surely he shall neuer be moued,* [*viz.* vtterly or altogether: *q. d.* hee shall remaine alwayes stedfast and sound, whatsoeuer aduersities come vnto him: see 2 *Corinth.* 4.8.] *but* [I would rather reade, *and*] *the righteous* [see before, verse 4. of this Psalme] *shall bee had in euerlasting remembrance.* [*viz.* before God, and his Angels, and amongst all the
7 company of good and godly people.] *Vers.* 7. *He will not be afraid of euill tidings,* [*i.* of any euill tidings how heauy soeuer they be, which shall be brought to him: by *euill tidings,* he meaneth reports of some euill or mischiefe, that seemeth to draw nigh, or hang ouer mens heads] *for his heart is fixed,* [*viz.* stedfastly vpon God and his prouidence] *and beleeueth* [*viz.* with all his heart] *in the Lord* [*viz.* who is able, and will also in good time deliuer him: *q. d.* whatsoeuer euill newes he may heare, he will not be afraid, but will alwaies remaine quiet in his spirit: the reason is, because he hath wholly reposed himselfe vpon Gods fatherly prouidence and care, euen as though
8 he were in his bosome or lap.] *Vers.* 8. *His heart* [*i.* the perswasion of his heart] *is stablished,* [*i.* surely and firmely set vpon God and the truth of his promises] *therefore he will not feare,* [*viz.* any thing whatsoeuer, that man can doe against him: see *Psal.* 118.6.] *vntill he see his desire vpon his enemies.* [*i.* vntill he see them through Gods might and power ouerthrowne, as he himselfe hath wished: by the word *vntill,* hee meaneth not that when they are ouerthrowne, then he should be afraid, for that were to feare, where no feare is; but, *vntill,* is vsed here for perpetuity of time, as before, *Psalme* 110.1. *q. d.* he shall neuer feare.] *Vers.* 9. *Hee* [*i.* the good and righteous
9 man] *hath distributed,* [*viz.* vnto others, the things he had, and that not slenderly, or niggardly, but freely, and as euery mans necessity requireth, and his power able to performe] *and giuen* [*viz.* of his owne, and that freely and liberally] *to the poore,* [*i.* to the needy, and such as wanted] *his righteousnesse remaineth for euer:* [*i.* he shall continually haue a meane and ability to doe well, it may bee also vnderstood, of the fruit of righteousnesse: see before, verse 3. of this Psalme] *his horne* [*i.* his head, as 1 *Sam.* 2.1, 10. vnderstanding also thereby his force, strength, state, dignity, prosperity, and whatsoeuer was excellent in him] *shall be exalted* [*viz.* mightily and greatly] *with glory.* [*i.* with abundance of glory: *q. d.* hee shall increase and grow from glory
10 to glory, till hee come to the height or top of glory.] *Vers.* 10. *The wicked shall see* [*viz.* both with his minde and eies] *it* [*i.* the felicity and the prosperity of the good] *and be angry,* [*i.* grieue, despight, and fret at it] *he shall gnash with his teeth,* [*viz.* euen not only for anger, as the Bore which whetteth his tuskes, but also for griefe and paine, as *Mat.* 8.12.] *and consume away:* [*viz.* out of this life, and from amongst men, and that through despight and enuy] *and the desire of the wicked shall perish.* [*i.* the wicked shall not attaine and performe that which they wish and desire, but shall be frustrated of their hope: by *desire,* he vnderstandeth their wicked thoughts, counsels, endeuours, labours and attempts, against the good: and by perishing, he meaneth that they shall be made frustrate and come to nothing: see *Psalme* 146.4.]

Doctrine. Vers. 1. *Teacheth, first that the way to attaine true blessednesse is to serue the Lord according to his word: Secondly, that Gods seruants should haue a very great and continuall delight in his law.* Vers. 2. *Teacheth, first, that Gods people shall both inwardly and*

and outwardly grow much euen in this life: secondly, that the riches of Gods blessings, reacheth not only to the godly, but also to their godly seed and posterity. Vers. 3. *Teacheth vs, first, that riches are not euill, because they are reckoned amongst Gods blessings: secondly, that we cannot haue them, vnlesse it please him in fauour to bestow the same vpon vs: thirdly, that the godly through the strength and power of God, continue stedfast in goodnesse vnto the end.* Vers. 4. *Teacheth vs, first that the godly shall be comforted in the middest of their greatest heauinesse: secondly, that godly men should be kinde and tender-hearted, and faithfull in all their dealings.* Vers. 5. *Teacheth men that are able, to lend freely, and vtterly condemneth all vsury: secondly, it teacheth men holy wisdome, to doe euery thing they doe with aduice and vprightnesse.* Vers. 6. *Noteth, not onely the continuance and sure footing, as it were, that the godly haue, but also euen the great glory and renowne wherewith the Lord crowneth them.* Vers. 7. *Teacheth vs, that whosoeuer stedfastly trusteth in the Lord, need not feare any thing whatsoeuer, because nothing can fall out vnto him but that which is good, and if any thing should happen otherwise God would giue patience to beare and strength to ouercome.* Vers. 8. *Teacheth vs, that we ought to haue a stedfast and an assured perswasion of the truth of Gods promises: also that the wicked shall come to ruine and destruction, though their estate indeed seeme neuer so faire and flourishing.* Vers. 9. *Teacheth vs, that this is one good note to know good men by, that they are liberall handed to the needy: also that the Lord will make the glory of his children more and more to increase.* Vers. 10. *Teacheth, first, that it is the nature of the wicked, to pine away at the prosperity of the good: Secondly, that all the deuices and attempts of the vngodly against the good, shall through Gods mighty power, either come to no effect, or else fall in his iust iudgement vpon their owne heads.*

PSALME. 113.

I Thinke this Psalme doth specially consist of two parts. In the first, the Prophet exhorteth men to praise the Lord, deliuering them also a forme thereof, and this is comprehended in the three first verses. In the second, he sheweth, as it were, causes wherefore he is to be praised, viz. *for his infinite power, and wonderfull prouidence, from verse 4. to the end of the Psalme.* Diuision.

The Title of this Psalme, is the same with the Title of *Psal.* 106.] *Vers.* 1. *Praise* [*viz.* the Lord] *O ye seruants of the Lord,* [he speaketh both to the Leuites and other people whom the Lord had chosen to serue him, but specially to the Leuites, whom the Lord had appointed for leaders & guides vnto the rest] *praise* [*viz.* both in the inward man & the outward man, *i.* both with heart and mouth] *the name of the Lord.* [*i.* his maiesty, power, and goodnesse, manifested to all, but especially to you: and in that he doubleth this word *praise*, he doth not only labor to whet our coldnes and dulnes, but sheweth that God is he, who alone is worthy all praise.] *Vers.* 2. *Blessed* [*i.* praised and magnified] *be the name of the Lord,* [*i.* Gods maiesty, power, and goodnesse, as before, verse 1. of this Psalme] *from henceforth and for euer.* [*i.* from this time, and so forward alwaies. In this verse the Prophet amplifieth Gods praise, by the circumstance of time: *q. d.* he would haue it to continue alwaies in mens mouthes: as in the next verse he amplifieth it by the circumstance of the place: *q. d.* hee would haue it remaine and abide also in places.] *Vers.* 3. *The Lords name* [*i.* his maiesty, power, goodnesse, &c. as before, verse 1, 2. of this Psalme, and also *Psal.* 20. 1.] *is praised,* [*i.* is meet and worthy to be praised for the excellency and worthinesse thereof: some reade it thus, Sense. 1 2 3

thus, *let it be praised*: both ſenſes may ſtand well with the purpoſe of the Prophet] *from the riſing of the Sunne vnto the going downe of the ſame*. [*i.* in and through all the world, he putteth two of the chiefeſt parts of the world, for the whole world, becauſe theſe two parts, *viz.* Eaſt and Weſt were moſt inhabited, for the North by reaſon of cold, and the South by reaſon of heat, are not ſo well peopled as the other quarters
4 are.] *Verſ.* 4. *The Lord is high aboue all nations*, [*i.* is renowmed and more glorious, than all the people of the world, or any one of them: and it is a ſecret reproofe: *q.d.* Is there any thing more abſurd amongſt reaſonable men than this, that they which haue certaine experience and knowledge of Gods glorie amongſt them, ſhould ceaſe to praiſe him for it, ſeeing it ſhineth euen amongſt them that are blinde] *and his glory aboue the heauens* [*q.d.* God doth not only exceed, and excell all nations in glory, but euen the very heauens themſelues, which are not able to conceiue or containe his glo-
5 rie.] *Verſ.* 5. *Who* [either in heauen or in earth] *is like* [to wit, in power, ſtrength, prouidence, goodneſſe, &c.] *vnto the Lord our God*, [*i.* vnto him whom we ſerue] *that*
6 *hath his dwelling on high?* [*i.* that dwelleth in the heauens, as *Pſalme* 2. 4.] *Verſ.* 6. *Who abaſeth himſelfe* [*viz.* in loue and mercy towards his] *to behold things* [*viz.* which are done] *in the heauen and in the earth*. [he meaneth that God foreſeeth all
7 things both aloft and below, and by his power diſpoſeth thereof.] *Verſ.* 7. *He raiſeth* [*viz.* through his almighty power, and of his goodneſſe] *the needie* [*i.* the poore and abieſt amongſt men] *out of the duſt*, [*i.* out of a vile and contemptible eſtate] *and lifteth vp the poore out of the dung*. [he ſpeaketh the ſelfe-ſame thing in other termes, meaning, that God many times aduanceth the moſt baſe perſons: ſee 1 *Sam.* 2. 8. alſo 2 *Sam.* 7. 8. and note that he ſpeaketh not here of an ordinary courſe, as in other places, but of vnaccuſtomed works, in which Gods hand and power is more manifeſt, as when he exalteth a poore man not only to a ſimple degree of honour, but alſo to haue authority ouer his people. True it is, that this appeareth plainly in the ciuill gouernment, but yet eſpecially in the ſtate of the Church, which is the principall Theater of the world, and wherein God giueth the plaineſt teſtimonies of his power, wiſdome, and
8 wonderfull iuſtice.] *Verſ.* 8. *That hee may ſet them with the Princes, euen with the Princes of his people*. [*i.* that he may giue and commit vnto them gouernment, as other Princes haue, and not only as euery other Prince, but euen ſuch gouernment, as the Princes of his owne people haue, whom he hath not only choſen, but alſo moſt tenderly loued.] *Verſ.* 9. *He* [*i.* God] *maketh* [*viz.* by his almighty power and working]
9 *the barren woman* [*i.* ſhe that was barren] *to dwell with a family*, [*i.* to haue plenty of children about her: the Prophet putteth the whole *family* for the principall part thereof, that is, children] *and* [*viz.* God maketh her alſo] *a ioyfull mother of children* [*i.* to reioyce in her children and fruitfulneſſe: he aſcribeth here ioy vnto mothers, becauſe they preferre poſteritie, before all other things which they deſire: that barrenneſſe bred griefe, and fruitfulneſſe ioy, appeareth in *Hannah* the mother of *Samuel*, 1 *Sam.* 1, 2. chapters thorowout] *praiſe ye the Lord*. [ſee *Pſalme* 106. and the laſt verſe.]

Doctrine. Verſ. 1. *Teacheth vs, that it becommeth all men, but ſpecially the Miniſters of Gods word, to ſet forth the noble praiſes of the Lord.* Verſ. 2. *Teacheth vs, that Gods praiſes ſhould be continuall, becauſe there is a continuall courſe of his fauour towards his people.* Verſ. 3. *Sheweth, that they ſhould be publike and in all places.* Verſ. 4. *Sheweth, that all the glory both of heauen and earth, and of all the creatures therein contained, is not ſo much as a ſhadow of the glory and maieſty that is in God.* Verſ. 5. *Teacheth vs, that none is any manner of way comparable with God, or like vnto him.* Verſ. 6. *Teacheth vs, that God looketh vpon all things both in heauen and earth, which ſhould teach vs to walke with feare and trembling in his ſight: and that hee alſo giueth and directeth the ſame, which ſhould inſtruct vs alwaies in all things to depend vpon his prouidence and almighty power, and that therefore we ſhould not hang vpon men, nor gape after it at their hands as we doe.* Verſ. 7, 8. *Teach vs, that preferment commeth not from the Eaſt, nor from the Weſt, but from the Lord only, as* Pſalme 75. 6, 7. Verſ. 8. *Teacheth further, that Chriſtian Princes, and thoſe which gouerne Gods people, are more to bee eſteemed, than*

than vnbeleeuing Magistrates are. Vers. 9. *Teacheth vs, first, that barrennesse and fruitfulnesse are both from the Lord: Secondly, that we may, yea, that we ought to reioyce, when God blesseth vs with posterity: because he doth therein giue vs not onely an argument of the continuance of our issue, but a pledge of the enlargement of his Church by our seed.*

PSALME 114.

THis Psalme may be diuided into two parts. *In the first, the Prophet sheweth how the people were deliuered out of Egypt, and the wonderfull works which God did for their sake, from verse* 1. *to the end of the* 4. *In the second is comprehended as it were a dialogue, or disputation betweene the Prophet and the creatures, from verse* 5. *to the end of the Psalme.* Diuision.

This Psalme hath no Title, as sundry other haue not, and namely *Psalme* 10. also *Psal.* 91. also *Psal.* 93, *&c.*] *Vers.* 1. *When Israel* [*i.* the people of Israel, who are called Israel, because they descended of *Iaakob*, who was also called Israel] *went out of Egypt*, [*i.* were deliuered out of it, by the hands of *Moses* and *Aaron*] *and the house of Iaakob* [*i.* his race and posterity] *from the barbarous people*, [*viz.* of the land of Egypt, the Hebrew word vsed in this place, signifieth such as spake another tongue beside the Hebrew: see *Psal.* 85. 1.] *Vers.* 2. *Iudah* [*i.* not only that Tribe, but all the rest of the people of Israel, for that which hee attributeth to that Tribe, because it was one of the chiefest, appertaineth also euen vnto the whole body of the people] *was his sanctification*, [*i.* was a people whom he had sanctified, and separated from other nations, to be a peculiar and holy people to himselfe] *and Israel* [*i.* the people that came of Israel, as verse 1. of this Psalme] *his dominion.* [*i.* God had purchased vnto himselfe a Lordship and rule ouer them, because he had brought them out of the land of Egypt. The Prophet meaneth, that the Israelites were Gods people, and that hee againe was the God of the Israelites: see *Exod.* 6. 7. *Exod.* 19. 5, 6.] *Vers.* 3. *The Sea* [*i.* the red Sea] *saw* [*i.* felt and perceiued, after the manner that it could] *it* [*i.* the great power of God, waking for his people in their deliuery and his loue towards them] *and fled:* [*viz.* from before the presence of the Lord and his people, some this way, and some that way: see *Exod.* 14. 21.] *Iordan was turned backe.* [*viz.* from his naturall course and running: see this history in *Iosh.* 3. 13, 14, *&c.* He toucheth here some miracles, that God wrought for his people: *q. d.* Though the Sea were a dead element, and the other creatures insensible, yet they were, as it were, striken with a certaine feare of Gods power, and did of their owne accord, yet at Gods appointment, willingly yeeld to the passage of his people.] *Vers.* 4. *The mountaines* [*i.* not only *Sinai*, but the mountaines round about it] *leaped like rams*, [*i.* were moued, as rams when they leape or skip, at the presence of the Lord, when he gaue the law vnto *Moses*: see *Exod.* 19. 18.] *and the hils* [*i.* little hils, *viz.* leaped or skipped] *as lambes.* [*viz.* when they play together, hee meaneth that the presence of the Lord, made both the great mountaines and the little hils to tremble.] *Vers.* 5. *What ailed thee* [*q. d.* what was the cause, or was the matter in thy selfe? no, no, there was another thing in it, and that was Gods power and presence, as verse 7.] *O sea* [*i.* O read sea, as before, verse 3. of this Psalme] *that thou fleddest?* [*viz.* at the presence of the Lord and his people: see for the sense of this and that which followeth in this verse, the third verse of this Psalme.] *Vers.* 6. *Yee mountaines, &c.* [see for the meaning of this verse, verse 4. of this Psalme, and note for both these verses together, that the Prophet demandeth the question, not as

Sense. 1 2 3 4 5 6

though he either doubted, or were ignorant of the cauſe, but that he might the more euidently declare, that whatſoeuer was done, was by the almighty power of God
7 done, beſides or contrary to the courſe that he had ſet them.] *Verſ.7. The earth* [viz. it ſelfe, which ſeemeth to be inſenſible, yea, and as it were, vnmoueable] *trembled at the preſence of the Lord,* [*i.* ſhooke as it were for feare, when the Lord gaue forth teſtimonies of his preſence: ſee *Exod.* 19. 18. The Prophet giueth in theſe words, an anſwer to his queſtions: *q.d.* Gods power and preſence was the cauſe of this and that, he putting the word *earth*, for the ſea and waters alſo, which by the figure Synecdoche, are comprehended vnder that name. A very learned man readeth it thus] *at the preſence of the Lord, I the earth tremble:* [*q. d.* then I did tremble at his preſence, and now and at all other times, I am ſo ſtriken with his preſence, when he ſheweth it, as it were extraordinarily, ſo that I cannot but tremble at it. Though the words vary, yet the ſenſe is all one] *at the preſence of the God of Iaakob.* [*i.* at the preſence of the onely true God, whom *Iaakob*, that is, ſuch as came of *Iaakob* worſhip and ſerue: and by this Title he ſeuereth God from all other counterfeit and forged gods whatſoeuer.]
8 *Verſ.* 8. *Which turneth* [*viz.* by his almighty power] *the rocke into water poole,* [*i.* maketh fountaines to come out of the rocke: and when he calleth them *water poole*, he noteth the abundance of water that iſſued out of them] *and the flint into a fountaine of water.* [*i.* brought euen abundance of water out of the moſt hard rocke: ſee *Pſalme* 78. 15, 16. we may alſo referre this to the hiſtories written, *Exod.* 17. 6. and *Num.* 20. 11, *&c.* If any will expound it of Gods power, that he is able to doe, I will not contend, for I ſuppoſe both ſenſes may ſtand very well, the particulars being a plaine proofe of Gods generall power ouer all.]

Doctrine. Verſ. 1. *Teacheth vs, that God hath a ſpeciall care ouer his people, when they are moſt diſtreſſed, which may ſerue to anſwer their owne conceits and the iudgement of the wicked, who then imagine that they are moſt forſaken, when they are moſt humbled.* Verſ. 2. *Sheweth, that it is a ſingular fauor, when God chooſeth any to be a holy & peculiar people to himſelfe, all the bleſſing of the world not being matchable with this light of his countenance vpon vs.* Verſ. 3. *and* 4. *Teach, that when the Lord will haue any thing done, he will make the very creatures to turne vpſide downe their ordinary courſes.* *Verſ.* 5, 6. *Teach vs, that we may many times aske queſtions, and yet neither doubt of the matters, nor be ignorant in them, but may doe it for the further inſtructions of other, or the more large aduancement of Gods glory.* Verſ. 7. *Teacheth vs, to ſtand in awe of God, ſeeing that the very dumbe and inſenſible creatures feare before him.* Verſ. 8. *Teacheth, that the Lord doth whatſoeuer pleaſeth him both in heauen and in earth.*

PSALME 115.

Diuiſion. *THis Pſalme conſiſteth of two principall parts. In the firſt the faithfull pray to the Lord, ſhewing that they truſt in him, and not in the Idols of the Gentiles any manner of way, from verſe* 1. *to the end of the* 8. *In the ſecond is contained an exhortation to the faithfull to truſt in the Lord, with promiſes of great graces if they will abide therein, from verſe* 9. *to the end of the Pſalme.*

Senſe. It is vncertaine who penned this Pſalme, and at what time it was written. If I ſhould goe vpon coniectures and gheſſes, I ſuppoſe rather that the faithfull people of God, in ſome captiuitie, either of Babylon, or vnder *Antiochus*, made it, then

Dauid,

Dauid, as *Tremelius* affirmeth.] *Verſ.* 1. *Not vnto vs, O Lord, not vnto vs* [*q. d.* deliuer vs from the tyranny of the Gentiles amongſt whom wee are, not that wee might haue glory thereby, but that it may redound to thine owne glory and honour: and this doubling of the words ſheweth that they caſt from themſelues all reſpect of truſt in themſelues] *but vnto thy name* [*viz.* onely: vnderſtanding by *name*, his goodneſſe, maieſty, power, &c. as *Pſalme* 113. 1, 2,] *giue thy glory*, [*viz.* of our deliuerance and freedome] *for thy louing mercy* [*viz.* towards vs] *and for thy truths ſake* [*viz.* which thou haſt promiſed vs: vnderſtanding by *truth*, not onely his promiſe, but alſo his faithfull performance thereof; *q. d.* for the glory of thine owne name, and that thy mercy and truth may be made manifeſt, worke this deliuerance for vs.] *Verſ.* 2. *Wherefore* [*i.* to what end otherwiſe than tending to thy diſhonour] *ſhall the heathen* [amongſt whom we are, and vnder whoſe power we be ſubiected] *ſay?* [*viz.* with open mouth, and that in diſpraiſe of thy name] *where is now* [*i.* at this pinch, and in this diſtreſſe] *their God?* [*i.* the God which they worſhip: *q. d.* if thou now helpe vs not, the mouthes of the enemies will be open to blaſpheme thee, as though thou caredſt not for thy people, and ſo to wound and grieue vs at the heart.] *Verſ.* 3. *But* [*q. d.* for all their blaſpheming, this is our aſſurance of faith, that] *our God* [*i.* the God whom wee ſerue] *is in heauen*; [*i.* is farre aboue all things, in maieſty, power, &c.] *hee doth* [*viz.* without either the helpe or hinderance of any] *whatſoeuer he will.* [*viz.* both in heauen and earth. This verſe and the verſes following, containe an anſwer to the blaſphemous ſcorning of the aduerſaries contained verſ. 3. and in this anſwer the true God is manifeſtly ſet out, verſ. 4. and further it is declared, that the falſe may not onely not bee compared with him, but not with men, no not ſo much as with the ſmalleſt creature liuing, verſ. 4, 5, 6, 7. and therefore that men ſhould no more feare the worſhippers of Idols, than the Idols themſelues, verſ. 8. So that here he oppoſeth the aſſurance of faith againſt the blaſphemies of vnbeleeuers, and declareth that God hath an infinite power, and ſuch a one as cannot be limited, inſomuch that all the world being vnder his gouernment, hee freely executeth whatſoeuer pleaſeth him, no man being able to let him therein, yea that he is not only aboue all lets and hinderances, but alſo that he vſeth the ſame to ſerue to the furtherance of his purpoſes, and therefore he addeth, that *he doth whatſoeuer pleaſeth him.*] *Verſ.* 4. *Their Idols* [*i.* the Idols of the heathen, verſ. 2. of this *Pſal.* and which they ſerue] *are ſiluer and gold*, [*i.* are made of ſiluer and gold: *q. d.* that is the beſt they can be made of] *the worke of mens hands*, [*i.* they are ſuch workes as mens hands haue made.] *Verſ.* 5. *They haue a mouth* [*i.* the proportion and ſimilitude of a mouth] *and ſpeake not*, [*i.* cannot ſpeake therewith] *they haue eies* [*i.* a ſhew and likeneſſe of eies] *and ſee not.* [*i.* cannot ſee therewith: and after the ſame ſort muſt you vnderſtand all that is ſaid of them, verſ. 6, 7. The faithfull doe hereby declare, that it is an abſurd thing for men to demand of Idols that which they want, or to put any truſt in them, ſeeing that they haue neither mouing, feeling, nor any other ſenſe. And in theſe verſes, he maketh an oppoſition betweene the true God, and the falſe gods, which are nothing but dead Idols, and haue no power at all: and in theſe verſes is contained alſo a laying of that iuſtly vpon thoſe falſe gods, which the Idolaters vntruly did charge the true God withall, and the arguments are taken, firſt of the effect, becauſe their Idols were nothing but terrors, and ſuch as did trouble mens minds, with grieuous ſuperſtition (from whence alſo they ſeeme in Hebrew to haue their names, and not comforting, and ſauing any, as God doth all his continually: Secondly, of the matter, becauſe that though they be very precious, yet they are earthly things and without life, but God is the author of life, and dwelleth in heauen: Thirdly, of their beginning, becauſe mens hands made them, whereas God is eternall and vncreated, who alſo by his very word made all things: Laſtly, becauſe they are idle and vnprofitable, and not endued with any power of life, but rather vaine ſhadowes of liuing things, whereas the Lord doth whatſoeuer pleaſeth him. And by this meanes he beateth downe the vaine confidence and pride of the wicked, who bragged of the helpe of their gods, to whom they themſelues gaue a beginning; and

though they be made of *gold and ſiluer*, vnderſtanding thereby any other precious matter whatſoeuer, yet ſo it is, the value of the matter cauſeth not, that the Idols
8 ſhould be more excellent, if they might be compared with God.] *Verſ.* 8. *They that make them* [*i.* the Caruers, Grauers, Painters, &c.] *are like vnto them* [*i.* brutiſh as it were and inſenſible: *q. d.* they are no more able to reſiſt thee, and thy power, than thoſe dead Images are able to reſiſt a liuing man: neither are they able more to hurt thy people, than a blocke or a ſtocke of it ſelfe can hurt a liuing creature] *ſo are* [*i.* in the like caſe and condition alſo are] *all* [*viz.* of what ſtate or condition ſoeuer they be] *that truſt in them* [*viz.* either little or much: and here they ſhew one cauſe wherefore God hateth Idols, *viz.* becauſe the honour due to him alone, is giuen to them.
9 *Verſ.* 9. *O Iſrael* [now he ſpeaketh to the faithfull, and exhorteth them to truſt in God only: *q. d.* But thou O Iſrael, ſeeing thou haſt had proofe of the alſufficiencie of God, and of the vanity of Idols] *truſt thou in the Lord*, [*viz.* alone, and ioine no other with him] *for he is their helpe* [*i.* of the faithfull, and of thoſe that truſt in him: *q. d.* hee alwaies helpeth them] *and their ſhield* [*viz.* in the day of diſtreſſe, meaning vnder this
10 terme *ſhield*, his protecting, and defending of them: ſee *Pſal.* 18. 2. *Verſ.* 10. *O houſe of Aaron* [*i.* O ye Prieſts and Leuites, which were ioyned vnto the Prieſts for their eaſe, and he ſpeaketh ſpecially vnto theſe, becauſe they ſhould ſhew the way vnto others] *truſt ye in the Lord*, [*viz.* alſo, that ye in feeling the ſame your ſelues, may the better teach and perſwade other men to embrace it] *for he is their helpe and their ſhield.*
11 [ſee verſ. 9. of this Pſalme.] *Verſ.* 11. *Ye* [*viz.* of what nation ſoeuer ye be, and are now come to the knowledge of God] *that feare the Lord* [*i.* worſhip him and ſerue him according to his Word] *truſt in the Lord, for he is their helpe and their ſhield.* [ſee verſ.
12 9, 10. of this Pſalme.] *Verſ.* 12. *The Lord* [*viz.* himſelfe] *hath beene mindfull* [*i.* by effect and deed hath declared his care and remembrance] *of vs*, [*viz.* being in diſtreſſe, and that by reaſon of the couenant which he made with vs] *he will bleſſe*, [*viz.* vs all, of what ſtate or condition ſoeuer we be, vnderſtanding by *bleſſing*, all manner of proſperity whatſoeuer] *he will bleſſe the houſe of Iſrael*, [*i.* all the race and poſterity of Iſrael: now he applieth that particularly, which he ſpake before generally] *he will bleſſe*
13 *the houſe of Aaron.* [*i.* the Prieſts and Leuites, as before, verſ. 10.] *Verſ.* 13. *He will bleſſe them that feare the Lord* [*i.* ſuch as worſhip and ſerue him, as before, verſ. 11. Marke alſo how he ſpeaketh of God in the third perſon. And this often repeating of the word *bleſſing*, ſerueth not onely to note the continuall courſe of Gods graces vpon his children, but alſo to expreſſe the certainty and aſſuredneſſe thereof] *both ſmall and great.* [*i.* as well thoſe that are vile and contemptible in the world, as thoſe that are in greateſt eſtimation and regard, the reaſon of it is, becauſe God reſpecteth no mans perſon.] *Verſ.* 14. *The Lord will increaſe* [*viz.* through his great goodneſſe and mercy]
14 *his graces towards you*, [*viz.* which are his people, he meaneth that he will giue them a daily ſupply of new benefits, and greater than they haue had before] *euen towards you and towards your children.* [he noteth in theſe words the largeneſſe of Gods bleſſing,
15 to be beſtowed vpon the godly, and their godly poſterity.] *Verſ.* 15. *Ye are the bleſſed of the Lord*, [*i.* you are ſuch as the Lord himſelfe hath not onely promiſed but performed great bleſſings vnto, and therefore you need not doubt or feare] *which made* [*viz.* by the word of his power, in the beginning and euer ſince the beginning hath preſerued and increaſed the ſame] *the heauen and the earth.* [*viz.* and all things therein contained: *q. d.* you may aſſure your ſelues of a moſt plentifull bleſſing, ſeeing that he who bleſſeth you, is the author, preſeruer, and gouernour of heauen and all things therein, and of the earth, and all things therein, which alſo he hath giuen to vs, as verſe ſol-
16 lowing.] *Verſ.* 16. *The heauens, euen the heauens* [*i.* the moſt high heauens] *are the Lords*: [*i.* appertaine and belong vnto him, as the ſpeciall place of his delight and dwelling, and yet we muſt not ſo vnderſtand it, as God were tied to any one certaine place, for his Maieſty filleth the heauens and the earth] *but he hath giuen* [*viz.* of his large liberality and goodneſſe] *the earth* [*viz.* wherein men dwell] *to the ſonnes of men*, [*i.* to men and their ſeed after them, that they ſhould inhabit and vſe it: ſo that in this life they might by the things therof be prouoked to ſerue God, and ſtirred

vp

vp thereby to the hope and fruition of eternall felicitie.] *Verſ.* 17. *The dead praiſe not the Lord,* [the Prophet meaneth, that if God preſerued not his Church, the whole order and courſe of the world ſhould bee turned vp-ſide downe: for to what end ſhould the creation of the world ſerue, if there were not a people to call vpon God: whereupon he gathereth that there ſhall alwaies be ſome, which ſhall praiſe the Lord euen vntill the end of the world: and ſo withall there is ſet out the end, wherefore men are placed in the world, *viz.* to praiſe and ſerue God: *q. d.* that we die not, muſt be attributed to Gods glorie, and therefore euen our life alſo muſt be occupied about his praiſe: ſee Pſal. 6. 5.] *neither they that goe downe into the place of ſilence.* [*i.* neither doe they praiſe him that are brought to their graues and laid in them: ſee for this ſpeech, *Pſal.* 94. 17. ſee alſo *Iſai.* 38. 18. The Prophet vttereth vnder diuers words one and the ſelfe-ſame thing.] *Verſ.* 18. *But we* [*viz.* which ſhall liue, and be deliuered from our diſtreſſes] *will praiſe the Lord* [*viz.* for the benefits that we haue receiued from him] *from henceforth, and for euer.* [*i.* continually and alwaies] *Praiſe yee the Lord.* [ſee *Pſal.* 104. and *Pſal.* 105. in the very end.] 17 18

Verſ. 1. *Teacheth vs, when wee doe in praier appeare before the Lord to craue any thing at his hands, vnfeignedly to caſt from our ſelues all truſt and confidence in our ſelues, and to flie to Gods Soueraigne goodneſſe and truth onely.* Verſ. 2. *Teacheth vs, that Gods glorie is after a ſort hazarded amongſt the enemies of God and his people, when his owne people are diſcomfited or diſgraced.* Verſ. 3. *Teacheth vs, that the more the enemies doe blaſpheme God, the more we ſhould bee throughly perſwaded of his power, becauſe that their dealing doth prouoke him to execute a more ſwift and hard iudgement vpon them.* Verſ. 4, 5, 6, 7, 8. *Doe liuely paint out the vanitie of Idols, themſelues, and of all ſuch as either make or worſhip them: by all which wee may learne, that howſoeuer they take themſelues to be the onely wiſe and godly men of the earth, yet indeed they are the very ſots of the world.* Verſ. 9. *Teacheth the godly howſoeuer other men runne a whoring after Idols, to cleaue onely to the Lord: the reaſon is, becauſe we muſt not follow a multitude to doe euill, and leaſt of all to that chiefe euill Idolatrie.* Verſ. 10. *Teacheth the Miniſters and Preachers of Gods word, to make themſelues examples vnto other of ſtedfaſt confidence in God.* Verſ. 11. *Teacheth vs, that with the ſeruice of God, there muſt be ioyned faith in God and his word, or elſe it is nothing: becauſe whatſoeuer is not of faith, that ſelfe-ſame is ſinne.* Verſ. 12. *Teacheth vs, that God neuer forgetteth his children, and mercifull couenant made with them: alſo that the godly ſhall haue from the Lord, both aſſuredneſſe and plentifulneſſe of bleſſings.* Verſ. 13. *Teacheth vs, that God reſpecteth no mans perſon, but in euery Nation, he that feareth him, and worketh righteouſneſſe is accepted before him.* Verſ. 14. *Sheweth, that Gods grace and loue reacheth euen to the godly, and their poſteritie after them, which ſhould cauſe vs to caſt from vs that immoderate care that many of vs carrie for our children.* Verſ. 15. *Teacheth vs, that thoſe whom the Lord purſueth with his fauour, ſhall not, nor cannot want any thing that is good.* Verſ. 16. *Setteth out the large liberalitie and fatherly care of God towards men: alſo it teacheth vs, that ſeeing he hath giuen vs the things of this life, we ſhould vſe them well, and ſo as they may further vs to the hope of a better life.* Verſ. 17. *Teacheth vs, that when God gineth vs life in this world, he doth thereby as it were prouoke vs, to ſet forth his glorie and praiſe.* Verſ. 18. *Teacheth vs three things: firſt, that wee ſhould praiſe the Lord for his mercies, for euen to that end haue we our life giuen, and his bleſſings are beſtowed vpon vs: ſecondly, that this our thankeſgiuing ſhould be continuall, becauſe indeed there is neither end nor meaſure of his goodneſſe towards vs: and thirdly, that we ſhould prouoke and ſtirre vp other men to doe the like: wherevnto doubtleſſe wee ſhall be drawne, if we be in any meaſure touched with the zeale of Gods glorie, or the good of our brethren.* Doctrine.

Psalme 116.

Diuision. *THis Psalme, as I take it, may be diuided into two parts. In the first the Prophet setteth out on the one side, his loue and faith towards the Lord, and on the other side Gods mercy and goodnesse towards him, from vers. 1. to the end of the 11. In the second part he promiseth humble and heartie thanksgiuing vnto the Lord, for that continuall heape of benefits, which he had receiued from his mercifull hands, from vers. 12. to the end of the Psalme.*

Sense. This Psalme hath no Title, as many other Psalmes, both before it, and after it, haue not: see *Psal.* 114, 115, 117, 118, &c.] *Vers.* 1. *I loue* [*viz.* with all my heart and vnfeignedly] *the Lord* [*viz.* onely & alone, and none either with him or besides him; and vnder the word of *loue*, the Prophet sheweth that there was nothing without God, that either could like him or please him] *because he hath heard* [*i.* because he hath yeelded vnto and granted] *my voice* [*viz.* sent forth vnto him] *and my praiers* [*viz.* which I made vnto him: vnder these words, *voice* and *praiers*, the Prophet meaneth such praiers, as he powred forth vnto the Lord, not onely with his heart, but also with his mouth and words.] *Vers.* 2. *For he hath inclined his eare* [*viz.* as one that were ready for to heare me: this is spoken of God according to mans capacitie] *vnto me*, [*viz.* being in distresse, and when I praied vnto him, as followeth] *when I did call vpon him*, [*viz.* for helpe and aid, by earnest and heartie praiers] *in my daies*. [*i.* in the time of my affliction, as may appeare by the next verse following: see *Psal.* 137. 7. also *Lament.* 1. 21. and by the word *daies*, he noteth that he had continuance and length of trouble.] *Verse* 3. *When the snares of death compassed mee*, [*viz.* on euery side, and round about, so that there was almost no hope of escaping, no more than of a Bird, or wilde beast taken in a snare or grin; by this manner of speech, he meaneth, that euen then when he was readie to die, the Lord in mercy looked vpon him: See 2 *Sam.* 22. 5, 6. Also *Psal.* 18. 4, 5.] *and the griefes of the graue* [*i.* great and extreme griefes, which brought me almost to the graue, and made me, as it were, readie to be put into it.] *caught me:* [*i.* tooke hold of me, and that so sore, that I was almost past hope of escaping] *when I found trouble and sorrow* [*i.* when I perceiued my selfe to be much plunged in abundance of griefe, for so much I take these two words, *trouble* and *sorrow*, ioyned together, to import.] *Vers.* 4. *Then I called vpon the name of the Lord*, [*i.* I praied vnto him, himselfe, and besought his goodnesse to manifest his power in helping me] *saying, I beseech thee* [*viz.* from the bottome of my heart] *O Lord*, [*i.* thou that art both able & willing to helpe] *deliuer* [*viz.* from danger and distresse] *my soule*. [*i.* my life, which is in great hazard, by meanes of the dangers that hang ouer it, and are meant against it.] *Vers.* 5. *The Lord is mercifull* [*viz.* towards all, but specially towards them that call vpon him in truth] *and righteous*, [*viz.* in performing his promises made to his people, and maintaining them in their iust causes] *and our God* [*i.* the God which we serue] *is full of compassion.* [and therefore hee will neuer forsake his that are in miserie: the Prophet sheweth in this verse, what was the comfort of his soule in the middest of his afflictions.] *Vers.* 6. *The Lord* [*viz.* alone] *preserueth* [*viz.* by his mightie power, and that out of all the mischieuous imaginations that the wicked can deuise] *the simple:* [*i.* such as are destitute of mans counsell, and therefore the more subiect to iniurie amongst men, and the more

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more eaſily circumuented, and yet doe, all that notwithſtanding, commit themſelues and their cauſes, with a ſimple and quiet minde, into the hands of God] *I was in miſerie* [*q. d.* I can ſpeake this by mine owne experience, for when I was in wonderfull and great diſtreſſe, ſo that there was almoſt no hope of deliuerie, as verſe 3. of this Pſalme.] *and he ſaued me.* [*i.* deliuered me out of the ſame, according to his praier made, verſe 4.] *Verſ.* 7. *Returne vnto thy reſt O my ſoule,* [*i.* be no more troubled and diſquieted, but ſtay thy ſelfe vpon God, ſee *Pſal.* 42. 5, 12. This ſame *returning to reſt,* is that ſame ſtay, that the faithfull haue in God and his word in the middeſt of their griefes, ſo that they vtterly fall not] *for the Lord hath beene beneficiall vnto thee.* [*viz.* many and ſundry waies: all this verſe together is, *q. d.* Take courage vnto thee, be quiet, goe vnto God, in whom alone thou ſhalt finde maruellous tranquillitie, for he hath heretofore, and will hereafter ſhew himſelfe fauourable vnto thee.] *Verſ.* 8. *Becauſe* [this is a proofe, by his owne experience of that which he ſpake before, that God had beene beneficiall vnto him] *thou* [*viz.* alone, and marke the ſudden change of the perſon from the third to the ſecond] *haſt deliuered* [*viz.* freely, ſafe and ſound, and through thy mightie power] *my ſoule* [*i.* me my ſelfe] *from death,* [*viz.* whereunto I was almoſt brought: or elſe you may vnderſtand by *death,* moſt extreme danger] *mine eies from teares,* [*i.* thou haſt taken away from me all ſadneſſe and heauineſſe: he putteth the outward ſigne, both for the ſigne and the thing it ſelfe] *and my feet from falling.* [*viz.* into theſe deadly dangers and traps, which were laid for me, and whereinto certainly I had fallen, if I had not beene kept and deliuered by thee.] *Verſ.* 9. *I* [*viz.* being grounded and ſtaied vpon God] *ſhall walke* [*viz.* through his goodneſſe and defence: meaning by *walking,* liuing, and being conuerſant; *q. d.* I ſhall liue] *before God,* [*i.* ſafely and ſoundly, for men thinke thoſe things to be ſure, which they haue their eies continually fixed vpon] *in the land of the liuing.* [*i.* in this world, or earth, or amongſt men dwelling vpon the ſame, and ſo we haue had it ſundry times vſed before: ſo that in this verſe, the Prophet vpon the benefits which he had before receiued, concludeth, that he ſhall be alwaies vnder the care and gouernment of God.] *Verſ.* 10. *I beleeued,* [*viz.* the Lord and his word] *therefore I ſpake* [*viz.* vnto God by praier, and to my ſelfe in mine afflictions, the words before expreſſed in this Pſalme] *for I was ſore troubled.* [*i.* much afflicted with aſſaults both inward and outward. In this verſe the Prophet ſheweth how weake and feeble his fleſh was in the time of aduerſitie, which almoſt reiected the promiſes of God, had not Gods ſpirit vpholden him in faith: *q. d.* then was faith forcible and triumphed in my minde, when I called vpon God, as is expreſſed before in this Pſalme, verſ. 4. and ſpake vnto mine owne ſoule words of comfort, verſ. 7. then I beleeued indeed, and I ſpake nothing but that which I was fully perſwaded of, and my tongue, and the affection of my heart agreed well together.] *Verſ.* 11. *I ſaid* [*i.* I both thought it and ſpake it, and held it as a reſolute concluſion] *in my feare,* [*i.* when I was in great feare, and readie for feare to flie from the rage of *Saul,* for the word doth not onely ſignifie *feare,* but *haſte-making,* as appeareth *Pſal.* 31. 22. *q. d.* with feare and flying, I was carried forcibly into theſe perturbations of the fleſh] *all men are liers,* [*i.* there is no certaintie and aſſuredneſſe in their words: *q. d. Samuel,* who for his excellency might be preferred before all men, promiſed me that I ſhould obtaine and poſſeſſe the kingdome, but now I perceiue he ſpake not in the ſpirit of prophecie, but of his owne braine, and lyingly. Thus in the rage and heat of the fleſh doth *Dauid* touch not God indeed openly, but his Prophet *Samuel,* as though he had not ſufficiently knowne Gods will, & had gone beyond the bounds of his calling: *q. d.* we muſt no more beleeue men, for there is nothing in them but vanitie and lying.] *Verſ.* 12. *What* [*viz.* thing in all the world] *ſhall I render vnto the Lord* [*i.* yeeld and giue vnto him] *for all his benefits towards me?* [*i.* for that innumerable number of benefits, which he hath beſtowed vpon me, and giuen me freely. This interrogation or queſtion ſheweth, that hee thought himſelfe ſo much bound vnto God for his graces, as that he was not able to yeeld any thing that might counteruaile the leaſt part therof.] *Verſ.* 13. *I will take the cup of ſaluation* [or elſe in the pla-

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rall number, *ſaluations*, as it is in the Hebrew Text: that is, of very many helps and deliuerances. In this verſe and the verſe following, the Prophet promiſeth a publike profeſſion of Gods name, and of the benefits beſtowed vpon him, which he will performe before the Church. The meaning is, that he would offer to God ſacrifices of praiſe & thankſgiuing, and then that he would, as the manner was in thoſe ſacrifices, make a holy feaſt and banker alſo vnto the people, in remembrance of that manifold deliuerance, which he had receiued from the Lord, for in this place he doth no doubt allude to the cuſtome of the Law, which was to make a banker, of ſome part of the Sacrifice, in token of reioycing when they yeelded ſolemne thanks to God. And becauſe that thoſe Sacrifices were offered oftentimes for ſome deliuerances, he addeth *the Cup of ſaluation*, that is, deliuerances: how *Dauid* performed this, ſee *1 Chron. 16. 1, 2, 3,* &c.] *and will call vpon the name of the Lord.* [*i.* pray vnto him alſo: *q. d.* I will not only thanke him for his benefits, but pray vnto him for the increaſe and continuance
14 thereof.]. *Verſ. 14. I will pay* [*viz.* with a free and willing heart] *my vowes*, [*i.* the things that I haue vowed, or the Sacrifices of thankſgiuing which I haue promiſed vnto him, if hee deliuered mee out of diſtreſſe: for amongſt other that vſed to make vowes, they did it, that were in extreme danger and diſtreſſe: *q. d.* I will not onely by words confeſſe my ſelfe to be ſafe from danger, and ſo witneſſe the thankfulneſſe of my minde, but I will declare it alſo by offering the Sacrifices which I vowed to the Lord, at what time *Saul* did purſue me very hardly. The end of vowes was to ſeale in the hearts of Gods children, a hope to obtaine that which they did aske: and moreouer, to prouoke and binde them to thankſgiuing; and this liberrie to vow is permitted vnto Gods children, to comfort them in their infirmities, and not otherwiſe, and that word *pay*, noteth that it is due debt, and that it cannot be omitted without ſinne, if the thing vowed be lawfull] *euen now*, [*q. d.* I will not deferre it] *in the preſence of all his people.* [*i.* in the Temple, or place of publike exercciſe, whither all Gods people reſorted: or elſe before all the Iſraelites whom he gathereth together to *Ieruſalem*, to
15 bring the Arke of the Lord thither: ſee *1 Chron. 15. 3.*] *Verſe 15. Precious* [*i.* deare, and of great account and regard] *in the ſight of the Lord* [*i.* before him, and his iudgement] *is the death of his Saints.* [*i.* death or miſchiefe imagined or performed, towards thoſe whom he alloweth of: *q. d.* God by my example hath declared how deare vnto him is the life of faithfull men, ſeeing that he hath ſo often preſerued me, aſſaulted ſo many waies, and with ſo great force: or thus; God doth grieuouſly take good mens deaths, and therefore they ſhall not eſcape vnpuniſhed that kill them. And mark this, that for his comfort, he ſetteth this againſt the malice of his enemies, that God doth not at all aduenture deliuer his vp to death, but maketh great account of them: ſee
16 the word, *Saints*, ſee *Pſal. 30. 4.*] *Verſ. 16. Behold Lord*, [*q. d.* moſt true is it Lord, that thou wilt not haue the godly ſlaine, for thou haſt preſerued me thy poore ſeruant] *for I am thy ſeruant*, [*viz.* and thou haſt ſhewed me this grace and fauour] *I am thy ſeruant*, [he repeateth the ſame againe, as a matter of no ſmall comfort vnto himſelfe, neither muſt we ſo vnderſtand him, as though he grounded the cauſes of his deliuerance vpon his ſeruices performed to God, but vpon Gods free election: *q. d.* from my mothers wombe, yea before I was borne, this honour and goodneſſe was prepared for me] *and the ſonne of thy hand-maid*: [*i.* of a woman who did purely worſhip thee: and this he ſpeaketh, becauſe that children by reaſon of their firſt education, imitate the diſpoſition and manners of their mothers: for which cauſe alſo it ſhould ſeeme, that the names of the Kings mothers, are ſo commonly expreſſed in the bookes of Kings: ſee for this phraſe, *Pſal. 86. 16.*] *thou* [*viz.* alone] *haſt broken* [*viz.* in peeces or aſunder, by thy Almightie power] *my bands*, [*i.* either the bands that I was bound in, or elſe the bands that were prepared to binde me in: by this manner of ſpeech he meaneth that God had deliuered him from the danger wherein he was, or elſe hee had kept him, that he came not into the troubles that his ene-
17 mies had prepared for him.] *Verſ. 17. I will offer vnto thee a ſacrifice of praiſe*, [*viz.* for thy mercy and goodneſſe ſhewed vnto me; he meaneth that he will acknowledge and confeſſe Gods goodneſſe, & praiſe him for the ſame, for here he proteſteth again,

as he had done before, verſ. 13, 14. that he would giue God thankes: which is a ſigne that he was not vnthankfull] *and I will call vpon the name of the Lord.* [marke the ſudden change of the perſon from the ſecond to the third: hee meaneth by this ſpeech, that he will neuer ceaſe to worſhip God and to praiſe God, ſee before verſ. 13. of this Pſalme.] *Verſ.* 18. *I will pay, &c.* [This is the ſame with verſ. 14. before going, both in words and meaning, and therefore wee ſhall not need to ſtand vpon it.] 18
Verſ. 19. *In the courts of the Lords houſe,* [*i.* in the place of publike reſort and aſſembly, whither the people came together to ſerue God: meaning no doubt the Church] *euen in the middeſt of thee, O Ieruſalem.* [*i.* openly in that moſt famous City, in which was at that time, the only place appointed for Gods ſacrifices and ſeruice, becauſe there was but one onely Altar, and that was placed there, from which alſo it was not lawfull for any man to withdraw himſelfe.]

Verſ. 1. *Teacheth vs, vnfainedly to loue the Lord, which is a ſpeciall duty that he requireth at our hands in his holy Law, and is indeed the root of goodneſſe in vs: alſo, that he is nigh to the ſupplications and prayers of the faithfull, which ſhould bee no ſmall ſpurre to their prayers and requeſts.* Verſ. 2. *and* 3. *Teach vs, that the time of affliction is an acceptable time to pray to God in, and that affliction it ſelfe addeth alſo an edge vnto our praiers.* Verſ. 3. *Doth further teach into what great anguiſh and diſtreſſe the children of God are many times brought: and that therefore when we are ſo caſt downe, we ſhould not bee diſcouraged, becauſe no new thing is fallen vpon vs.* Verſ. 4. *Teacheth vs earneſtneſſe and continuance in prayer vnto Almighty God.* Verſ. 5. *Teacheth vs, that the conſideration and feeling of Gods mercy, is and ought to be a notable ſpur vnto praier.* Verſ. 6. *Teacheth vs, that Gods mercy towards other men and our ſelues alſo, ſhould aſſure vs that our prayers ſhall be heard and we deliuered.* Verſ. 7. *Teacheth vs, to comfort our ſelues what we may in our diſtreſſe and beauineſſe; how wofull and hard then is their caſe that adde afflictions to their owne ſoule? Alſo, that God himſelfe is the only prop and ſtay of thoſe that are his.* Verſ. 8. *Teacheth, that God doth graciouſly preſerue thoſe that depend vpon him, how great or how many ſoeuer their troubles be.* Verſ. 9. *Teacheth, that thoſe which are vnder the ſafegard, prouidence, and protection of Almighty God ſhall neuer miſcarry.* Verſ. 10. *Teacheth vs, that faith in God and his promiſes, maketh vs bold in prayer to him, and ouercommeth all aſſaults of Satans malice and our owne corruption.* Verſ. 11. *Teacheth, into what extremities Gods children oftentimes fall, ſpecially when they doe not preſently ſee the accompliſhment of Gods promiſes.* Verſ. 12. *Teacheth vs, that Gods benefits are ſo many and excellent, that we are not able to comprehend, much leſſe to anſwer the leaſt part of them.* Verſ. 13. *Teacheth, that vnfained and humble thankſgiuing is the moſt acceptable ſacrifice to Almighty God.* Verſ. 14. *Teacheth vs, that when wee haue vowed any thing which is lawfull and holy, we ought to performe it, but what ſerueth this, for vowes of monkery, ſingle life, &c.* Verſ. 15. *Teacheth vs, that God careth for, and that very tenderly, thoſe that are his, which is a matter of no ſmall comfort.* Verſ. 16. *Teacheth vs, that it is a good thing to be borne of good parents, but that it is much better to haue our names written in the booke of life: for the firſt intituleth vs but to outward and temporary fauours, but that reſpecteth eternall graces: alſo, that though miſchiefe be deuiſed againſt Gods ſeruants, or they themſelues ſomewhat fall into it, yet that God will either preuent the miſchiefe, or elſe diſpatch them out of diſtreſſe.* Verſ. 17. *Teacheth vs, that thankſgiuing and prayer ſhould alwaies be ioyned together: the one being a peece of his ſeruice for the mercies we haue receiued, and the other a part of his worſhip for the ſupply of our lacks.* Verſ. 18. *Is the ſame with verſe* 14. *and deliuereth the ſame doctrines: alſo it teacheth vs not to be aſhamed openly to praiſe God for his mercies: for why ſhould we bluſh to doe that which is good?* Verſ. 19. *Teacheth vs alſo to yeeld him that ſacrifice publikely in his Church, and in the aſſemblies of his Saints. It teacheth vs alſo to prouoke others to praiſe the Lord.* Doctrine.

PSALME

Psalme 117.

Diuision. AS this Psalme is the shortest Psalme in all the booke, and hath but onely two verses, so it specially propoundeth two things. The first is a generall exhortation to all people to praise the Lord, and this is in verse 1. The second comprehendeth a double reason why they should praise him, viz. for his mercy in making promises, and for his faithfulnesse in performance of them, vers. 2.

1 It hath no title or inscription.] *Vers.* 1. *All nations* [viz. of the world, whether ye be Gentiles or Iewes] *praise ye the Lord*, [viz. both with heart and voice] *all ye people* [viz. of the whole earth: some vnderstand by *nations*, all the Gentiles onely, and by *people*, the people of Israel onely, but I see no reason of it, for the Prophet speaketh generally to all] *praise him* [viz. incessantly, and in all places: this doubling of the word, noteth not onely how necessary the sacrifice of praise and thanksgiuing is, but
2 how backward also we are in it, that must so often be called vpon.] *Vers.* 2. *For his louing kindnesse* [i. his mercy] *is great towards vs*, [i. is multiplied very much and sufficiently confirmed vnto vs. The Hebrew word may be turned, *is strengthened* [viz. so that it hath preuailed against vs: q. d. though wee would put it backe, yet it will ouercome vs, meaning that it hath beene exceeding great and mighty: one example of the continuance and increase of Gods fauour and graces, reade 1 *King.* 17. 14.] *and the truth of the Lord endureth for euer.* [i. Gods faithfulnesse in performing his promises continueth stedfast and sure, and therefore he is worthy to be praised of all. This is to be referred to the continuall testimonies of Gods fatherly fauour and grace, which is as it were decked with stedfastnesse and firmity.]

Doctrine. Vers. 1. *Teacheth vs, that it behoueth all men of the world, and euery particular person in the same, to praise God.* Vers. 2. *Teacheth vs, that Gods mercy and faithfulnesse be the principall causes which should moue vs to thankefulnesse and praising of his name.*

Psalme 118.

Diuision. THis Psalme seemeth to bee made either after that Dauid was deliuered from some great trouble in the daies of Saul, or after Sauls death when he was aduanced to the Kingdome, or after victory obtained amongst and against sundry nations with whom hee fought. Whatsoeuer it is, it doth specially propound three things: The one is, an exhortation to men to praise God, and this is comprehended in the foure first verses. In the second, hee sheweth the causes why men should doe so, which though they bee many, particularly expressed in the Psalme; yet generally they are but these two, his mercy towards his

his children, and his iuſtice towards his enemies, from verſe 5. to the end of the 20. In the third is contained a hearty reioycing both of the people and Prieſts, for the eſtabliſhment of Dauids kingdome, and this reacheth from verſe 21. to the end of the Pſalme.

This Pſalme hath no Title, as many other before haue not.] *Verſ.* 1. *Praiſe ye the Lord,* [*viz.* O ye ſeruants of the Lord, as *Pſalme* 113. 1.] *becauſe he is good* [*viz.* towards all, but ſpecially towards you] *for his mercy* [*viz.* towards you] *endureth for euer* [*i.* laſteth for euer and euer: he noteth the conſtancy of Gods mercy towards his children; and withall ſheweth, that the right occaſion of praiſing God, is rather ſet forth vnto vs in his mercy, than in his iuſtice and power, becauſe we ſhall neuer be well diſpoſed to praiſe God, vnleſſe we be drawne vnto it by the ſweetneſſe of his mercy.] *Verſ.* 2. *Let Iſrael* [*i.* not onely them that came of *Iſrael* or *Iaakob*, according to the fleſh, but the true and faithfull Iſraelites] *now ſay,* [*i.* preſently, and without any delay, confeſſe from their heart] *that his mercy endureth for euer.* [*viz.* euen as they themſelues by their owne practiſe and experience are very well able to report. Theſe words are expounded before, verſe 1.] *Verſ.* 3. *Let the houſe of Aaron,* [*i.* thoſe that are of *Aarons* ſtocke, and come from him, meaning ſpecially the Prieſts and Leuites: ſee *Pſalme* 115. 10.] *now ſay, &c.* [this is expounded before, verſe 1, 2.] *Verſ.* 4. *Let them that feare the Lord,* [*i.* that ſerue and worſhip him in all holy reuerence: ſee *Pſalme* 113. 11, 13. All the reſt is expounded before in this Pſalme: and marke that he tieth his ſpeech to the true ſeruants of God, becauſe that although many Iſraelites according to the fleſh, occupied a place in the Church, yet they were notwithſtanding ſtrangers from it.] *Verſ.* 5. *I called vpon the Lord* [*viz.* by earneſt and hearty praier] *in trouble,* [*i.* when I was in trouble: ſee *Pſal.* 120. 1.] *and the Lord heard me* [*i.* granted me the requeſts and praiers which I made vnto him] *and ſet me at large.* [*i.* at liberty, taking me out of the diſtreſſe wherein I was: ſee for this purpoſe *Pſal.* 4. 1. In this verſe alſo marke, that the Prophet commeth from the generall to his owne particular perſon, declaring that as he himſelfe had marks and tokens of Gods goodneſſe towards him, ſo he had alſo thereby occaſion giuen him as well as the reſt, to praiſe the Lord.] *Verſ.* 6. *The Lord is with me,* [*viz.* in all diſtreſſe: he meaneth by this ſpeech, that God tooke his part againſt all his enemies] *therefore I will not feare what man can doe againſt me.* [*i.* I will not care for all that man can doe or deuiſe, whatſoeuer it be: by *man*, he meaneth multitudes of men and great perſonages: *q. d.* be they neuer ſo many, or neuer ſo great, yet I will not feare. Thus we ſee, how the Prophet hauing felt Gods aſſiſtance in former time, and obtained ſundry victories, aſſureth himſelfe of Gods perpetuall aid in time to come: ſuch confidence and aſſured perſwaſion, ſee before, *Pſal.* 3. 6. alſo *Pſal.* 27. 3.] *Verſ.* 7. *The Lord is with mee,* [*i.* not only preſent, but alſo on my ſide, and taketh my part] *among them that helpe me:* [*viz.* being thus caſt downe and afflicted: the Prophet meaneth, that ſeeing God taketh his part, hee ſhall preuaile: otherwiſe, if he had all the helpe in the world, it could not ſtand] *therefore ſhall I ſee my deſire vpon my enemies.* [*i.* I ſhall ſee that fall vpon them that I haue long deſired and wiſhed, *viz.* deſtruction and confuſion. A very learned man readeth it thus, *therefore doe I deſpiſe mine enemies? q. d.* I make no more accoune of them and their forces, than of things which I contemne, ſo ſafe, ſound, and vnſtarefull am I, being vnder Gods defence.] *Verſ.* 8. *It is better* [*viz.* by infinite degrees: and marke that the word *better*, is not ſpoken here, as though confidence in men were good, for to truſt in men, is to rob God of his glory.] *to truſt* [*viz.* ſtedfaſtly] *in the Lord* [*viz.* only] *than to haue confidence* [*i.* any manner of truſt or confidence at all] *in man,* [*viz.* of what calling ſoeuer he be, or how many in number ſoeuer they are.] *Verſ.* 9. *It is better, &c.* [is the ſame almoſt with verſe 8. and therefore looke vpon that againe] *in Princes* [this is a certaine kinde of amplification: *q. d.* We muſt not put our truſt neither in men of low eſtate, nor in mighty men, and thoſe ſhat

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seeme to haue all the power and authority in the world, for they that will cleaue to
10 them, shall be deceiued also, because they be but men.] *Vers.* 10. *All nations* [*viz.* which lie round about me, and my kingdome, as the Philistines, Moabites, &c.] *haue compassed me*, [*viz.* and my people, and that round about, sometimes by fraud, sometimes by force, and sometimes by one meane, and sometimes by another] *but in the Name of the Lord* [*i.* through the goodnesse, power and strength of God] *shall I destroy them.* [*viz.* all, with all their imaginations and deuices. In this verse, and some other following, the Prophet rehearseth the great danger he was in: he setteth out also, the power, cruelty, and multitude of his enemies, and all to this end, that he might the more manifest the grace and power of God in his deliuerance, which could not be performed
11 by mans aid, but after a certaine maruellous and diuine sort.] *Vers.* 11. *They* [*i.* the nations round about me, being my deadly enemies] *haue compassed me*, [see before, verse 10.] *yea they haue compassed me*, [*i.* they haue oftentimes enuironed me, & also very hardly and straitly beset me, so that there was no likelihood of escaping: for so much I suppose the doubling of the phrase importeth: all that followeth in this verse, is the
12 same in words and sense with verse 10.] *Vers.* 12. *They* [*i.* mine enemies] *came about me* [*viz.* on euery side] *like bees* [*i.* not only in great multitudes, as though there had bin many hiues of Bees together, but also with great fiercenes, euen as though they would haue ouer-run me: see *Deut.* 1. 44. for this phrase. True it is that these little creatures haue no great power, and yet they are wonderfully fierce and angry, specially if they be prouoked, and make men somewhat afraid if they set vpon them at the sudden, or vnawares] *but they* [*i.* mine enemies] *were quenched* [*viz.* through the strength and power which the Lord gaue me. He meaneth by this speech, that they were euen as it were, vtterly and suddenly confounded, as fire that hath abundance of water cast vpon it] *as a fire of thornes.* [which though it make much noise at the beginning, by reason of the crackling thereof, as our experience teacheth vs, and yeeldeth a great flame than greater wood doth, yet notwithstanding it quickly vanisheth away: *q. d.* for all the vngodly mens braga, they shall suddenly perish, and come to nothing: see for this speech, *Eccles.* 7. 8. the rest that followeth, is expounded before in the other
13 verses.] *Vers.* 13. *Thou* [*viz.* O mine enemy: some referre it to *Saul*, as though *Dauid* spake it particularly of him. I rather thinke that vnder one, who was as it were the chiefest, he meaneth all or many] *hast thrust sore at mee*, [*viz.* with all thy power, force, and deuices whatsoeuer. The Prophet meaneth by this, that he had left no way vnassaied to hurt him] *that I might fall:* [*viz.* either by death or into some dangerous state, from that high condition wherein I now am] *but the Lord* [*viz.* alone] *hath holpen me*, [*viz.* through his mighty power, meaning that the Lord had deliuered him
14 from the dangers and distresses that were deuised against him.] *Vers.* 14. *The Lord* [*viz.* alone] *is my strength*, [*i.* is the strength that I haue to withstand or to ouercome all mine enemies] *and my song:* [*i.* the only matter and meane of my ioy: *q. d.* I haue nothing else in my selfe to reioyce in, but only in the Lord, who doth thus and thus for me] *for he hath beene my deliuerance.* [*viz.* out of all my feares and dangers: *q. d.*
15 he alone hath deliuered me.] *Vers.* 15. *The voice of ioy and deliuerance* [*i.* ioyfull voices and sounds for deliuerance, *viz.* bestowed vpon me] *shall be* [*viz.* continually] *in the tabernacles of the righteous*, [*i.* in the dwelling places and houses of good men: *q. d.* the righteous shall sing praises to God, for the great deliuerances which he hath wrought for them and me] *saying*, [*viz.* amongst themselues, and yet so that other may heare it] *the right hand of the Lord* [*i.* his great glory, power and might] *hath done valiantly.* [*viz.* against his enemies, and for the defence of his owne children: he meaneth that they should confesse that God had nobly displayed his power.]
16 *Vers.* 16. *The right hand of the Lord* [*i.* his great power and might] *is exalted* [*viz.* aboue euery thing that setteth it selfe against it, how high or great soeuer it be: the rest of this
17 verse is expounded before.] *Vers.* 17. *I shall not die* [*viz.* yet, as mine aduersaries supposed and wished, and as my weake state did make shew of] *but liue* [*viz.* vpon the earth amongst men: such doubling of speeches haue beene touched before sundry times: such a one there is also, *Psalme* 110. 4.] *and declare* [*viz.* amongst men,

and

and vnto the people which ſhall come hereafter] *the works of the Lord.* [the great and exceeding works that he doth, ſpecially for his ſeruants and children.] *Verſ.* 18. *The Lord* [*viz.* by the hand and rod of his and mine enemies] *hath chaſtened me ſore,* [*i.* ſharply: *q. d.* It was Gods purpoſe to correct me by the meanes of mine enemies, but the wicked went about thereby to deſtroy me, but this God would not ſuffer: ſee *Iſaiah* 10. 6, 7. alſo *Zach.* 1. 15.] *but hee hath not deliuered mee to death.* [*viz.* which mine enemies purpoſed and practiſed againſt me: *q. d.* through his goodneſſe I haue eſcaped that danger.] *Verſ.* 19. *Open yee* [*viz.* yee Prieſts and Leuites, that haue the watch, garding, and keeping of the Lords houſe: ſee *Pſalme* 134. 1.] *vnto mee* [*viz.* vpon whom God hath beſtowed ſuch graces and mercies] *the gates of righteouſneſſe,* [*i.* the doores of the Tabernacle, or Gods houſe: which is called *righteouſneſſe,* either becauſe none ought to enter therein, but iuſt and good people: or elſe becauſe that in that place there was onely read and expounded the Law of God, which is the onely true rule of all righteouſneſſe: And by this manner of ſpeech he teſtifieth his ardent zeale, when hee deſireth that the doores of the Tabernacle may be ſet open vnto him, euen as though the Sacrifices were already preſent and ready] *that I may goe in to them,* [*viz.* willingly, chearfully, and gladly] *and praiſe the Lord.* [*viz.* with all my heart, for his graces beſtowed vpon me.] *Verſ.* 20. *This is the gate of the Lord,* [*q. d.* ſeeing that theſe gates belong vnto the Lord, it is very meet they ſhould be opened to his ſeruants] *the righteous ſhall enter into it.* [*viz.* there to praiſe the Lord, and to pray vnto him.] *Verſ.* 21. *I* [*viz.* the people of Iſrael and Iudah: the holy Ghoſt ſpeaketh of them all, as though they were but one, becauſe they all make but one body, and here beginneth the third part of the Pſalme] *will praiſe* [*viz.* with my whole heart and continually] *thee,* [*viz.* O Lord] *for thou haſt heard me,* [*i.* granted my praiers and requeſts made vnto thee] *and haſt beene my deliuerance.* [*i.* him that hath deliuered me out of all trouble.] *Verſ.* 22. *The ſtone* [*viz.* which God himſelfe had appointed as meet for the building, to ſtay, vphold, and binde together the whole kingdome] *which* [*viz.* ſtone alſo] *the builders refuſed,* [*i.* the principall Gouernors both in the Church and in the kingdome, in *Sauls* time, and in the dayes of *Iſhboſeth*, if we reſpect *Dauid*, but if we reſpect Chriſt, then the Prieſts, Phariſies, and all the reſt, who by duty ſhould haue built vp the Church, and not deſtroied it] *is* [*viz.* is now through Gods appointment] *the head of the corner.* [*i.* the chiefe ſtone in the building, not only becauſe it is ſet in the moſt excellent place of the whole building, but alſo becauſe it doth ſuſtaine the whole weight of the houſe. In this verſe referred to *Dauid*, the people ſhew how that though the great men ſtood againſt him, yet God exalted him to the kingdome, maugre all their deuices, which as it followeth in the next verſe, was a wonderfull thing. But it is truly accompliſhed in our Sauiour Chriſt, as appeareth, *Mat.* 21. 41. *Act.* 4. 11. who is indeed the true corner ſtone, *Epheſ.* 2. 20. in whom all the building coupled together, groweth vnto a holy Temple in the Lord.] *Verſ.* 23. *This* [*viz.* exaltation of the chiefe corner ſtone ſo contemptuouſly reiected of the great men of the world] *was the Lords doing* [*viz.* only, and that in mercy towards vs miſerable men, whether we reſpect *Dauid* as the figure, and ſo apply it to the people of the Iewes, or elſe referre it to Chriſt, as the truth and ſubſtance] *and it is marueilous in our eyes.* [*i.* we deeme it and take it to be a wonderfull thing, far beyond the reach of our wit and reaſon, and yet we know and beleeue the ſame to be faithfully performed.] *Verſ.* 24. *This is the day* [*viz.* in which the Lord ſheweth by effect, that he is gracious towards vs in giuing vs ſo good a King] *which the Lord hath made,* [*viz.* for our comfort and good] *let vs reioyce* [*viz.* before the Lord] *and be glad in it.* [*viz.* for the graces which he hath beſtowed vpon vs.] *Verſ.* 25. *O Lord I pray thee,* [*viz.* euen for thy owne names ſake, and for thy mercy ſake: and the word *I*, is to be taken here, as verſe 21. of this Pſalme] *ſaue now* [*viz.* our King, thy ſeruant: vnderſtanding by the word *ſaue*, not onely deliuerance from danger, but aid and ſuccour to ouercome all our enemies: and that word *now*, importeth a preſent ſupply, without delay, not that they preſcribe God a time, but to the end, the enemies might

be quickly ouerthrowne] *O Lord I pray thee, now* [*viz.* at this preſent, wherein good occaſion is offered] *giue proſperitie* [*viz.* to our King, and to vs in his miniſterie: Theſe be the praiers of the people, wiſhing good vnto their King and themſelues: ſee
26 for this purpoſe, Pſal.* 20. thorowout.] *Verſ.* 26. *Bleſſed be hee* [*viz.* with all kinde of graces both outward and inward] *that commeth* [*viz.* to rule and gouerne amongſt vs] *in the name of the Lord.* [*i.* by power and authoritie giuen him from the Lord: *q. d.* That thruſteth not in himſelfe, but taketh the Kingdome vpon him by the commandement and appointment of God: ſee this applied to our Sauiour Chriſt, *Matth.* 21. 9.] *We* [*viz.* which are the Lords Prieſts, and wait vpon the Altar] *haue bleſſed you* [*viz.* both King and people: vnderſtanding by *bleſſing*, praying for them, and wiſhing them all good: which was a part of the Prieſts office, as appeareth, *Deut.* 10. 8. *Numb.* 6. 23. &c.] *out of the houſe of the Lord.* [he noteth the place from whence this bleſſing was pronounced: *viz.* euen in that place, where God was ſerued, and in which place both Prieſts and people were aſſembled to worſhip him: and theſe
27 are the Prieſts words and praiers.] *Verſ.* 27. *The Lord* [*viz.* which hath done theſe things for *Dauid* and vs] *is mightie* [*viz.* aboue all both in heauen and in earth] *and hath giuen vs* [*viz.* thorow his great mercie and goodneſſe] *light:* [*i.* proſperitie and all kinde of gladneſſe, for ſo much doe the Hebrewes comprehend vnder the word light: ſee *Eſth.* 8. 16.] *binde the ſacrifice* [*viz.* of praiſe and thankſgiuing, which you offer to the Lord, putting one number for another, and vnderſtanding by one many, as may appeare, becauſe he addeth, *with cords*, for many cords need not, for the tying of one ſacrifice, but hee meaneth that they ſhould binde and bring all their ſacrifices together, and haue them in a readineſſe, as it were, preſently to offer them vp to the Lord] *vnto the hornes of the Altar.* [he meaneth by this ſpeech, that they ſhould bring them together, and fill, as it were, the whole court of the Lord, for further than that place, it was not lawfull for the people to goe: ſo that he meaneth by bringing them *to the hornes of the Altar*, nothing elſe but preſenting them before the Lord, and that as nigh as they might by warrant of the Law goe: ſo that *Dauid* minding to ioyne the outward ceremonies of the Law, with the inward affection and ſeruice of the heart, exhorteth euery one to prepare, and to preſent that which is neceſſary to offer vp to God for the ſacrifice of thankſgiuing. The Hebrew word which is here turned *ſacrifice*, doth properly ſignifie a ſacrifice offered on ſome feaſt day: and the word that is tranſlated *cords*, ſignifieth a cord made of many threds or ropes put together,
28 and hath his name, as it ſhould ſeeme, of the thickneſſe of it.] *Verſ.* 28. *Thou art my God*, [*i.* he that alone hath mightily deliuered mee from mine enemies. Theſe bee *Dauids* words, vttered either in his owne name, or in the Prieſts name, concluding the Pſalme with thankſgiuing, as he had before taken vpon him the perſon both of the people and Prieſts, verſ. 21. and verſ. 26. of this Pſalme] *and I will praiſe thee:* [*viz.* for thy goodneſſe, mercie and power manifeſted vnto mee] *euen my God*, [*q. d.* Though thou art a God vnto all, yet by particular experience, I haue found thee ſo chiefly vnto me] *therefore I will exalt thee* [*viz.* amongſt men, with praiſe and thankſ-
29 giuing.] *Verſ.* 29. Which alſo is the laſt verſe of the Pſalme, is the ſame with the firſt verſe of this Pſalme, both in words and ſenſe, and therefore haue an eie backe to that.

Doctrine. Verſ. 1. *Teacheth vs to prouoke others to praiſe the Lord: alſo that we and they ſhould doe it, for the continuance of his mercie towards vs:* Verſ. 2. *Teacheth vs, that the ſacrifice of thankſgiuing doth generally belong vnto all of the houſhold of faith.* Verſ. 3. *Teacheth vs, that it doth ſpecially appertaine to Gods Miniſters, as who euen in that reſpect alſo as well as in others, ſhould be examples to Gods people.* Verſ. 4. *Teacheth all to profeſſe, and that preſently without any further delay, the aſſuredneſſe of Gods goodneſſe and mercie.* Verſ. 5. *Teacheth vs to pray to the Lord in affliction, alſo that the Lord doth graciouſly heare the praiers of his ſeruants.* Verſ. 6. *Teacheth vs, that an aſſured feeling of Gods fauour and preſence, driueth away all feare of man whatſoeuer.* Verſ. 7. *Teacheth vs, that God and men many times ioine together for the defence of his*

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seruants. Vers. 8, 9. *Teach vs, only to hang vpon the Lord, and to trust in none other, how many or mighty soeuer they be, but in him alone.* Vers. 10. *Teacheth, that no multitude shall bee able to preuaile against God and his people.* Vers. 11. *Teacheth vs, that no force or fraud shall bee able to preuaile against them: also that the enemies of God and his people shall be suddenly ouerthrowne.* Vers. 13. *Teacheth, that there is no wisdome, strength, power or policy against the Lord and his anointed ones.* Vers. 14. *Teacheth, that all the strength and deliuerance of the godly is from the Lord only.* Vers. 15. *Teacheth, that God will graciously giue his children great occasions of reioicing in him: also that the faithfull will freely and willingly confesse, that whatsoeuer they haue, they haue it from the power and goodnesse of God.* Vers. 16. *Teacheth vs, that Gods power is aboue all.* Vers. 17. *Teacheth vs, that our life in this life, ought to be referred to the setting forth of Gods glory.* Vers. 18. *Teacheth, that howsoeuer God doth correct his for a time, yet he doth not destitute them for euer.* Vers. 19. *Teacheth vs, to haue an earnest care to praise and thanke God in the assembly of his Saints.* Vers. 20. *Teacheth, that howsoeuer hypocrites thrust themselues into the Church, yet that place doth properly and peculiarly belong only to the faithfull.* Vers. 21. *Teacheth vs, to giue thanks to God for granting our requests, and working our deliuerance.* Vers. 22. *Teacheth vs, that that which is reiected of man, is highly esteemed of the Lord, and those that bee his.* Vers. 23. *Teacheth vs, that all Gods works are far beyond the reach of our reason, specially that great mystery of sending his Sonne into the world.* Vers. 24. *Teacheth vs, that because wee are dull and heauy to consider of matters of spirituall mirth which the Lord giueth vs, we should prouoke and stir vp one another to doe the same.* Vers. 25. *Teacheth vs, to pray for the safety and prosperity of our Princes.* Vers. 26. *Teacheth vs, that no man either in Church or common wealth, should take vpon him an office without warrant from God: also, that it is the duty of the ministers to blesse and pray both for their princes and people.* Vers. 27. *Teacheth vs, that whatsoeuer prosperity we haue, we haue it from the Lord only, and of his mere mercy alone: also that we should prepare and present our sacrifices of praise vnto the Lord.* Vers. 28. *Teacheth vs, that the more particular feelings we haue of Gods graces, the more we should labour to praise his name.* Vers. 29. *Deliuereth the same doctrines with verse 1.*

PSALME 119.

Aleph.

FOr as much as the holy Ghost it selfe hath diuided this long Psalme into 22. parts, according to the number of the letters of the Hebrew Alphabet, I take it that it should bee at the least superfluous, if not vngodly, to vse or make any other diuision of it. Euery part of this Psalme containeth eight verses, euery verse also beginning with the same letter that the part beginneth withall, which was vsed, as I suppose, both to note out the excellency of the Psalme, and also to helpe memory: see before, Psalme 111. in the very beginning. Diuision.

This Psalme, as many other Psalmes before going, hath no Title: and therefore nothing can bee said of certainty; notwithstanding very likely it is, that *Dauid* was the pen-man, which the holy Ghost vsed in making and writing this excellent Psalme.] *Aleph* [this is the first letter of the Hebrew Alphabet: and is here put Sense.

downe, to note and set out the first part of this Psalme, which I thinke doth specially consist of two parts or points. In the first, the Prophet putteth downe a generall proposition, reaching the blessednesse of those which yeeld obedience to God & his Law, and this is comprehended in the foure first verses. In the second, is contained a particular applying of the same to his owne person, who earnestly wisheth grace and
1 strength to performe the same: and this is in the foure other verses.] *Vers.* 1. *Blessed are they* [*i.* abundance of blessednesse is vnto those] *that are vpright in their way* [*i.* that haue a pure and vpright affection to follow righteousnesse, and which referre their whole life to that marke: the word *way*, is put here for manner of liuing, or course of life, as *Psalme* 1. verse 1, 6.] *and walke in the Law of the Lord.* [*i.* order and rule their life and conuersation according to Gods Law. Vnder the word *walking*, he comprehendeth life and conuersation: and vnder the word *Law*, he comprehendeth all the doctrine of Gods word, contained in the Law and Prophets: hee sheweth by this, that true blessednesse is not in them that are wise in their owne eies, and imagine in their owne fantasie some holinesse in themselues, but in them that
2 giue themselues ouer to the obedience of Gods word.] *Vers.* 2. *Blessed are they*, [see verse 1. of this Psalme] *that keepe* [*viz.* not onely in their heart to beleeue them as true and righteous, but obserue them also in their outward acts and behauiour] *his testimonies*, [*i.* his commandements which testifie and witnesse to vs his will. For these seuerall words, *Law*, *Testimonies*, *Statutes*, *&c.* which are so often vsed in this Psalme, and for the difference of them, see before, *Psalme* 19. 7, 8, 9.] *and seeke him* [*i.* the Lord, *viz.* according to his will reuealed in his word] *with their whole heart.* [*i.* not giuing part to him, and part to the world, but giuing all to him, to whom it alone is due. He declareth by this manner of speech, that God will not be serued with eie-seruice onely, but also with a free and sound affection of the heart.]
3 *Vers.* 3. *Surely they worke none iniquity*, [*viz.* which is able to condemne them, because all their sinnes are fully answered in Christs obedience: for he meaneth not that they are without sinne] *that walke in his wayes.* [*i.* that leade a life according to such rules as hee hath prescribed vnto them.] A learned man readeth this verse thus] *Who also worke no iniquity*, [*q. d.* They also are blessed, who labour and endeuour to the vttermost of strength and grace receiued from God, to put downe iniquity and iniust dealing, either in themselues, or others, or both] *but walke* [*viz.* as much as in them lieth] *in his wayes.* [*i.* in the rules of life which hee hath appointed them: both texts are good and also both the senses, but I rather allow of the latter.] *Vers.* 4.
4 *Thou* [*viz.* O Lord] *hast commanded* [*viz.* men, or vs thy seruants] *to keepe* [*i.* to endeuour, and in deed what they may to performe, both in thought, word and deed, the obedience of thy law] *thy precepts* [*i.* the things which thou in thy law hast commanded vs] *diligently*, [*i.* with care and conscience, and continually, as it were, all the dayes of our life. A very learned man varieth also somewhat in this verse, reading it thus] *Which* [*viz.* waies, mentioned in the latter end of the third verse] *thou hast commanded by thy commandements, to be greatly (or diligently) kept.* [The Prophet that he might somewhat terrifie men, declareth that the obseruation of the law, is earnestly of God himselfe required, and that with some seuerity, to the end also that men might
5 know, that the breach thereof shall not remaine vnpunished.] *Vers.* 5. *O that my wayes* [*i.* my life and conuersation, as Verse 1. of this Psalme] *were directed* [*i.* might be directed, that is, disposed and ordered through thy power, prouidence and goodnesse] *to keepe* [*viz.* vnfainedly and with a good heart] *thy statutes.* [*i.* the things that thou hast established as statutes for mee to obserue and keepe. This wish of the Prophet noteth both the want of ability in himselfe, and also the great desire he had
6 thereto.] *Vers.* 6. *Then should I not bee confounded*, [*viz.* either before thee or men] *when I haue respect* [*i.* regard, both outwardly and inwardly] *vnto all thy commandements.* [*viz.* to doe and performe the same. He meaneth that after he shall haue learned of God, and beene taught of him, he will both acknowledge and hold the same
7 fast, and so by that meanes escape shame and confusion.] *Vers.* 7. *I will praise thee* [*viz.* alone] *with an vpright heart.* [*i.* with a sound and sincere affection, void of hypocrisie

and

and counterfeiting] *when I ſhall learne* [*viz.* being taught and inſtructed by thee] *the iudgements of thy righteouſneſſe.* [*i.* thy righteous iudgements, vnderſtanding by *iudgements*, Gods commandements, which containe nothing in them but perfect righteouſnes.] *Verſ.* 8. *I will keepe* [*viz.* very much or very earneſtly & diligently: he ſpeaketh this not as though hee were able of himſelfe to performe them, but to ſhew what a minde and purpoſe he carried with him, and what a great good will he had therto] *thy ſtatutes*, [*i.* thy lawes and commandements: and note, that there is neuer a verſe in all this Pſalme, but you haue in it either word, law, ſtatute, iudgment, commandement, or ſome ſuch like, equiualent therto, to ſignifie Gods word by] *forſake me not* [*viz.* in the middeſt of mine aſſaults, temptations, and infirmities] *ouer long.* [*i.* a long ſeaſon. He prayeth the Lord, not only not to leaue him in temptation, but alſo to reſpect his infirmity and weakneſſe, leſt he ſhould goe aſide from the right way.] 8

Doctrine. Verſ. 1. *Teacheth vs, that obedience to Gods law is the high way to all bleſſedneſſe.* Verſ. 2. *Teacheth vs, firſt, that with knowledge there muſt be ioyned obedience and praiſe, or elſe all that wee know, is but the increaſe of our ſinnes and condemnation: ſecondly, that wee muſt ſeeke the Lord with all our ſoule and affection, becauſe otherwiſe hee can hardly or not at all be found.* Verſ. 3. *Teacheth, that Gods children frame not a conuerſation to themſelues, according to their owne fantaſie, but according to the rule of Gods word.* Verſ. 4. *Teacheth vs, to haue care, conſcience, and diligence in the obſeruation of Gods law, leſt otherwiſe we heape iudgment againſt our owne ſoules.* Verſ. 5. *Teacheth vs, to carry with vs both purpoſe and prayer, that wee may walke in obedience of Gods law.* Verſ. 6. *Teacheth vs, that obedience to God and his truth is the way to auoid ſhame before God and men.* Verſ. 7. *Teacheth vs, firſt to praiſe God for his mercies: ſecondly, to doe it ſincerely, and with a ſound affection: thirdly, that wee can neuer rightly praiſe God or ſerue him, till wee haue learned his law.* Verſ. 8. *Teacheth vs, what holy purpoſes wee ſhould carry with vs of obedience to Gods law; and how for the better informing of vs that way, wee ſhould, as it were, lay vowes vpon our ſelues: thirdly, that feeling our owne miſery and weakneſſe, we ſhould by earneſt praier haue recourſe to the Lord for his mercy.*

Beth.

Diuiſion. *THis is the ſecond letter of the Hebrew Alphabet, and ſerueth to ſet out the ſecond part of the Pſalme. In which the Prophet ſheweth, firſt, that God his word is the onely rule to reforme corruption by, in what ſtate ſoeuer, verſe* 9. *Secondly, what care and conſcience he himſelfe had, to walke in the obedience of God and his Law, verſe* 10, 11, 13, 14, 15, 16. *Thirdly, hee praiſed God for his grace, and praieth vnto him more and more, to inſtruct him in his truth, and this is contained in the* 12. *verſe.*

Senſe. *Verſ.* 9. *Wherewith* [*i.* by what meane, or with what thing] *ſhall a young man* [*i.* he that is the ſonne and ſeruant of God, whoſoeuer hee bee, but hee chiefly ſpeaketh of young men, becauſe affection of ſinne is moſt raging in them] *redreſſe* [*i.* reforme: it is in Hebrew, *purge* or *make cleane*] *his way?* [*i.* the way that hee is naturally inclined to walke in: and this hee propoundeth in the way of a queſtion, anſwering the ſame himſelfe, which is alſo vſuall in the Scripture: and namely, *Pſalme* 15. 1, 2. alſo *Pſalme* 24. 8, 10.] *in taking heed thereto* [*i.* in diligent caring and looking to it, that hee fall not, or ſtumble not in the ſame] *according to thy word.* 9

downe, to note and ſet out the firſt part of this Pſalme, which I thinke doth ſpecially conſiſt of two parts or points. In the firſt, the Prophet putteth downe a generall propoſition, teaching the bleſſednesſe of thoſe which yeeld obedience to God & his Law, and this is comprehended in the foure firſt verſes. In the ſecond, is contained a particular applying of the ſame to his owne perſon, who earneſtly wiſheth grace and
1 ſtrength to performe the ſame: and this is in the foure other verſes.] *Verſ.* 1. *Bleſſed are they* [*i.* abundance of bleſſednesſe is vnto thoſe] *that are vpright in their way* [*i.* that haue a pure and vpright affection to follow righteouſneſſe, and which referre their whole life to that marke: the word *way*, is put here for manner of liuing, or courſe of life, as *Pſalme* 1. verſe 1, 6.] *and walke in the Law of the Lord.* [*i.* order and rule their life and converſation according to Gods Law. Vnder the word *walking*, he comprehendeth life and converſation: and vnder the word *Law*, he comprehendeth all the doctrine of Gods word, contained in the Law and Prophets: hee ſheweth by this, that true bleſſednesſe is not in them that are wiſe in their owne eies, and imagine in their owne fantaſie ſome holineſſe in themſelues, but in them that
2 giue themſelues ouer to the obedience of Gods word.] *Verſ.* 2. *Bleſſed are they*, [ſee verſe 1. of this Pſalme] *that keepe* [*viz.* not onely in their heart to beleeue them as true and righteous, but obſerue them alſo in their outward acts and behauiour] *his teſtimonies*, [*i.* his commandements which teſtifie and witneſſe to vs his will. For theſe ſeuerall words, *Law*, *Teſtimonies*, *Statutes*, *&c.* which are ſo often vſed in this Pſalme, and for the difference of them, ſee before, *Pſalme* 19. 7, 8, 9.] *and ſeeke him* [*i.* the Lord, *viz.* according to his will reuealed in his word] *with their whole heart.* [*i.* not giuing part to him, and part to the world, but giuing all to him, to whom it alone is due. He declareth by this manner of ſpeech, that God will not be ſerued with eie-ſeruice onely, but alſo with a free and ſound affection of the heart.]
3 *Verſ.* 3. *Surely they worke none iniquity.* [*viz.* which is able to condemne them, becauſe all their ſinnes are fully anſwered in Chriſts obedience: for he meaneth not that they are without ſinne] *that walke in his wayes.* [*i.* that leade a life according to ſuch rules as hee hath preſcribed vnto them.] A learned man readeth this verſe thus] *Who alſo worke no iniquity*, [*q. d.* They alſo are bleſſed, who labour and endeuour to the vttermoſt of ſtrength and grace receiued from God, to put downe iniquity and vniuſt dealing, either in themſelues, or others, or both] *but walke* [*viz.* as much as in them lieth] *in his wayes.* [*i.* in the rules of life which hee hath appointed them: both texts are good and alſo both the ſenſes, but I rather allow of the latter.]
4 *Verſ.* 4. *Thou* [*viz.* O Lord] *haſt commanded* [*viz.* men, or vs thy ſeruants] *to keepe* [*i.* to endeuour, and in deed what they may to performe, both in thought, word and deed, the obedience of thy law] *thy precepts* [*i.* the things which thou in thy law haſt commanded vs] *diligently*, [*i.* with care and conſcience, and continually, as it were, all the dayes of our life. A very learned man varieth alſo ſomewhat in this verſe, reading it thus] *Which* [*viz.* waies, mentioned in the latter end of the third verſe] *thou haſt commanded by thy commandements, to be greatly (or diligently) kept.* [The Prophet that he might ſomewhat terrifie men, declareth that the obſeruation of the law, is earneſtly
5 God himſelfe required, and that with ſome ſeuerity, to the end alſo that men might know, that the breach thereof ſhall not remaine vnpuniſhed.] *Verſ.* 5. *O that my wayes* [*i.* my life and converſation, as verſe 1. of this Pſalme] *were directed* [*i.* might be directed, that is, diſpoſed and ordered through thy power, prouidence and goodneſſe] *to keepe* [*viz.* ſuſtinedly and with a good heart] *thy ſtatutes.* [*i.* the things that thou haſt eſtabliſhed as ſtatutes for mee to obſerue and keepe. This wiſh of the Prophet noteth both the want of ability in himſelfe, and alſo the great deſire he had
6 thereto.] *Verſ.* 6. *Then ſhould I not bee confounded*, [*viz.* either before thee or men] *when I haue reſpect* [*i.* regard, both outwardly and inwardly] *vnto all thy commandements.* [*viz.* to doe and performe the ſame. He meaneth that after he ſhall haue learned of God, and beene taught of him, he will both acknowledge and hold the ſame
7 faſt, and ſo by that meanes eſcape ſhame and confuſion.] *Verſ.* 7. *I will praiſe thee* [*viz.* alone] *with an vpright heart.* [*i.* with a ſound and ſincere affection, voide of hypocriſie

and

and counterfeiting] *when I ſhall learne* [*viz.* being taught and inſtructed by thee] *the iudgements of thy righteouſneſſe.* [*i.* thy righteous iudgements, vnderſtanding by *iudgements*, Gods commandements, which containe nothing in them but perfect righteouſnes.] *Verſ.* 8. *I will keepe* [*viz.* very much or very earneſtly & diligently: he ſpeaketh this not as though hee were able of himſelfe to performe them, but to ſhew what a minde and purpoſe he carried with him, and what a great good will he had therto] *thy ſtatutes,* [*i.* thy lawes and commandements: and note, that there is neuer a verſe in all this Pſalme, but you haue in it either word, law, ſtatute, iudgment, commandement, or ſome ſuch like, equiualent therto, to ſignifie Gods word by] *forſake me not* [*viz.* in the middeſt of mine aſſaults, temptations, and infirmities] *ouer long.* [*i.* a long ſeaſon. He prayeth the Lord, not only not to leaue him in temptation, but alſo to reſpect his infirmity and weakneſſe, leſt he ſhould goe aſide from the right way.] 8

Verſ. 1. *Teacheth vs, that obedience to Gods Law is the high way to all bleſſedneſſe.* Doctrine.
Verſ. 2. *Teacheth vs, firſt, that with knowledge there muſt be ioyned obedience and practiſe, or elſe all that wee know, is but the increaſe of our ſinnes and condemnation: ſecondly, that wee muſt ſeeke the Lord with all our ſoule and affection, becauſe otherwiſe hee can hardly or not at all be found.* Verſ. 3. *Teacheth, that Gods children frame not a conuerſation to themſelues, according to their owne fantaſie, but according to the rule of Gods word.* Verſ. 4. *Teacheth vs, to haue care, conſcience, and diligence in the obſeruation of Gods law, leſt otherwiſe we heape iudgment againſt our owne ſoules.* Verſ. 5. *Teacheth vs, to carry with vs both purpoſe and prayer, that wee may walke in obedience of Gods law.* Verſ. 6. *Teacheth vs, that obedience to God and his truth is the way to auoid ſhame before God and men.* Verſ. 7. *Teacheth vs, firſt to praiſe God for his mercies: ſecondly, to doe it ſincerely, and with a ſound affection: thirdly, that wee can neuer rightly praiſe God or ſerue him, till wee haue learned his law.* Verſ. 8. *Teacheth vs, what holy purpoſes wee ſhould carry with vs of obedience to Gods law; and how for the better informing of vs that way, wee ſhould, as it were, lay vowes vpon our ſelues: thirdly, that feeling our owne miſery and weakneſſe, we ſhould by earneſt praier haue recourſe to the Lord for his mercy.*

Beth.

THis is the ſecond letter of the Hebrew Alphabet, and ſerueth to ſet out the ſecond part of the Pſalme. In which the Prophet ſheweth, firſt, that God his word is the onely rule to reforme corruption by, in what ſtate ſoeuer, verſe 9. *Secondly, what care and conſcience he himſelfe had, to walke in the obedience of God and his Law, verſe* 10, 11, 13, 14, 15, 16. *Thirdly, hee praiſed God for his grace, and praieth vnto him more and more, to inſtruct him in his truth, and this is contained in the* 12. *verſe.* Diuiſion.

Verſ. 9. *Wherewith* [*i.* by what meane, or with what thing] *ſhall a young man* [*i.* he that is the ſonne and ſeruant of God, whoſoeuer hee bee, but hee chiefly ſpeaketh of young men, becauſe affection of ſinne is moſt raging in them] *redreſſe* [*i.* reforme: it is in Hebrew, *purge* or *make cleane*] *his way?* [*i.* the way that hee is naturally inclined to walke in: and this hee propoundeth in the way of a queſtion, anſwering the ſame himſelfe, which is alſo vſuall in the Scripture: and namely, *Pſalme* 15. 1, 2. alſo *Pſalme* 24. 8, 10.] *in taking heed thereto* [*i.* in diligent caring and looking to it, that hee fall not, or ſtumble not in the ſame] *according to thy word.* Senſe. 9

word. [*i.* according to the commandements and counsels which in thy word thou giuest to that end. The Prophet here prouoketh men, in good time to dispose of their life, and euen specially then when affections begin to boile within them. Now when men will chuse vnto themselues an order of life wherein to liue, there is no better counsell more readily to direct them in the right way than this, to wit, to haue an eie
10 to the Law, and to looke what is prescribed vnto them therein.] *Vers.* 10. *With my whole heart* [*i.* soundly, sincerely, and vnfainedly: see verse 2. of this Psalme] *haue I sought thee.* [*viz.* O Lord, and that according vnto thy word, which I haue in part learned and laid vp in my heart, as verse 11. and which I doe further desire to bee taught and instructed in, verse 12.] *let me not wander* [*viz.* hither and thither, as one that is out of his way, and knoweth not whither hee goeth, but followeth his owne imagination, and yet straieth from the right way] *from thy commandements.* [*viz.*
11 which thou hast proposed as the rule of my life.] *Vers.* 11. *I haue hid* [*viz.* as it were, in a case or cheft] *thy promise* [*i.* thy word: he putteth one part of the word for the whole] *in mine heart,* [*i.* secretly and within me: not meaning otherwise but that he had them there to remember them to his comfort and profit. In the new Testament, *Luke* 2. 18, 51. it is expressed by another phrase, as where *Mary* is said to haue *kept all those sayings in her heart,* and to haue pondered them there. Hee meaneth that he locked vp, as it were, Gods Law in his heart for feare of Satans ambushes and assaults] *that I might not sinne* [*viz.* any manner of way, or at any time, such a minde and will hee had, though there wanted ability to performe it] *against thee.* [*viz.* O
12 Lord.] *Vers.* 12. *Blessed art thou, O Lord,* [*i.* praised, or worthy of all praise, by reason of thy goodnesse, wisdome, iustice, and mercy] *teach mee* [*viz.* not only to know, but also to doe] *thy statutes.* [*i.* the rules that thou hast appointed for me to walke in, so that nothing is or ought to be the rule of our life, but Gods ordinance
13 onely.] *Vers.* 13 *With my lips* [*i.* with my mouth and the words of my mouth: hee putteth one instrument whereby the voice is framed, for all instruments appertaining thereto, and for words expressed by the same] *haue I declared* [*viz.* openly, that others also might thereby learne them] *all the iudgements of thy mouth,* [*i.* all thy commandements, which thou hast vttered as plaine as can bee: see *iudgements* put for commandements verse 7. of this Psalme: and *mouth* is attributed to God according to mans capacity: *q. d.* I haue not only hidden thy Law in my heart, as verse 11. but I haue often and openly spoken of the same. And this is not a vaine brag that he maketh, but rather serueth to shew that hee did the part of a good and faithfull scholler, and to make himselfe an example that others might follow him.] *Vers.* 14. *I*
14 *haue had as great delight in the way of thy testimonies,* [*i.* to walke according to the rules and orders that thy Law prescribeth] *as in all riches.* [*viz.* that euer I had or might haue had: *q. d.* I haue taken as great pleasure in keeping thy statutes, as euer I
15 did in gathering great riches together.] *Vers.* 15. *I will meditate* [*viz.* earnestly and continually, as *Psalme* 1, 2.] *in thy precepts* [*i.* in thy Law which thou hast giuen and commanded, as a rule of life] *and consider* [*viz.* deeply and diligently] *thy wayes.* [*i.* those wayes that he had prescribed men to walke in, meaning his law and commandements: see verse 3. of this Psalme, and not as though God were tied
16 to any wayes in respect of himselfe. *Vers.* 16. *I will delight* [*viz.* all the dayes of my life: and this the Prophet speaketh, not as though hee had strength of himselfe, but assuring himselfe of the continuance of Gods loue towards him, in whom hee should bee made able to doe it] *in thy statutes,* [*i.* in thy Law and word] *and I will not forget* [*i.* I carry with me this minde and purpose not to forget] *thy word* [*i.* not onely the word it selfe, but the things laid vpon men by the same word to be performed and done.]

Doctrine. Vers. 9. *Teacheth, first that young men had need to striue for the subduing of euill, because affections boile most in them: secondly, that Gods word rightly and reuerently vsed is an effectuall meane to ouercome iniquity.* Vers. 10. *Teacheth vs, vnfainedly to cleaue to the Lord our God: also to pray the Lord to keepe vs, for otherwise wee*

cannot

cannot ſtand in the obedience of his truth. Verſ. 11. *Teacheth vs, that euen the promiſes of Gods word rightly conſidered, are good meanes to beat downe ſinne.* Verſ. 12. *Sheweth, that till God inſtruct vs, we are blinde and ignorant, alſo that wee ſhould daily pray for increaſe of knowledge and vnderſtanding, becauſe wee haue not attained to ſo much, but that yet there is more behinde.* Verſ. 13. *Teacheth vs, boldly and openly to make profeſſion of Gods word, with what face then can time-ſeruers walke in the preſence of God or before men?* Verſ. 14. *Teacheth vs, that Gods word ſhould bee more pleaſant vnto vs, than all worldly treaſure.* Verſ. 15. *Teacheth vs, not onely barely to reade, but alſo deepely to conſider and continually to meditate in Gods word: the want of this in priuate, as the lacke of the miniſtery in publike, is the nurſe of ignorance and licentiouſneſſe.* Verſ. 16. *Teacheth vs, firſt that our delight in Gods law, is a good ſtep to godlineſſe: ſecondly, that forgetfulneſſe of Gods word is a great meane why ſinne preuaileth againſt many.*

Gimel.

THis is the third letter of the Hebrew Alphabet, and ſerueth to note out the third part of the Pſalme, which containeth three ſpeciall things: firſt, the praiers that the Prophet maketh for himſelfe, verſ. 17, 18, 19, 20. ſecondly, Gods iudgements againſt the wicked, verſ. 21. Thirdly, the earneſt deſire which the Prophet had to walke in the obedience of Gods law, in the reſt of the verſes. Diuiſion.

Verſ. 17. Be beneficiall [*i.* bee thus mercifull] *vnto thy ſeruant,* [*i.* vnto me thy ſeruant] *that I may liue,* [*viz.* here vpon the earth ſo long time, as thou ſhalt ſee the ſame to be good and conuenient] *and keepe* [*viz.* vntainedly, and with a good heart, what I may both in thought, word, and deed] *thy word* [*viz.* reuealed and made manifeſt vnto me: *q. d.* ſhew thy ſelfe fauourable vnto me, and grant me grace to imploy the whole life that thou ſhalt giue me in the ſeruice of thee, according to thy law: and this is the end of our life here.] *Verſ. 18. Open* [*viz.* by the mighty working and brightneſſe of thy holy ſpirit] *mine eies,* [*viz.* of my minde and vnderſtanding] *that I may ſee* [*viz.* by the eies of faith] *the wonders of thy law.* [*i.* the ſecrets which are contained therein: and he calleth the doctrine and precepts of the law, *wonders*, or *wonderfull*, becauſe they exceed mans vnderſtanding and reaſon. The Prophet did well know the blindneſſe which was in him, and in all men naturally, which hindereth them from beholding the clearenеſſe of Gods word, and therefore beſeecheth the Lord to open the eies of his vnderſtanding, and to deliuer him out of that great darkneſſe wherein he was.] *Verſ. 19. I am a ſtranger vpon earth,* [*viz.* as all men haue beene, are, and ſhall be, during this mortall life, ſee *Pſalme* 39. 12. vnder the word, *ſtranger*, he noteth not only the ſhortneſſe of his life in this life, but his ignorance and lacke of knowledge: *q. d.* I am as a poore pilgrim, not knowing what way to keepe vnleſſe thou ſhew it me by thy law] *hide not thy commandements from me.* [*i.* leaue me not to my ſelfe in ſuch ſort that I ſhut vp mine eies, or ſtop mine eares from the knowledge of thy law, for God hideth his commandements from them whoſe eies he openeth not.] *Verſ. 20. Mine heart breaketh,* [*viz.* within me: he meaneth by this ſpeech that he had an earneſt thirſting, hungring, or longing as it were after Gods law: in another place he vſeth, panteth and thirſteth after God; ſee *Pſal.* 42. 1, 2.] *for the deſire* [*viz.* which I haue within me] *to thy iudgements* [*viz.* not only to know them, but alſo to execute and performe the ſame] *alway.* [*i.* all the daies of my

Senſe.
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my life: *q. d.* I faint, weare away, and consume, with a holy desire that I haue to know
21 and obserue thy law.] *Vers.* 21. *Thou* [*viz.* O Lord] *hast destroied* [*viz.* iustly, by thy great might and power] *the proud*, [*i.* the wicked, vnbeleeuing and obstinate people: for vnbeleefe is the mother of pride, as faith is the mother of humilitie] *cursed are they* [*i.* all they, of what estate or condition soeuer they are] *that doe erre* [*viz.* in their life and conuersation: and this word of *erring*, doth not signifie euery offence indifferently, but an vnbridled licence, which proceedeth from the contempt of God: see verse 10. of this Psalme, and the word, *wander*] *from thy commandements.* [*viz.* which thou hast prescribed as footsteps and paths for me to tread in.]
22 *Vers.* 22. *Remoue* [*viz.* verie farre, and that of thy goodnesse and mercy] *from me* [*viz.* thy poore and vnworthy seruant] *shame and contempt*, [which the wicked and vngodly haue purposed to bring vpon me] *for* [*i.* because] *I haue kept thy testimonies:* [*viz.* in my life and conuersation: *q. d.* suffer not the wicked to diffame and mocke me, for this, that I study to obserue thy Law: meaning that in that respect, and for that cause only, the wicked did contemne, mocke, and despise him.]
23 *Vers.* 23. *Princes also* [*i.* great and mighty men, as Magistrates and Iudges: *q. d.* I was scorned and contemned, not onely of the common sort of people, but of great personages] *did sit* [*viz.* in the place and on the seat of iudgement] *and did speake* [*viz.* there and that openly, where they should haue vttered nothing but iustice and truth: this he alleageth as a circumstance to aggrauate the sinne of those Rulers] *against me*, [*viz.* in my iust cause, and that with mockes and taunts] *but thy seruant* [*i.* I thy seruant: speaking of himselfe (by changing the person) in the third person] *did meditate* [*viz.* notwithstanding all that they spake or said against me] *in thy statutes* [*i.* in thy law and word: *q. d.* I did couragiously neglect the shame and contempt which they did purposely lay vpon me. And this no doubt did much wound him, that he was mocked not onely of the popular sort, but of the mightiest amongst
24 them, yea euen of them that sate in the iudgement seat.] *Vers.* 24. *Also* [*q. d.* I did not only meditate in them, but I tooke also singular delight and pleasure in them] *thy testimonies are my delight* [*i.* I take my only pleasure and pastime in them] *and my Counsellors*, [*i.* they, by whose counsell I gouerne my selfe. *Dauid* speaketh here after the manner of men, and namely Princes, who will doe nothing without the aduice of them that are of their counsell: whereby he declareth that we must not stay our selues vpon our owne vnderstanding and wit, but vpon the word of God onely.]

Doctrine. Vers. 17. *Teacheth vs, that our life is giuen vs, and should be spent in the obedience of Gods truth, otherwise it had beene better for vs neuer to haue beene borne.* Vers. 18. *Teacheth vs, that in respect of apprehending Gods mysteries, we are of our selues blinder than beetels till God open the eies of our vnderstanding, and therefore we haue not such will and power to good things as some imagine.* Vers. 19. *Setteth out the wretchednesse, miserie, and ignorance that is in vs, not only before, but after regeneration, and that therefore we had need to vse all good meanes for our continuall bettering.* Vers. 20. *Teacheth vs to haue a holy hunger and thirst, not onely after the knowledge, but also after the practise of God his law.* Vers. 21. *Teacheth vs, that God cannot away with proud men: also that disobedience to Gods Law pulleth his curse vpon vs.* Vers. 22. *Teacheth vs, to pray to be deliuered, as God will, from shame and contempt amongst men.* Vers. 23. *Teacheth vs, first, that it is no new thing to haue mightie men to be enemies to Gods children: secondly, that the more they shall trouble vs by persecution, reuiling, or otherwise, the more we should giue our selues to meditation of God his word, and the exercises therein prescribed, that so against their outward cruelties and contempts, we might haue all inward comfort and feeling from God.* Vers. 24. *Teacheth vs also two things: first, that we would take singular delight and pleasure in God his word, otherwise there is little hope of profiting thereby: for how is it likely we should thriue thereby, that we delight not in: secondly, that we should haue it in this reuerence, neuer to doe any thing, but to aske aduice of the word, whether we may doe it yea or no: which if we did*

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indeed, and yeelded obedience to the holy counsels we haue out of it, the pretexts of our pleasures and profits would not carrie vs headlong so much into sinne as they doe.

Daleth.

THis is the fourth letter, and serueth to distinct the fourth part of the Psalme, which generally comprehendeth an earnest praier of the Prophet, desiring God sometime to instruct him in his waies, verſ. 26, 27, 29. sometimes he praieth to bee deliuered from griefes and troubles wherein he was, verſ. 25, 28, 31. sometimes he setteth out the purpose that he had within him of obedience to the law, verſ. 27, 30, 31, 32. Diuision.

Verſ. 25. My soule [*i.* my life, yea I my selfe in respect of the outward and inward man] *cleaueth to the dust.* [*i.* is not only nigh to deaths doore, as it were, but is full fraught with calamities and miseries, so that I am cast downe, and lie prostrate vnder them] *quicken me* [*viz.* thus distressed: *q. d.* Restore me to a better state and condition of life] *according to thy word.* [*viz.* which thou hast giuen vnto me. He putteth the *word*, which is the whole, for the promises, which are a part thereof.] *Verſ. 26. I haue declared* [*viz.* from the bottome of my heart, and that vnto thee alone] *my waies,* [*i.* not only my matters, affaires, and thoughts, but all my miseries, yea my very heart and order of life, committing them as it were into thy hands] *and thou hearedst me:* [*viz.* thus praying and declaring my griefes vnto thee: vnderstanding by *hearing*, granting of his requests] *teach me thy statutes.* [*i.* instruct me in thy law and learne me to leade my life according thereto: *q. d.* I haue heretofore declared all my thoughts vnto thee without hypocrisie or deceit: I haue also committed all my actions and affections to thy care, and referred all my enterprises to thy good will, hanging wholly vpon thy prouidence, and thou hast heretofore heard me and taught me, doe the like for me now.] *Verſ. 27. Make me* [*viz.* that am so blinde and ignorant] *to vnderstand* [*viz.* rightly and soundly] *the way of thy precepts.* [*i.* after what sort and order I am to liue and direct my selfe and life according to those things that thou hast commanded me in thy law] *and I will meditate* [*viz.* continually, and with a good heart through thy goodnesse] *in thy wondrous workes.* [*i.* in those workes which thou hast done and be wonderfull, because they farre exceed the reach of mans wit. I had rather reade] *in thy wonders.* [*i.* in the wonders of thy law: see before, verſe 18. of this Psalme.] *Verſ. 28. My soule* [*i.* my life and I my selfe, as verſe 25.] *melteth* [*i.* consumeth and weareth away: he vseth a word here, which signifieth dropping: *q. d.* Drop by drop as it were, my life perisheth, and being made thinne, consumeth away, I weepe so much] *for heauinesse,* [*viz.* of heart, which I haue, by reason of the outward and inward griefes which I sustaine] *raise me vp* [*viz.* euen as it were from deaths doore. He meaneth by this, restoring of him to a better estate, and refreshing him ouer all his miseries] *according to thy word.* [see verſ. 25. of this Psalme.] *Verſ. 29. Take* [*viz.* through thy goodnesse and mercy] *from me* [*viz.* which am so much inclined thereto] *the way of lying,* [*i.* the order, trade and course of lying: vnderstanding thereby all manner of corruption whatsoeuer against God or man] *and grant me graciously* [*i.* of thy great grace and goodnesse giue to me] *thy law.* [*i.* the knowledge and practise of it, that according to the same I may leade my life: for it is not to be doubted but that he had the law: *q. d.* Keepe me from all lying, vanitie and sinne: from the which

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that he might be the better preserued, he desireth to be instructed in the doctrine of
30 God his law.] *Vers.* 30. *I haue chosen* [*viz.* through the light that thou hast reuealed vnto me, by the worke of thy spirit] *the way of truth*, [*i.* that path that leadeth into truth and well doing] *and thy iudgements* [*i.* thy Law and commandements, which he calleth iudgements, because according to the same will hee pronounce sentence] *haue I laid before me*, [*viz.* not only to looke vpon them, but also as the rule of my life and behauiour. A learned man readeth this verse thus:] *The way of truth which I chose, and of thy iudgements which I set before me:* [making it as it were an exposition of the latter part of the other verse: *q. d.* Grant me graciously
31 thy law, which I acknowledge and take to be the way of truth, &c.] *Vers.* 31. *I haue cleaued* [*viz.* vnfainedly, and with a good heart: meaning by this Metaphor of *cleauing*, continuing and perseuering in God his law, sticking so fast vnto it, as nothing could remoue him from it: see *Rom.* 12. 9.] *to thy testimonies, O Lord*, [*i.* to thy law] *confound me not*, [*i.* let me not be confounded and ashamed: *q. d.* suffer me not to slide or fall into such infirmitie, either of word or deed, that my life should
32 be shamefull vnto me, and I scorned of the enemies of thy law.] *Vers.* 32. *I will runne* [*viz.* cheerefully and swiftly] *the way of thy commandements*, [*i.* that way, order, and course of life which thy commandements shew me: he meaneth that he will be prompt and ready to keepe Gods law] *when thou shalt inlarge mine heart.* [some expound it thus, when thou shalt haue set me out of danger, and giuen me thereby an occasion of great reioycing. I rather would expound it thus: when thou shalt haue made my vnderstanding and spirit (which of it selfe is narrow and straight, not able to containe or conceiue any good things) capable by inlarging and opening of it, to containe and conceiue thy gifts and graces: see 1 *Kings* 4. 29. concerning the *inlarging of Salomons heart*, which in my iudgement serueth very well to open this place.]

Doctrine. Vers. 25. *Teacheth vs, in distresse and affliction to call vpon God by earnest praiers, also that one good ground of our praiers, is Gods promises made vnto vs in his word.* Vers. 26. *Teacheth vs, that God is nigh to the faithfull praiers of his poore seruants, which should be no small encouragement to them for the doing of that dutie: also that we are ignorant of Gods Law, till it please him in mercy to vouchsafe to teach vs.* Vers. 27. *Teacheth vs, carefully and continually to meditate in Gods word, because without that exercise it is hardly possible for vs to attaine to any feeling, knowledge, or iudgement.* Vers. 28. *Sheweth, that Gods children are many times brought very low, but yet the hope that they haue in God his promises doth raise them vp againe.* Vers. 29. *Teacheth vs to abhorre, as all sinne generally, so particularly lying and falshood: also that Gods word rightly vsed, is a great meane to vanquish sinne by, which because men in the world haue no care or conscience of, it falleth out that all iniquity euery where ouerfloweth all.* Vers. 30. *Teacheth vs, that God his word should be set before vs in all the particular actions of this life.* Vers. 31. *Teacheth vs, to persuere and continue in the profession of Gods truth, all the daies of our life.* Vers. 32. *Teacheth vs, to goe on forward in the race that is set before vs, and neuer to be weary of well doing, knowing also that the time will come wherein we shall reape if we faint not.*

He.

He.

IN this whole part which consisteth of earnest praier vnto God, the Prophet first beseecheth the Lord to giue him good things, as amongst others, the knowledge and obedience of his Law, vers. 33. 34, 35, 38, 40. Secondly, he praieth him to giue strength to auoid euill things, vers. 36, 37, 39. Diuision.

Vers. 33. Teach me [*viz.* which of my selfe am so blinde, ignorant, and vnapt to euery good thing] *O Lord* [*viz.* whom alone I feare and worship] *the way of thy statutes,* [*i.* that order of life which thy Law setteth out, verse 32. he called it, *the way of thy commandements*] *and I will keepe it* [*viz.* through thine assistance and goodnesse, for otherwise no man can doe any thing that good is] *vnto the end.* [*viz.* of my life, meaning that he would obserue Gods Law all his life long: see verse 112. of this Psalme afterwards.] *Vers. 34. Giue me vnderstanding,* [*viz.* of thy will reuealed in thy word] *and I will keepe thy Law:* [*viz.* through thy goodnesse and assistance (as before) not onely in my heart, but in my conuersation outwardly] *yea I will keepe it with my whole heart.* [*i.* soundly, sincerely, and with an vnfained affection: Meaning that in the obseruation and obedience of Gods Law, he would auoid all hypocrisie.] *Vers. 35. Direct me* [*viz.* which through mine owne corruption am ready to run out of the way] *in the path of thy commandements,* [*i.* in the way and order of life which thy commandements would haue me to tread] *for therein* [*i.* both in thy Law, and in a conuersation according to the same] *is my delight.* [*i.* I take singular ioy and pleasure.] *Vers. 36. Incline* [*viz.* through the exercises of thy word, and the working of thy spirit] *mine heart* [*i.* the affections and desires of my heart] *vnto thy testimonies,* [*i.* to embrace the knowledge and practise of thy word] *and not to couetousnesse.* [*i.* greedy affecting and desiring of that which appertaineth to another man, he putteth one kinde of sin, which is indeed the root of all euill, for all other transgressions and vices whatsoeuer, as he did before, the word *lying*, verse 29. of this Psalme.] *Vers. 37. Turne away mine eies* [by the *eies*, he meaneth all other senses, because they are the messengers which conuay or bring things to our other senses: and the windowes, or gates, as it were, by which euill entreth into vs] *from regarding* [*i.* from beholding or looking vpon: he praieth against the beginning of euill, which being once ouercome, processe and proceeding in it, need not to be feared] *vanity,* [*i.* vaine things with the loue whereof men may easily be ouertaken: *q. d.* remoue the affections of my minde from these things, which men doe greatly desire and delight in, lest otherwise I being carried away from thy word, I embrace vaine things with other men] *quicken mee* [*i.* make me not only liuely to doe thy will, but giue me grace to liue in it, all the daies of my life] *in thy way.* [*i.* in thy Law: see verse 15. of this Psalme.] *Vers. 38. Stablish* [*i.* performe and accomplish: for though Gods word be alwaies sure both in respect of his maiesty, from whom it commeth, and of it selfe, and the things propounded in it, and of vs also in respect of assured faith, yet it is then most liuely confirmed vnto vs, when it is performed, and it declared to be true and certaine, by effect, as it were] *thy promise* [*viz.* made to me, he putteth one promise for many: vsing also *promises* for the word it selfe containing promises, as verse 11. of this Psalme] *to thy seruant.* [*i.* to me, for he speaketh of himselfe in the third person: *q. d.* make the effect of thy promises to come vnto me who serue thee with a good heart, for though it be true, that Gods promises performed to others, may comfort men: yet nothing so much can they comfort vs, as those, which we feele performed to our particular persons] *because he feareth thee,* [it would rather be turned thus, *who feareth thee*, for our feare of God, is not a cause why God should performe his promises to vs, and the Prophet meaneth by the

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the word *feare*, not only a reuerent perſwaſion which he had in his heart of God, but the effects and fruits of that reuerence, that is, the worſhip and ſeruing of him accor-
39 ding to his word.] *Verſ.* 39. *Take away* [*viz.* of thy mercy and goodneſſe] *my rebuke* [*i.* the euill which I might commit againſt thy good Law, and ſo it might tend to my ſhame, as though he praied to be kept from notorious tranſgreſſions, as verſe 31. of this Pſalme: or elſe thus, for as much as by ſome ſinnes, and namely the ſinne of adultery with *Bathſheba*, and murther of her husband *Vriah*, he had purchaſed rebuke and ſhame amongſt men, he beſeecheth the Lord euen to remoue that] *that I feare*, [*viz.* will not only fall, but increaſe vpon me, vnleſſe in mercy thou cure and couer it] *for thy iudgements* [*viz.* which thou haſt pronounced in thy word] *are good.* [*viz.* to them that rightly vnderſtand them, vnderſtanding by *iudgements*, not only the threats of the Law, but alſo, euen thoſe comforts which God hath pro-
40 nounced in the ſame.] *Verſ.* 40. *Behold, I deſire* [*viz.* earneſtly and with a very good affection] *thy commandements*, [*i.* both the knowledge and obedience of thy commandements] *quicken me*, [ſee verſe 25, 37. of this Pſalme] *in thy righteouſneſſe.* [*i.* in thy word and law, which is called *righteouſneſſe*, becauſe it is the onely rule of that righteouſneſſe, which we ought to performe to God, or man.

Doctrine. Verſ. 33. *Teacheth vs, to pray to the Lord onely, for light and inſtruction out of his holy word, who alone muſt worke that grace in vs by his ſpirit, or elſe it cannot bee had: alſo to carry with vs a holy purpoſe of perſeuerance and continuance in the obedience of God all the dayes of our life, or elſe the beginning is not onely worth nothing, but will increaſe our ſinne and iudgement.* Verſ. 34. *Teacheth vs, that the vnderſtanding and keeping of Gods Law, is a ſingular gift of his owne beſtowed vpon his children: alſo that our obedience to God, ſhould be vnfained and without hypocriſie.* Verſ. 35. *Teacheth vs, that vnleſſe God keepe vs in obedience, we ſhall continually wander out of the way: alſo that our continuall delight and pleaſure ſhould be in Gods word.* Verſ. 36. *Teacheth vs what a foule fault the ſinne of couetouſneſſe is, though the men of the world will not beleeue it to be ſo high and hainous a tranſgreſſion: alſo that there is no better meane to ſubdue it in our ſelues, than care and conſcience to walke in the obedience of Gods word.* Verſ. 37. *Teacheth vs, firſt to nip off ſinne in the beginning thereof, leſt otherwiſe letting it grow to get a head, we cannot repreſſe it when we would or ſhould: ſecondly, to labour the mortification of our earthly members, and the parts of our bodies inclined to euill: and thirdly, to pray for linelineſſe and continuance in the obedience of Gods truth, becauſe there is by our owne corruption, and other mens euill examples, many times a great dulneſſe to well-doing caſt vpon vs.* Verſ. 38. *Teacheth vs, that if we haue by experience either in our ſelues or others, but ſpecially in our ſelues, felt the truth of Gods promiſes performed to vs, we haue not onely a notable teſtimony of Gods goodneſſe, but a ſeale ſet vpon our faith for the greater ſtrengthening of it in the ſame.* Verſ. 39. *Teacheth vs, to pray for the remouing of ſhame amongſt men: ſpecially if our ſhame ſhall bring with it ſome diſhonour to God: alſo it teacheth vs not to be ſhameleſſe as many men are, who are without bluſhing, and haue gotten to themſelues harlots faces.* Verſ. 40. *Teacheth vs to haue an earneſt deſire, both to know and walke in the obedience of Gods Law. This part, in ſumme, declareth what great weakneſſe there is in man, to vnderſtand, loue, and follow Gods Law, vnleſſe he be taught and renewed by the power of his ſpirit.*

Vau.

Vau.

THis is the sixt letter, and noteth out the sixt part. In which the Prophet specially propoundeth two things: first, he maketh praier vnto God, for the continuance of his mercies, specially for manifesting his word vnto him with the fruits and effects which shall follow thereof, vers. 41, 42, 43, 44. Secondly he promiseth, and voweth, as it were, a thankful heart to the Lord for his benefits, which he will declare openly before all men, yea euen Kings and Magistrates, vers. 45, 46. by a holy and religious life towards God himselfe, vers. 47, 48. Diuision.

Vers. 41. *And let thy louing kindnesse* [*viz.* thy most tender and infinite mercie] *come vnto me, O Lord,* [*viz.* from thee: *q. d.* let mee haue it plentifully powred forth vpon me, and make me to feele it effectually] *and thy saluation* [*i.* aid, helpe, yea, and eternall life it selfe: he setteth louing kindnesse or mercie, before saluation, as the cause before the effect] *according to thy promise.* [*viz.* graciously made vnto mee: *q. d.* make me to feele that louing kindnesse and saluation of thine, which thou hast promised, and I pray for.] *Vers.* 42. *So* [*i.* by that meanes onely and no other] *shall I make answer* [*i.* be enabled sufficiently to answer] *vnto my blasphemers,* [*i.* vnto them that reuile and speake euill of me: *q. d.* I will not then dissemble any whit at all, but speake euen as the thing it selfe shall require] *for I trust in thy word.* [*viz.* which thou hast giuen me: *q. d.* I perswade my selfe in the truth of thy word, that when I shall once sensibly feele thy mercie and goodnesse, I shall bee well able to answer all my gainsayers: see *Luk.* 21. 14, 15.] *Vers.* 43. *And take not* [*viz.* though for my sinnes in iustice thou mightest] *the word of truth* [*i.* thy word, which onely containeth truth in it] *vtterly* [*i.* altogether, or for euer. A learned man readeth this part of the verse thus:] *But take not out of my mouth the very true word* [*i.* the word which is most true, referring the word which is here translated *vtterly*, not to the word *take away*, as our English Text doth, but to the word of God, which indeed is most true] *out of my mouth,* [in this speech he doth not exclude the heart, by which we must beginne, but it is, *q. d.* vphold not onely my heart in faith, lest I be ouerthrowne through temptations, but bring to passe also that my tongue may haue full libertie, so that I may praise thee amongst men, without any feare: so also Saint *Paul* praieth the Church to pray for him, that vtterance might be giuen vnto him, that he might open his mouth boldly, *Ephes.* 6. 19. and if we reade, as it is in the English Text, *vtterly*, it declareth that he had not such a great boldnesse to speake, as were to be wished] *for I wait* [*viz.* with diligence and patience] *for thy iudgements.* [*viz.* to bee executed vpon the wicked in iustice, and vpon thy children in mercie: the word *iudgements* being vsed here, for the promises which God hath made, containing either the punishments of the vngodly, or his mercies to his children: see vers. 39. of this Psalme.] *Vers.* 44. *So* [*viz.* by this meanes, when thou shalt continue with me the word of truth] *shall I alway keepe* [*viz.* through thy goodnesse and strength] *thy Law,* [*viz.* which thou hast prescribed for me to walke in] *for euer and euer.* [the Prophet meaneth, that through Gods strength he shall continue in the knowledge and practise of Gods word all the daies of his life.] *Vers.* 45. *And I* [*viz.* thy poore and vnworthy seruant] *will walke* [*viz.* through thy mercie and goodnesse: meaning by *walking*, that hee would liue, and be conuersant amongst men] *at libertie,* [*i.* in plaine and easie waies, or in great and broad waies, or as a man would say, in the Kings high way: which Saint *Iames* Chap. 2. 8. calleth *the royall Law*, meaning also that he would walke without feare of danger, as they doe most commonly, which are in a kingly or broad way] *for I seeke*

Sense.
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[viz. with an vnfeigned heart, and continually] *thy precepts.* [*i.* the vnderſtanding of
46 them, and obedience to them.] *Verſ.* 46. *I will ſpeake alſo* [viz. freely, boldly, and plainly] *of thy teſtimonies* [*i.* of thy Law, and the points and matters therein propounded] *before Kings,* [*i.* mightie men of the earth, and Magiſtrates: *q. d.* I will doe it indeed, and that not onely before inferiour perſons, and in their ſight and hearing, but euen before them, who for their greatneſſe, are wont to ſtop vp other mens mouthes, and command them ſilence. Surely it is a good token, that men haue well profited in Gods word, when men are armed againſt all terrors of men] *and will not*
47 *bee aſhamed,* [viz. to ſpeake of it freely and boldly.] *Verſ.* 47. *And my delight ſhall be* [viz. continually, and all the daies of my life] *in thy Commandements,* [*i.* in thy Law, by which thou haſt commanded me what I ſhould doe, and what I ſhould leaue vndone] *which I haue loued.* [viz. not in words onely, but in deed and truth, and with
48 an vnfeigned loue.] *Verſ.* 48. *Mine hands alſo will I lift vp vnto thy Commandements,* [*q. d.* I will ſtretch out my hands, that I may readily receiue, turne ouer, and ſearch out thy Commandements: and this ſimilitude declareth the earneſtneſſe of his deſire, becauſe that looke whatſoeuer we deſire to haue, wee doe ſtraine our ſelues to take it, and lay hold of it, by ſtretching out our hands] *which I haue loued,* [ſee verſ. 47.] *and I will meditate in thy ſtatutes.* [ſee verſ. 23. 27. of this Pſalme.]

Doctrine. Verſ. 41. *Teacheth vs, that Gods promiſe is a ſure ground vnto vs of his loue and our ſaluation: for take away that from vs, and then how can we bee aſſured either of the one or the other.* Verſ. 42. *Teacheth vs, that grounded perſwaſion out of the Word maketh vs bold to ſpeake, euen in the face of our aduerſaries, by which we may ſee alſo what is the cauſe of ſo much faint-heartedneſſe in the world.* Verſ. 43. *Teacheth vs, that there can no greater puniſhment be laid vpon vs in this life, than to lacke Gods word, for our life and all that we haue is continually vpheld by that: alſo that wee ſhould in all caſes with patience, tarrie the Lords leaſure: otherwiſe we ſhall prouoke the holy one of Iſrael, which is intolerable pride, or fall to ſhifting, as in reſpect of our ſelues.* Verſ. 44. *Teacheth vs, to endeuour what in vs lieth, continually to keepe Gods Law.* Verſ. 45. *Teacheth vs, that he walketh ſimply and ſurely, that walketh according to the preſcript rule of Gods word: as for other men that follow other lines, all their waies are ſlipperie, and tend to death.* Verſ. 46. *Teacheth vs, that no feare of men, nor ſhame of our ſelues, ſhould cauſe vs to conceale or keepe backe any part of Gods truth, but that as time ſerueth and occaſion is offered, we ſhould declare the ſame.* Verſ. 47. *Teacheth vs, vnfeignedly to loue, and continually to delight in the Law and Word of God.* Verſ. 48. *Teacheth vs, with earneſtneſſe and readineſſe to labour to apprehend Gods truth, and to hold it faſt when wee haue obtained it: alſo, to vſe not onely hearing and reading of Gods word, but daily meditation therein, becauſe the former, whether it bee publike or priuate, without this latter, will little profit vs.*

Zain.

Diuiſion. THe *Prophet in this ſeuenth part doth firſt pray vnto God, that hee might in himſelfe effectually feele the accompliſhment of Gods promiſes: and this is contained verſ.* 49. *Secondly, hee ſheweth what great comfort and conſolation he had in the word of God, and by the keeping thereof, and this is verſ.* 50, 52, 54, 55, 56. *Laſtly, he ſhewed, that no ſcornes of the wicked could turne him away from God and his truth, and that he recompenced that euill of theirs, with this good, fearing greatly the great iudgements, which for the contempt of God and his truth, ſhould fall vpon them, verſ.* 51. 53.

Verſ.

Verſ. 49. *Remember* [*i.* declare by effect, that thou doeſt remember: ſee *Gen.* 8. 1.] *the promiſe made* [*i.* the promiſe which thou haſt made] *to thy ſeruant*, [*i.* to mee thy ſeruant, hee ſpeaketh of himſelfe in the third perſon] *wherein* [*i.* in which promiſe] *thou haſt cauſed me to truſt.* [*viz.* not onely becauſe thou haſt made and giuen mee the ſame promiſe, but alſo haſt commanded me to take ſure hold thereof. The Prophet here deſireth God, indeed to performe that which hee had promiſed him, whereby he ſheweth, that though God ſeemed to be farre off, yet he would ſtay himſelfe vpon his word.] *Verſ.* 50. *It* [*i.* thy promiſe made vnto me] *is my comfort* [*i.* doth greatly comfort me] *in my trouble*, [*i.* when I am in any trouble whatſoeuer, when I thinke of it: this is, as it were, the ſpeech of his heart, receiuing ſingular comfort, by meditation in Gods promiſes] *for thy promiſe* [*viz.* made vnto mee in thy word] *hath quickned me.* [*i.* hath not onely ſtrengthened and confirmed me at all times, but euen then when I ſeemed to be nigh vnto death, or as it were, dead already, it did after a ſort reſtore me to life.] *Verſ.* 51. *The proud* [*viz.* men of the world, meaning thereby, the wicked and vngodly, whom hee calleth *proud*, becauſe they did deſpiſe God himſelfe, and tread vnder foot, as it were, all his holy doctrine] *haue had me exceedingly in derision*, [*i.* haue ſcoffed and ieared at mee, not onely very much, but alſo continually: for that word *exceedingly*, noteth alſo, that day by day, and one day after another, they did aſſault him with new and freſh combats of ſcoffes and taunts] *yet* [*q. d.* for all that they haue done] *I haue not declined* [*i.* gone aſide or aſtray] *from thy Law.* [*viz.* which thou haſt preſcribed for me to walke in: *q. d.* no flouts and taunts of men, could pull me from the obedience of thy truth.] *Verſ.* 52. *I remembred* [*i.* I called to minde in my meditations, and deeply thought vpon] *thy iudgements* [*i.* ſuch examples as whereby thou ſhewedſt thy ſelfe to be Iudge of the world] *of old* [*i.* which thou didſt & madeſt manifeſt in former ages, he meaneth, that he thought vpon ſuch iudgements, as God in former times had declared vnto the world, for *iudgements* reade verſ. 43. of this Pſalme, vnderſtanding thereby Gods puniſhments vpon the wicked, and his mercie towards his ſeruants] *and haue beene comforted.* [*viz.* exceedingly, ſpecially in the inward man, by the ſight and beholding thereof.] *Verſ.* 53. *Feare* [*viz.* of heart and trembling, meaning thereby alſo great feare] *is come vpon me*, [*i.* hath taken ſtrong hold vpon me] *for the wicked* [*i.* becauſe of thoſe great iudgements, which ſhall fall vpon the wicked] *that forſake thy Law.* [*i.* that breake and tranſgreſſe thy Law, in their words, thoughts, and deeds: others I know giue other ſenſes, but me thinketh this is plaine and right, *viz.* that the Prophet conſidering Gods horrible iudgements againſt the wicked, was, as it were, ſeazed and ſtricken with a very great feare.] *Verſ.* 54. *Thy ſtatutes* [*i.* thy Word and Law] *haue beene my ſongs* [*i.* as ſome interpret it, haue giuen me occaſions to write longs. I would rather expound it thus, haue giuen me pleaſure, ioy, and contentment, becauſe men greatly reioice and content themſelues in muſicke] *in the houſe of my pilgrimage.* [ſome thinke that he meaneth his baniſhment, when hee was perſecuted by his enemies, and fled from the face of *Saul*, *Abſhalon*, or others, in which diſtreſſe he wandered vp and downe, and yet becauſe he was long in it, he did count it, as it were, the houſe of his dwelling. I rather thinke, that he vnderſtandeth hereby, the whole courſe and race of his life, both that time, and all other times, for the Prophet had not then comfort onely, but all the daies of his life: ſo that in the *houſe* or *place of his pilgrimage*, is as much as if hee ſhould ſay, in whatſoeuer place of the world I am, haue beene, or ſhall be, yea, all the daies of my life, and this the rather, becauſe the godly haue alwaies eſteemed their liues for a pilgrimage, as *Gen.* 47. 9. *Pſal.* 39. 12. alſo verſ. 19. of this Pſalme. See alſo *Heb.* 11. 9. 10.] *Verſ.* 55. *I haue remembred* [ſee verſ. 52. of this Pſalme] *thy name*, [*i.* thy Maieſtie, goodneſſe, and power, as *Pſal.* 20. 1.] *O Lord*, [*viz.* whom I ſerue] *in the night* [*viz.* when others ſleepe: *q. d.* euen then doe I watch and remember thee, when others take their reſt] *and haue kept thy Law*, [*viz.* with a good and ſincere heart.] *Verſ.* 56. *This I had* [*i.* all theſe graces were giuen mee, from thy goodneſſe onely] *becauſe I haue kept* [*i.* endeuored what in mee lay, to keepe and performe] *thy precepts*, [*i.* thy Law and Commandements, hee boaſteth not here of any merit of his owne,

Senſe.

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but faith, that God in working a speciall deliuerance, did yeeld a notable testimonie to that goodnesse which was in him. A learned man readeth this verse thus.] *This is a comfort vnto mee, that I keepe thy Commandements.* [*q.d.* euen the little or slender obedience that I yeeld to thy Law, doth much comfort me.]

Doctrine. Vers. 49. *Teacheth vs, that Gods promises made vs in his word, ought to bee speciall grounds of our perswasions, touching his mercies towards vs.* Vers. 50. *Teacheth vs, that Gods promises are speciall comforts vnto vs in the time of our distresses: the reason is, because they containe matter either of singular assistance, or gracious deliuerance.* *Vers.* 51. *Declareth what is the nature of the vngodly,* viz. *to scoffe continually at Gods Religion, and the professors thereof: also, that no contempt or ignominie in this life, should draw vs away from the obedience of our God: for little can the wicked say if they cannot scoffe, and little can we endure if not abide a bad word.* Vers. 52. *Teacheth Gods children to receiue comfort, not onely in his mercies practised towards them, but also in his punishments powred forth vpon the wicked.* Vers. 53. *Teacheth vs, that we should not onely bee grieued, when we see Gods Law broken, but to bee stricken with feare of those iudgements, that from God shall fall vpon the wicked.* Vers. 54. *Teacheth vs, that nothing should minister more ioy and contentment to vs in this life, than Gods word.* Vers. 55. *Teacheth vs, continually to meditate on Gods power, goodnesse, maiestie, &c. that so we might haue the more strong perswasion and comfortable feeling thereof when we are in neede: also that we should many times forbeare, euen our ordinarie rest and sleepe, to the end wee might performe that dutie.* Vers. 56. *Teacheth vs, that God giueth continuall blessings to them that haue care and conscience to obserue his Lawes, which should bee no small encouragement for vs to all well-doing.*

Cheth.

Diuision. *ALL that the Prophet speaketh in this eighth part of the Psalme, may bee referred, either vnto God, before whom hee powreth forth earnest supplications, for the assistance of his grace, in the obedience of his word, vers. 57, 58, 64. or else vnto himselfe, wherein he declared what care he had of obedience to Gods Law, and to obserue all the meanes that might cause him to grow therein, neglecting also all things that might hinder him therein, and this is contained in vers. 59, 60, 61, 62, 63.*

Sense. *Vers.* 57. *O Lord thou art my portion* [viz. alone, *q.d.* I haue none that I hang or
57 depend vpon, but thee alone: see *Psal.* 73. 25.] *I haue determined* [viz. with my selfe, and that altogether whatsoeuer come of it] *to keepe* [viz. in my life and conuersation] *thy words.* [*i.* the word that thou hast giuen me, as the rule of my life: the meaning is, *q.d.* seeing that thou, O Lord, art mine inheritance, and hast in mercie chosen
58 me to thy selfe, I haue fully concluded with my selfe, to keepe thy Law.] *Vers.* 58. I [viz. being priuie to mine owne weaknesse and wretchednesse] *made my supplication in thy presence,* [*i.* praied before thee, and to thee, it may be vnderstood, euen of some solemne praier, that the Prophet made before the Arke] *with my whole heart,* [*i.* vnfeignedly, & without wandering affections, setting my heart earnestly vpon this thing that I vttered with my mouth] *be mercifull vnto me* [viz. thus distressed as I am] *according to thy promise* [viz. made and giuen to mee and other thy seruants also that call vpon thee: see vers. 49. of this Psalme: *q.d.* performe thy promise made vnto me, by thy
59 word in Christ, and not in respect of my infirmitie.] *Vers.* 59. *I haue considered* [viz. diligently and carefully] *my waies* [*i.* the manner and order of my life heretofore] *and turned* [viz. from those corrupt & naughtie paths of wickednes] *my feet* [*i.* not my feet onely

onely, but mine affections alſo: ſee *Eccleſ.* 4. 17.] *into thy teſtimonies,* [*i.* into the way and keeping of thy Law: *q. d.* I haue viewed my life paſt, and I doe alſo well conſider my conuerſation preſent, and now the thing that I wholly purpoſe is this, to giue my ſelfe, to the vttermoſt of my power, to keepe thy Commandements.] *Verſ.* 60. *I made haſte* [*viz.* after the beholding of the former things] *and delaied not* [*i.* nothing hindered mee: *q. d.* I made ſpeede indeed, for ſo much doth this doubled ſpeech meane: for ſuch a doubled ſpeech: ſee *Pſal.* 118. 17.] *to keepe* [*viz.* ſincerely, ſoundly and without hypocriſie] *thy commandements.* [*i.* the things which thou haddeſt commanded.] *Verſ.* 61. *The bands of the wicked* [*i.* the great troopes and companies of vngodly men: and by this phraſe, hee noteth the multitudes of his enemies] *haue robbed me,* [*i.* haue taken from me, and that by fraud and violence, all that euer I had] *but* [*viz.* for all that] *I haue not forgotten thy law.* [*i.* the things preſcribed in thy Law, and the comforts therein contained: *q. d.* neither their flatterie, nor their fraud, nor their force, nor any thing that they could doe againſt me, could draw mee away from the obedience of thy truth.] *Verſ.* 62. *At midnight* [*viz.* when others are faſt and ſound aſleepe: ſee before, verſ. 55. This declareth his ardencie and affection: *q. d.* euen then when I ſhould take my reſt as others doe] *will I riſe* [*viz.* not onely from my ſleepe, but euen out of my bed] *to giue thankes vnto thee,* [*viz.* for thy great and infinite bleſſings beſtowed vpon me, or as followeth] *becauſe of thy righteous iudgements.* [*i.* becauſe of the faithfull performing of all thoſe things, which thou haſt promiſed, either in mercie to thy ſeruants, or in iuſtice, to thine enemies.] *Verſ.* 63. *I am a companion* [*i.* I vſe and frequent the companie] *of all them that feare thee* [*i.* ſerue and worſhip thee, with that reuerent feare that appertaineth vnto thee] *and keepe thy precepts.* [hee ſheweth how men may know whether they themſelues or others feare God or no, euen by keeping his law, and doing the things that it requireth. And the Prophets kept companie with theſe good men, both that he himſelfe by them might be confirmed, and alſo that hee might aid and confirme them.] *Verſ.* 64. *The earth* [*i.* the whole world it ſelfe, and all the creatures therein contained] *O Lord* [*viz.* whom I ſerue alone] *is full* [*viz.* in euery place and quarter, ſo that a man can turne his eie or head no way, but he ſhall ſee plaine teſtimonies of it] *of thy mercie,* [*viz.* towards it and all thy creatures] *teach me thy ſtatutes.* [ſee verſ. 26. of this Pſalme, he deſireth that the mercie of God, which is ſpread abroad ouer all creatures, may be manifeſted to him ward, ſo that thereby he may profit in Gods Law, becauſe that the ſpirit of vnderſtanding, is a principall ſigne of Gods fauour and grace, and this petition conſiſteth of two parts, *viz.* that God pittying his wretchedneſſe, and want of knowledge, would performe his promiſe made to him in that behalfe: whereunto the better to induce God, he vſeth an argument, taken from the abundance of Gods mercie manifeſted to all his creatures, and that is the ſecond part or point.

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Verſ. 57. *Teacheth vs, that ſeeing God hath choſen vs to bee his people, wee ſhould carry with vs a reſolute perſwaſion to obey his Law.* Verſ. 58. *Teacheth vs, that the praiers which wee make vnto God, ſhould bee vnfeigned and proceed not onely from the tongue, but from the heart alſo: otherwiſe all the paines that we take, will not onely bee found lip-labour, but loſt-labour too. Alſo that in our praiers we ſhould make Gods mercies and promiſes, principall props of our faith.* Verſ. 59. *Teacheth vs, not onely to haue a careful eie to our conuerſation paſt and preſent, that ſo we may vnfeignedly repent vs of the euill that is paſt, and be confirmed by the good, in holy duties in time to come: but alſo it ſheweth vs, that the ſingle ſight thereof is a good meane to bring vs to the obedience of God.* Verſ. 60. *Teacheth vs with ſpeed to turne vnto the Lord, and not to put off from day to day, as worldly men doe.* Verſ. 61. *Doth not onely ſet out the cruell and ſpoiling mindes that the wicked haue, but ſheweth alſo that the children of God ſhould haue ſuch conſtancie in his truth, as nothing ſhould withdraw them from it.* Verſ. 62. *Teacheth vs to haue ſuch care of Gods ſeruice, that wee ſhould many times breake our ſleepes, as it were, to performe that dutie.* Verſ. 63. *Teacheth vs, to auoid euill companie,* Doctrine.

lest we be defiled with their pitch, which indeed we need not, carrying corruption about vs: so for the profit that may come to our selues thereby, and for the good that wee may doe to others, to frequent good companie, that so we may bee stirred vp to good things by our mutuall graces. Vers. 64. *Setteth out the largenesse of Gods mercie, and sheweth what want of knowledge we haue in Gods holy word, that so our lacks being laid before vs, wee might the more heartily trauell with God (who onely can and will releeue) for a plentifull supplie.*

Teth.

Diuision. *THis being the ninth part of this Psalme, consisteth specially of these points: first, the Prophet confesseth Gods great goodnesse towards him, and praieth for the continuance thereof, vers. 65, 66, 68. Secondly, he declareth, that euen the afflictions which he suffered in this life, were through the consolation which hee had in the world, comfortable, and profitable vnto him, vers. 67. 71, 72. Thirdly, hee setteth out the crueltie and naughtinesse of the wicked, and his owne goodnesse, and yet without any boasting thereof, vers. 69, 70.*

Sense. *Vers. 65. O Lord* [viz. the onely true God] *thou hast dealt* [viz. in euery thing
65 and euery way] *graciously* [i. in all fauour, loue and mercie] *with thy seruant,* [i. with me thy seruant, for he speaketh of himselfe in the third person] *according to thy word.* [i. according to thy promise that thou hast made and giuen me: *q. d.* as thou hast graciously promised me all goodnesse, so hast thou graciously also, and in great mercie
66 performed the same.] *Vers. 66. Teach me* [viz. who of my selfe am blinde and ignorant] *good iudgement and knowledge,* [viz. out of thy holy word: *q. d.* teach me, by the light of thy holy word, in sound iudgement and knowledge to discerne betweene truth and falshood] *for I haue beleeued* [viz. stedfastly] *thy commandements.* [viz. that they are good, true, and holy: he meaneth also by this manner of speech, that he did
67 willingly embrace all that which was appointed in Gods Law.] *Vers. 67. Before I was afflicted* [viz. from thee, and by thine appointment] *I went astray,* [viz. from the waies of thy Commandements] *but now* [viz. since thy corrections were vpon me] *I keepe* [viz. with a sincere and good minde, vnderstanding by keeping, obseruing and obeying] *thy word.* [i. the things manifested and commanded in thy word: see Hosea 5. 15. A learned man readeth it thus] *when I did not yet speake* [i. euen from my birth I am a sinner, a stranger from thy Law, and the childe of wrath, as *Psal.* 51. 5.] *I went astray,* [i. I was a sinner against thee, as before] *but now I keepe* [viz. diligently, or in my heart, meaning also that he laid it vp in his minde] *thy word.* [i. thy promises. Thus he applieth it to originall sinne: whatsoeuer it is, certaine it is, that he was not deliuered from that stubbornnesse and peruerse rebellion, wherewith all mankinde is infected, but by the mightie working of Gods holy word and spirit.]
68 *Vers. 68. Thou* [viz. O Lord] *art good and gracious,* [as to all, so specially to thy people: see *Psal.* 86. 5.] *teach me thy statutes.* [see vers. 26. 64. of this Psalme, and marke how to moue the Lord to teach him in his Law, hee setteth before him Gods
69 bountie and goodnesse.] *Vers. 69. The proud* [see vers. 51. of this Psalme: hee meaneth by this speech, the chiefe men amongst them, who were puffed vp with a peruerse and vaine trust in their honors and riches] *haue imagined* [as secretly and within themselues, so cunningly and finely] *a lie* [i. false and vniust accusations, hee putteth one for many] *against me* [viz. euen to take away my life, if it be possible] *but I will keepe* [viz. through thy goodnesse, strength, and assistance] *thy precepts*

[i. the

[i. the things that thou hast commanded] *with my whole heart.* [i. sincerely and vnfeignedly.] *Vers.* 70. *Their heart* [i. their minde and vnderstanding] *is fat as grease,* 70
[i. is mightily fatned, so that there is nothing in it, as it were, but fat: he meaneth by *fat as grease,* not onely that they were puffed vp with prosperitie, and so made vnapt to vnderstand holy things, but also that they were daily more and more indurate and hardned (see *Isai.* 6. 10.) *but my delight is in thy Law.* [viz. aboue, and before all things.] *Vers.* 71. *It is good* [i. both profitable and pleasant, as *Psal.* 92. 1.] *for me* 71
[viz. thy poore and vnworthy seruant] *that I haue beene afflicted,* [viz. graciously and mercifully at thy hands, and that with the rods of thy children: see vers. 67. of this Psalme] *that I may learne* [viz. not onely to know, but also to obserue] *thy statutes.* [i. the Lawes which thou hast established.] *Vers.* 72. *The law of thy mouth* 72
[i. the word which proceeded and came from thee, and was vttered, as it were, with thy mouth] *is better vnto me,* [i. is more deare, precious and sweet] *than thousands of gold and silver.* [i. than a very great number, or infinite treasure, he meaneth: that he did preferre Gods word before all earthly things whatsoeuer.]

Vers. 65. *Teacheth vs, that God alwaies graciously performeth his promises to his* Doctrine.
seruants, and that should stirre vs vp alwaies to trust in him onely, and in none other besides or with him. Vers. 66. *Teacheth vs, that we can haue no sound knowledge till God teach it vs: for by nature we are all borne blinde and ignorant, and the children of wrath.* Vers. 67. *Teacheth vs, that afflictions are profitable instruments, which God doth vse to draw vs on to the practise of his word.* Vers. 68. *Teacheth vs to make Gods grace and goodnesse our speciall ground-worke of our praiers.* Vers. 69. *Teacheth vs, first that the wicked will leaue no stone vnrolled, that thereby they might hurt the godly: which as it serueth to expresse their malice, so should it teach vs holy wisdome and circumspection. Secondly, that we should striue vnfeignedly to keepe Gods Law: because otherwise wee cannot attaine thereto, but with much tugging and wrestling for it.* Vers. 70. *Teacheth vs, that the wicked are hardened and baked, as it were, in their sinnes; and that therefore no meanes will doe them any good for a sound conuersion: also that we should take singular delight and pleasure in Gods word.* Vers. 71. *Teacheth vs, that afflictions are euen good for vs, because they pull vs on to the obedience of Gods truth.* Vers. 72. *Teacheth vs, to preferre Gods word before all worldly things whatsoeuer.*

Iod.

THis tenth part consisteth wholly of supplications and praiers, Diuision.
partly for himselfe, vers. 73. 76, 77, 80. partly also for others, vers. 79. and partly against the wicked and vngodly: vers. 78. lastly, he sheweth what fruit the godly shall reape, in that his petitions are granted vnto him, and confesseth that he hath deserued all punishments, vers. 74, 75.

Vers. 73. *Thine hands haue made me* [i. thou by thy mightie power, O Lord, hast 73
created me, of the slime and dust of the earth] *and fashioned me* [viz. in this order and shape wherein I now liue] *giue me vnderstanding therefore* [i. make me apt and able so to vnderstand thy will] *that I may learne.* [viz. to know and keepe thy Commandements. Marke here two things: first, that in making his praier for holy vnderstanding, he iustly accuseth himselfe and all others of blindnesse, which proceeded not from the Creator, but from man corrupted: Secondly, that euen by his creation hee conceiued hope, that God would continue his worke begunne in him, because God

leaueth

leaueth not his worke, and therefore he requireth God, to bestow new grace vpon
74 him, and to finish that which he had begunne in him.] *Vers.* 74. *So* [*i.* by that meanes when they shall behold and see that] *they that feare,* [*viz.* with the reuerent feare of thy sonnes, from which as from the cause proceedeth this true effect, of the right worshipping and seruing of thee] *seeing me* [*viz.* thus instructed, and taught by thee in the knowledge of thy Law] *shall reioyce.* [*viz.* for the graces, that I haue receiued from thee] *because I haue trusted* [*viz.* stedfastly and with patience] *in thy*
75 *word.* [*viz.* generally, but especially in thy promises.] *Vers.* 75. *O Lord,* [*viz.* not onely by the truth of thy word, but also by mine owne particular experience and practise] *that thy iudgements* [*i.* all thy iudgements whatsoeuer, but specially those punishments whereby thou doest prouoke men to repentance] *are right,* [*i.* are ministred in all equity and right, so that no man can charge thee of iniustice] *and that thou hast afflicted me* [*i.* corrected and chastened me, as verses 67, 71. of this Psalme] *iustly.* [*i.* being moued thereto by very good right and cause.] *Vers.* 76. *I pray thee* [*viz.* humbly and heartily] *that thy mercy* [*i.* thy singular and vnspeakeable goodnesse] *may comfort me,* [*viz.* alwayes, and namely when I am in any sorrow and distresse] *according to thy promise* [*viz.* made and giuen, that is according to the promise that thou hast made] *vnto thy seruant.* [*i.* to me thy seruant, for he speaketh of himselfe here in the third person, as sundry times before in this Psalme.]
77 *Vers.* 77. *Let thy tender mercies* [*viz.* which thou wast wont to shew heretofore, to thy afflicted seruants] *come vnto me* [*viz.* also: that is, let me be partaker of thy exceeding loue in truth and feeling, as they haue beene] *that I may liue:* [*viz.* here vpon earth among men, and set forth thy praise: see verse 17. of this Psalme] and it is much also: *q. d.* It is impossible that I should liue, till such time as I feele my selfe reconciled to thee through thy mercy] *for thy Law* [*i.* study, practise, and knowledge of thy word] *is my delight.* [*i.* all my whole delight, for the Prophet vseth
78 here a word of the plurall number, *delights.*] *Vers.* 78. *Let the proud be ashamed,* [*viz.* euen before thee, and before men, what he meaneth by *proud* persons, see before, verse 51, 69.] *for they haue dealt wickedly* [*i.* vniustly and cruelly against me] *and falsly:* [*viz.* also with me, meaning that they had both by force and fraud, as lying, hypocrisie, &c. sought his ouerthrow] *but I meditate* [*viz.* earnestly and continually for all that] *of thy precepts.* [*i.* of thy Law and Word, and of the things
79 contained therein.] *Vers.* 79. *Let such as feare thee* [*i.* loue and serue thee with an vnfained heart] *turne vnto me,* [*i.* ioyne themselues to me againe in familiarity, after that through thy iudgements, thou shalt haue declared and made knowne vnto them the goodnesse of my cause: see *Iob* 6. 29. *q. d.* as the good haue for a time, through the insolency and pride of mine enemies beene beaten backe, so let them now take courage againe, when they shall see me restored and lifted vp] *and they that*
80 *know thy testimonies.* [*viz.* to doe them.] *Vers.* 80. *Let my heart be vpright in thy statutes,* [*i.* let me haue a sound affection towards thy word and obedience of it, and let me be free in these things that I doe, of all hypocrisie and dissimulation] *that I be not ashamed.* [*i.* made ashamed and that before men, which should indeed betide me, if I should depart from thy statutes: see verse 31. of this Psalme, also *Psal.* 44. almost thorowout, specially towards the end.

Doctrine. Vers. 73. *Teacheth vs to pray earnestly, for light and vnderstanding out of Gods word: for the mysteries of it are many, and our nature darke; and without that meane we shall hardly obtaine it.* Vers. 74. *Teacheth vs, that Gods mercies bestowed vpon some of his children, should be an occasion of comfort and ioy to the rest, because they are all members of one body, and God standeth sincerely affected to them all.* Vers. 75. *Teacheth vs freely to confesse, that whatsoeuer God doth, he doth it vprightly, because there is no vnrighteousnesse with him.* Vers. 76. *Teacheth vs, that Gods mercy and goodnesse rightly felt, is the speciall matter of comfort to all his children.* Vers. 77. *Teacheth vs, that wee cannot liue, no not in this life, much lesse in the life to come, without Gods great mercy.* Vers. 78. *Teacheth vs, that we may pray against the wicked: also*

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what the nature of the wicked is, viz. to vse force and flattery against Gods Saints, to worke them hurt if they can thereby: lastly, that serious meditation in Gods Law, is a singular comfort against the assaults of our enemies. Vers. 79. *Teacheth vs, to pray for them that be strunke away, euen as for our selues? also that there is no right worship of God, without the knowledge of his word.* Vers. 80, *Teacheth vs to pray earnestly against the sinne of hypocrisie and dissimulation, as which not onely amongst, but euen aboue many other sinnes beareth a great sway euery where.*

Caph.

THe Prophet in this eleuenth part, maketh hearty prayer to the Lord for helpe and deliuery; first, because of the miserable estate, wherein he himselfe was in respect of his owne person, verse 81, 82, 83, 88. Secondly, in respect of the great outrage and cruelty of his enemies, verse 84, 85, 86, 87. Diuision.

Vers. 81. *My soule fainteth* [*i.* my life is euen as it were consumed] *for thy saluation,* [*i.* with looking for helpe and deliuerance from thee] *yet* [*q. d.* notwithstanding all this great distresse wherein I am] *I doe wait* [*viz.* in hope and patience] *for thy word.* [*i.* for the accomplishment of those things which thou in thy word hast promised: *q. d.* I haue in great patience waited for deliuerance from thee, and will wait for it still: for by *fainting*, he vnderstandeth a certaine patience, whose force though it seeme to be vtterly lost, yet doth it not altogether forsake them, in whom it is, who seeme notwithstanding to be dead, but putteth into their hearts secret groanings, yea such as men cannot well expresse.] *Vers.* 82. *Mine eies* [*i.* the power, strength and sight of mine eies] *faile* [*i.* decaieth, and waxeth dimme, for otherwise he had his eies still] *for thy promise,* [*i.* with looking for the accomplishment of thy promise, so long thou seemest to me, to deferre and put it off] *saying,* [*i.* in so much, that I burst forth into this speech, and said] *when wilt thou comfort me?* [*viz.* distressed and afflicted on euery side: such a sore conflict and battell had *Dauid* within himselfe.] *Vers.* 83. *For I am like a bottle* [*viz.* made of beasts skins] *in the smoake,* [*i.* hanged by in the smoake, he meaneth that through griefe and misery, he was wrinckled, withered, dried away, and consumed as it were] *yet doe I not forget thy statutes.* [*q. d.* my miseries driue me into a forgetfulnesse of thee and thy word, but make me more to remember thee and it.] *Vers.* 84. *How many are the daies* [*viz.* of affliction and trouble] *of thy seruant,* [*i.* which thy seruant shall endure: see *Psalme* 116. 2. In the Prophets also we shall reade this phrase, *the daies of Egypt, the daies of Babylon, &c.*] *when wilt thou execute iudgement* [*i.* when wilt thou punish] *on them that persecute me?* [*viz.* without a cause.] *Vers.* 85. *The proud* [see before, verse 51, 69, 78.] *haue digged pits for me,* [*i.* haue secretly, and by ambushes, as it were, sought my death and destruction: see *Psalme* 7. 15.] *which* [*viz.* crafty and subtill kinde of dealing] *is not after thy Law.* [*i.* consenteth not with the truth of thy word, but directly fighteth against it: and this he addeth, to moue the Lord, the rather to execute iustice. A very learned man referreth it to the persons thus.] *The proud who conforme not themselues to thy Law.* [*i.* will not be ruled after thy word, nor order their life according to it] *haue digged pits for me.* [but me thinketh the other sense is as plaine.] *Vers.* 86. *All thy Commandements* [*i.* they all generally, and euery one of them particularly] *are true,* [*i.* most true, yea truth it selfe, and in all truth and vprightnesse enioyned men to obserue them] *they* [*i.* the proud and wicked men] *persecute me falsly:* [*i.* not only without a cause on my part, but lyingly and slanderously in respect of themselues] *helpe me.* [*viz.* thus distressed, and deliuer me from these

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87 bloudy and cruell men.] *Verſ.* 87. *They had almoſt conſumed me* [*viz.* through their wicked deuices, and cruell practiſes] *vpon the earth:* [*i.* liuing here vpon the earth with them. A learned man readeth it better thus] *caſt downe vpon the earth:* [*i.* being very much humbled and afflicted: *q. d.* my miſery could not moue them to pity me, but the more weake I was, the more cruell they were againſt me] *but* [*viz.* for all that] *I forſooke not thy ſtatutes.* [*i.* I ceaſed not to beleeue thy word, and to walke in
88 obedience of it.] *Verſ.* 88. *Quicken me* [*i.* recreate and refreſh me ouer all my troubles, as it were, call me backe from death to life] *according to thy louing kindneſſe,* [*viz.* which thou waſt wont to ſhew to thy ſeruants, and haſt heretofore declared vnto me] *ſo ſhall I keepe* [*viz.* diligently and carefully] *the teſtimony of thy truth.* [*i.* thy Word and Law: which is thus named, to ſet out the authority it had in it ſelfe, and ſhould haue amongſt men: ſee verſe 13. of this Pſalme.]

Doctrine. Verſ. 81. *Teacheth vs, that howſoeuer the faith, hope, and patience of Gods children be for a time darkened, yet it is neuer vtterly quenched, or put out.* Verſ. 82. *Teacheth vs, that God many times bringeth his children to a low ebbe, and doth for a long while withhold his aid, yet doth he not altogether for euer forſake them, it ſheweth alſo what great conflicts the godly haue in their troubles, and that therefore when we are diſtreſſed, we ſhould know that as no new thing hath taken hold of vs, ſo we are not alone in theſe combats.* Verſ. 83. *Teacheth vs, that no miſery ſhould make vs to forget Gods word, nay rather the more our miſeries are, the more ſhall we meditate therein, becauſe in it only is ſound comfort to be found.* Verſ. 84. *Teacheth vs, that euen Gods children doe many times deſire to know thoſe things, which the Lord hath not particularly reuealed vnto them in his Word: which howſoeuer it may be in ſome curioſity, yet wee may not alwaies condemne them that haue vſed it, becauſe we know not of what ſpirit they are.* Verſ. 85. *Teacheth vs, that the wicked are both cruell and crafty: and that therefore we ſhould not thinke either to finde fauour at their hands, or to truſt them in their ſubtilty.* Verſ. 86. *Teacheth vs, that the more eagerly men moleſt vs, the more earneſtly we ſhould call vpon God for his helpe.* Verſ. 87. *Teacheth vs two things: firſt, that the vngodly are without bowels of pity and compaſſion: ſecondly, that we ſhould be ſo rooted in the loue and knowledge of God and his truth, as nothing ſhould pull vs away there-from.* Verſ. 88. *Teacheth vs, that we can performe nothing obediently to God, till it pleaſe him to giue vs the grace and ſtrength: for wee are not ſufficient of our ſelues, as of our ſelues, to thinke a good thought, much leſſe to doe a good deed.*

Lamed.

Diuiſion. *IN this part the Prophet maketh plaine proofe of the certaintie, continuance and truth of Gods word, firſt by the very works of creation, verſe 89, 90, 91. ſecondly, by his owne particular experience and practiſe, verſe 92, 93, 94. and ſo on to the end of this part.*

Senſe. *Verſ.* 89. *O Lord thy word endureth for euer in heauen,* [*q. d.* euen the very heauens
89 can be witneſſe of the continuance and conſtancy of thy word: ſeeing that they in the ſtrength of thy word, continue and abide, much more ſhall thy word it ſelfe endure: Some expound it thus, the Prophet affirmeth, that we ſhould not ſeeke for the aſſurednеſſe of Gods word, in the eſtate of earthly things which are ſubiect to many changes, but *in heauen, i.* in God himſelfe who is not ſubiect to any alteration: but
90 me thinketh the other is the more plaine ſenſe.] *Verſ.* 90. *Thy truth* [*i.* the truth of thy word, but ſpecially that part of thy word which containeth promiſes] *is* [*i.* laſteth] *from generation to generation:* [*i.* perpetually and for euer, ſo that all ages haue and

and ſhall confeſſe the ſame, by their owne experience to be true] *thou haſt laid* [*viz.* in the beginning, as before time, as *Pſalme* 102. 25.] *the foundation of the earth.* [he meaneth that God had ſtrongly made the earth, ſo that it could not be moued, euen as though it were ſet vpon a moſt ſure foundation] *and it abideth.* [*viz.* in that eſtate and condition, wherein thou haſt placed it. A learned man readeth the latter part of the verſe thus] *when thou* [*viz.* O Lord] *diddeſt eſtabliſh* [*i.* make and create, and that alſo to continue the ſame time that thou haddeſt ſet it] *the earth,* [*i.* the world and all things therein contained] *it was* [*i.* thy truth and word was then: *q. d.* thy ſtedfaſtneſſe in keeping thy promiſes ſhall continue throwout all generations, as the earth endureth, which thou diddeſt eſtabliſh by thy word only.] *Verſ.* 91. *They* [*i.* the world and all things therein contained] *continue* [*viz.* ſafe, ſound, and ſure] *euen vnto this day* [*viz.* wherein we liue, and ſo ſhall doe vnto the worlds end] *by thine ordinances* [*i.* by thy word and appointment: *q. d.* as all things were created by thy word, ſo by the ſame word they ſubſiſt, and are preſerued in their eſtate, and continually multiplied vpon the earth for mans vſe] *for all* [*viz.* thy creatures] *are thy ſeruants.* [*i.* ſerue thee, and at thy commandement doe thy will, euen as ſeruants obey their maſters.] *Verſ.* 92. *Except thy Law* [*i.* thy word: he putteth a part of Gods word which conſiſteth of commandements, for the whole] *had beene my delight,* [*i.* had been a continuall delight & comfort vnto me, which I take he meaneth by vſing the word in the plurall number, though it be not ſo here turned: vnderſtanding likewiſe thereby, that it was his whole delight alſo in this life] *I ſhould now haue periſhed in mine affliction* [*i.* it could not haue beene auoided, but both long agoe, and euen at this preſent, I ſhould haue ſunke downe and deſpaired vnder my miſeries.] *Verſ.* 93. *I* [*viz.* thy poore ſeruant] *will neuer forget* [*viz.* through thine aſſiſtance and grace, for otherwiſe it is a very eaſie matter for fleſh and bloud to forget them] *thy precepts* [*i.* thy word: a part for the whole] *for by them* [*i.* by the miniſtery and light of that thy holy word] *thou haſt quickened me* [*i.* brought me out of darkneſſe into light, and out of death into life.] *Verſ.* 94. *I am thine* [*i.* I belong vnto thee, through thy goodneſſe, euen as thy ſonne and ſeruant] *ſaue me* [*i.* deliuer me therefore, from the dangers and diſtreſſes wherein I am, or elſe am likely to fall] *for I haue ſought* [*viz.* with a good and an vpright heart] *thy precepts* [*i.* thy word, as before, verſe 93. meaning by *ſeeking*, an earneſt ſtudy and affection which he had, not only to know, but alſo to performe the will and word of God.] *Verſ.* 95. *The wicked* [*i.* the vngodly and mighty men of the world] *haue waited* [*viz.* very narrowly and ſubtilly] *for me* [*i.* for my life and waies] *to deſtroy me,* [*viz.* if they could finde any manner of euill by me] *but I will conſider* [*viz.* with care and conſcience, and attention of heart] *thy teſtimonies.* [*i.* thy word: he meaneth that he would not be turned backe from the ſtudy and meditation of Gods Law, for any thing the wicked could doe againſt him.] *Verſ.* 96. *I* [*viz.* my ſelfe] *haue ſeene* [*viz.* both with my outward eyes, and the eies of my faith and minde] *an end of all perfection,* [*i.* that there was nothing could be ſo perfect in this life, but it had or ſhould haue an end] *but thy commandement* [*i.* thy word] *is exceeding large* [*i.* ſo large, as neither I, nor any other, can behold, no not with the eies of our vnderſtanding, an end thereof, becauſe it ſhall continue and endure for euer and euer: and this ſeueth wonderfully for the commendation of the word.]

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Verſ. 89. 90. *Declare, for the comfort of our conſciences, the certainty and aſſuredneſſe of Gods word: which as we are to ſet againſt the diffidence and diſtruſtfulneſſe of our owne hearts, ſo are we to oppoſe it againſt the doctrines and dreames of men.* Verſ. 91. *Teacheth vs, that it is Gods word only which heretofore created, and at this preſent vpholdeth all things.* Verſ. 92. *Teacheth vs, that wee ſhould take ſingular delight and pleaſure in Gods word. Secondly, that it alone is it that can comfort vs and keepe vs from periſhing in diſtreſſe.* Verſ. 93. *Teacheth vs, to haue continuall meditation and ſtudy in Gods Law.* Verſ. 94. *Teacheth vs, to ground our praier vpon Gods fauour towards vs, and his election of vs.* Verſ. 95. *Sheweth, that the wicked leaue no ſtone vnrolled* Doctrine.

to hurt, and to doe miſchiefe to the faithfull and godly people: alſo it teacheth vs, that no violence ſhould turne vs backe from the care and ſtudy of Gods word. Verſ. 96. *Teacheth vs, that when all other things ſhall come to an end, yet Gods word ſhall abide moſt firme and ſure.*

Mem.

Diuiſion. *THis is the thirteenth part of the Pſalme, wherein the Prophet ſheweth; firſt, what great delight and pleaſure he had in Gods word, verſe 97, 103. Secondly, what great profit he receiued by Gods word, verſe 98, 99, 100, 104. Thirdly, how he conformed himſelfe in obedience to the ſame, verſe 101, 102.*

Senſe. *Verſ.* 97. *Oh, how lone I thy Law,* [*i.* how much doe I eſteeme of it: and that exclamation ſheweth that his affection was more than he could well expreſſe, meaning that he had ſo great a loue to Gods word, which he vnderſtandeth by the terme *law*, that all his ſenſes were, as a man would ſay, ſeazed therewith, and the gate ſhut againſt the corruptions of his owne nature] *it is my meditation continually.* [*q. d.* I doe not
98 ſpeake almoſt, or thinke of any thing elſe at any time.] *Verſ.* 98. *By thy commandements* [*i.* by the light and knowledge which thou haſt giuen me out of thy word] *thou haſt made me wiſer* [*viz.* by many degrees, and that in all my actions and affaires] *than mine enemies,* [*i.* than thoſe which hate me, and wiſh me euill] *for they* [*i.* thy commandements and words] *are euer with me.* [*i.* I haue them alwaies in my thought and vnderſtanding, meaning that he did thinke and meditate of them continually.]
99 *Verſ.* 99. *I haue had* [*viz.* through thy goodneſſe, and the light of thy word beſtowed vpon me] *more vnderſtanding* [*viz.* in truth and godlineſſe] *than all my teachers,* [*i.* than all they that taught me, and this the Prophet ſpeaketh not as boaſting of it in himſelfe, but to ſet forth Gods great liberality, and to commend the excellency of the word] *for thy teſtimonies are my meditations* [*i.* I doe carefully and continually
100 thinke vpon thy word.] *Verſ.* 100. *I vnderſtood* [*viz.* by the light of thy word] *more than the ancient,* [*viz.* in whom wiſdome and vnderſtanding ſhould ſpecially abound, partly for their experience, and partly for their yeeres] *becauſe I kept* [*i.* laboured and endeuoured to keepe with a ſingle and ſincere heart] *thy precepts.* [*i.* thy commandements and word: where the Prophet ſaith in all theſe three verſes, firſt that he was more wiſe than his enemies, becauſe that with all their ſubtilty and craft they profited nothing in deuiſing his deſtruction: and that he was better learned than euen the wiſe and ancient, he declareth that whoſoeuer he be, which ſhall haue brought his vnderſtanding in ſubiection to Gods word, he ſhall finde wiſdome enough, not onely to keepe him from the ſnares of his enemies, but alſo to make him exceed his teachers
101 in iudgement.] *Verſ.* 101. *I haue refrained* [*viz.* through the ſtrength that thou haſt giuen me, and being inſtructed by thy Law] *my feet* [*viz.* from going or walking in corruption, *feet* alſo may be here vſed for affections, as *Eccleſ.* 4. 17.] *from euery euill way.* [*i.* not only from all corrupt courſes and orders of life, but alſo from euery prouocation which might draw me on thereto] *that I might keepe thy word.* [*q. d.* all this I did to this end, that I might teſtifie my obedience to thy Law, and therefore I did take diligent heed to my ſelfe, that I did not walke in the way of ſinne.]
102 *Verſ.* 102. *I haue not declined* [*viz.* either to the right hand or to the left] *from thy iudgements,* [*i.* from thy Law and Word, which he calleth *iudgements*, becauſe that according thereto, the Lord will iudge the world] *for thou diddeſt teach me.* [*viz.* to walke in the obedience thereof: *q. d.* If thou hadſt not held me in obedience thereof, I had gone aſtray: and he meaneth no doubt by teaching, a ſpeciall kinde of teaching,
103 as when God draweth his elect vnto himſelfe inwardly by his ſpirit.] *Verſ.* 103. *How*

ſweet

ſweet [*q. d.* I am not able to expreſſe the ſweetneſſe of them] *are thy promiſes* [*viz.* which thou haſt made vnto thy ſeruants. The word which he vſeth here, comprehendeth the whole doctrine of Gods word, the principall part whereof is the free couenant and promiſe of ſaluation, and that maketh our tranſlator to turne it *promiſe*] *vnto my mouth*, [*i.* vnto the mouth of my heart and ſoule, for otherwiſe the ſpirituall promiſes yeeld but little ſweetneſſe vnto the bodily mouth] *yea more than hony to my mouth.* [*q. d.* They are more ſweet and pleaſant vnto my minde, than hony is to my mouth. He meaneth, that with his mouth he neuer taſted any meat, how good or pleaſant ſoeuer it were, as he felt Gods word, and ſpecially the grace of adoption, ſweet and comfortable to his ſoule.] *Verſ.* 104. *By thy precepts* [*i.* by thy word] 104
I haue gotten vnderſtanding, [*viz.* in great meaſure and abundance, as before, verſe 93.] *therefore I hate* [*viz.* from the bottome of my heart] *all the wayes of falſhood.* [*i.* all falſe, deceiueable, and wicked waies whatſoeuer.]

Verſ. 97. *Teacheth vs two things: firſt, that we ought to haue a hearty affection towards Gods word: ſecondly, that we ſhould meditate in it continually, or elſe we can neuer profit in it.* Verſ. 98. *Teacheth vs, that in all our affaires, we ſhould preſently conferre with Gods word, otherwiſe if we lacke that light, we wander in darkneſſe, more groſſe and palpable than that of Egypt.* Verſ. 98, 99, 100. *Teach vs, that Gods word is onely our wiſdome, and therefore they that know it not are fooles, though they be eſteemed the only wiſe men: alſo that knowledge of it maketh vs to excell, not only our enemies, but all men whatſoeuer.* Verſ. 101. *Teacheth vs, in care and conſcience to ſtriue to abſtaine not onely from groſſe euils, but from all manner of euill whatſoeuer.* Verſ. 102. *Teacheth vs, that if God be our guide and ſchoolemaſter, we cannot goe aſtray, and that therefore we ſhould ſuffer our ſelues to be lead by him.* Verſ. 103. *Teacheth vs, that only Gods word and ſpecially his promiſes are comfortable and delightfull to the conſciences of his.* Verſ. 104. *Teacheth vs, that if wee bee once truly enlightened with Gods word, it will make vs loath all ſinne and corruption, both in our ſelues and others.* Doctrine.

Nun.

THe Prophet in this fourteenth part of the Pſalme, firſt, commendeth the word for the light and comfort that it yeeldeth to thoſe that are afflicted, verſe 105, 111. Secondly, hee declareth what a great care and loue he had to keepe Gods Law, verſe 106, 109, 110, 112. Thirdly, he praieth to the Lord not only to comfort him by his word, but alſo to accept the things which ſhal come from him, verſe 107, 108. Diuiſion.

Verſ. 105. *Thy word* [*viz.* O Lord] *is a Lanthorne* [*i.* is in ſtead of a Lanthorne] *vnto my feet*, [*i.* vnto my waies, or vnto mine affections, as verſe 101.] *and a light* [*i.* ſtandeth in ſtead of a light] *vnto my path.* [*i.* vnto my behauiour and conuerſation wherein I walke, as in a path. He meaneth that Gods Law did leade him out and teach him what he ſhould doe. Vnder which ſimilitude alſo he teacheth vs, that without the light and guidance of Gods word, the world cannot goe elſewhere but in darkneſſe, and terrible downefals.] *Verſ.* 106. *I haue ſworne* [*i.* I haue bound my ſelfe vnto God and the obedience of him by an oath] *and will performe it*, [*viz.* through his ſtrength and aſſiſtance, who at this time hath giuen me a ſtedfaſt purpoſe, and will hereafter adde a power] *that I will keepe* [*viz.* according to the meaſure of grace receiued from God, and as mans frailty will ſuffer me, for he bound not himſelfe to keepe Senſe. 105 106

the Law wholly & in euery point, becauſe that is impoſſible to vs] *thy righteous iudgements.* [*i.* the rules and precepts of thy word, which containe nothing elſe but righteouſneſſe and well doing.] 107 *Verſ.* 107. *I am very ſore afflicted* [*viz.* in the outward man, by enemies troubling me, and infirmities weakning me, and in the inward man with continuall anguiſh of heart and daily aſſaults] *O Lord, quicken me* [*i.* deliuer me from death and danger whereto I am very nigh] *according to thy word.* [*i.* according to thy promiſe in thy word: ſee it ſo vſed in this Pſalme ſundry times, & namely, verſe 25, 81.] 108 *Verſ.* 108. *O Lord, I beſeech thee* [*viz.* vnfainedly, and from the bottome of my heart] *accept* [*viz.* in good part, or of thy good pleaſure only, fauour and allow] *the free offerings of my mouth,* [*i.* my praiers and thankſgiuings, which I freely and willingly offer vnto thee: they are called in other places of the Scripture, *the calues of our lips, Hoſea* 14. 2. and in another place, *the fruit of our lips, Heb.* 13. 15.] *and teach me* [*viz.* not only to know, but alſo to performe] *thy iudgements.* [*i.* thy word and the rules thereof, as ſundry times before in this Pſalme.] 109 *Verſ.* 109. *My ſoule* [*i.* my life: for otherwiſe the ſoule cannot be touched: and it is put for life, becauſe that whatſoeuer life this life hath, it hath it from the ſoule] *is continually in my hand,* [*i.* is in moſt preſent danger of death and deſtruction: ſee 1 *Samuel* 28. 21. alſo *Iob* 13. 14. he vſeth this phraſe or manner of ſpeech, becauſe that thoſe things which we haue in our hands, we haue them in readineſſe for any vſe as it were] *yet* [*q. d.* for all theſe dangers] *doe I not forget* [*viz.* continually or vtterly] *thy Law* [*i.* thy word, putting a part of it for the whole.] 110 *Verſ.* 110. *The wicked* [*viz.* men of the world] *haue laid* [*viz.* ſecretly and priuily] *a ſnare for mee,* [*viz.* to catch me in it. He meaneth that the vngodly had ſecretly conſpired and practiſed his deſtruction] *but* [*viz.* for all that] *I ſwarued not* [*viz.* to the one ſide or to the other, meaning that neither the feare of his aduerſaries, nor fauor towards himſelfe, had drawne him away from the obedience of God] *from thy precepts.* [*i.* from doing the things which thou commandeſt and requireſt at my hands.] 111 *Verſ.* 111. *Thy teſtimonies* [*i.* thy word] *haue I taken* [*i.* eſteemed and had in as great regard] *as an heritage for euer,* [*i.* as a perpetuall inheritance. He meaneth that he did more eſteeme the doctrine of God, than all poſſeſſions, though they had beene neuer ſo durable] *for they are the ioy of my heart.* [*i.* my heart (meaning by *heart* himſelfe, putting the principall part of him for the whole man) taketh ioy and delight in nothing elſe, ſo much as in them.] 112 *Verſ.* 112. *I haue applied mine heart* [*i.* I haue not only carried a purpoſe with me, but I haue ſet my whole affection vpon this: and he ſpeaketh not this, as a vaine brag of his owne vertue, but as a ſimple proteſtation of the vpright affection of his owne heart] *to fulfill thy ſtatutes* [*i.* to obſerue and doe the things which thou haſt ordained in thy Law to be performed] *alway,* [*i.* continually and for euer] *euen vnto the end* [*viz.* of my life, meaning by that manner of ſpeech, all his life long: ſee verſe 33. of this Pſalme.]

Doctrine. Verſ. 105. *Teacheth vs, that without the light of Gods word we cannot walke rightly, which alſo we may perceiue by the corrupted and ſuperſtitious life of all the ignorant in the world.* Verſ. 106. *Teacheth vs, to vſe all the meanes we can, yea euen to binde our ſelues with vowes and promiſes to obſerue Gods Law, and yet all little enough, to hold it faſt, to the vnfained and religious obſeruation of it.* Verſ. 107. *Teacheth vs, that Gods children in this world, are many times brought to a low caſe: and that wee haue no lineſſe in vs to good things, till God beſtow it vpon vs, the firſt whereof ſhould cauſe vs not to bee diſcouraged in our caſtings downe, and the latter ſhould moue vs earneſtly to trauell with the Lord for the graces of his ſpirit.* Verſ. 108. *Teacheth vs, that we can doe nothing which can pleaſe God, except it pleaſe him in mercy to accept of the ſame, becauſe euen the beſt things that wee doe, by reaſon of our imperfections, are diſpleaſing in his ſight.* Verſ. 109. *Teacheth vs, that many are the afflictions of the righteous, but yet that for their comfort, they ſhould continually thinke vpon Gods word.* Verſ. 110. *Setteth out the malicious mindes of the vngodly againſt the good, alſo it teacheth vs, for no perſecution to goe aſtray from God and his truth.* Verſ. 111. *Teacheth vs, in what price and eſtimation wee ſhould haue Gods word: it teacheth vs alſo, that there*

is

is no true ioy to be found, but in that. Verſ. 112. *Teacheth vs, to carry with vs a continuall care and conſcience, to walke in the obedience of Gods Law, neuer ſuffering our ſelues for any reſpect to be turned out of that way.*

Samech.

IN this fifteenth part, the Prophet ſpecially propoundeth three things: Diuiſion.
in the firſt he ſetteth out his loue to Gods word, and his hatred of all wickednesſe and wicked men, verſe 113, 114, 115. *In the ſecond he maketh his praiers vnto God for ſtrength and continuance in goodneſſe and truth, verſe* 116, 117. *In the third, he expreſſeth Gods fearefull iudgements againſt the vngodly, and what profit the godly reape thereby, verſe* 118, 119, 120.

Verſ. 113. *I hate* [*viz.* with an vnfained hatred, as *Pſalme* 139. 22. meaning by his earneſt ſpeech, the great diſlike he had] *vaine inuentions,* [*i.* all the deuices of any mans heart or head whatſoeuer. The Hebrew word, which he vſeth in this place, properly ſignifieth *boughes* or *branches*, and by a Metaphor, are put here for *inuentions, deuices* or *thoughts*, which comming from the heart, as it were from the trunke or body of a tree, ſpread themſelues hither and thither: and that cauſeth a learned man to turne it *thoughts*. Whatſoeuer it be, he meaneth doubtleſſe, the crooked inuentions and deuices of mans heart] *but thy Law* [*i.* thy word: ſee verſe 109. of this Pſalme] *doe I loue* [*viz.* vnfainedly, and with a good heart.] *Verſ.* 114. *Thou* [*viz.* alone, and no other but thou alone] *art my refuge* [*i.* the place that I flie vnto in diſtreſſe, meaning that God was he alone, vnder whoſe protection and ſafegard, he did withdraw himſelfe: ſee *Pſalme* 18. 2.] *and ſhield* [*viz.* to defend me from deadly darts and dangers: ſee againe *Pſalme* 18. 2. where you ſhall finde both theſe words expounded, and *Pſalme* 3. verſe 3.] *and I truſt* [*viz.* ſtedfaſtly and patienly] *in thy word.* [*i.* in the promiſes that thou haſt made in thy word: he meaneth that he did aſſuredly beleeue, that Gods promiſes made in his word, ſhould be performed, and though they were delayed for a while, yet he would patiently tarry the accompliſhment thereof.] *Verſ.* 115. *Away from mee yee wicked* [*q. d.* Depart from me, for ye labour in vaine to draw me to commit wickednesſe with you: ſee this ſpeech expounded, *Pſalme* 6. 8.] *for I will keepe* [*i.* I haue a purpoſe to keepe, and through the ſtrength and aſſiſtance of my God, will performe it] *the commandements of my God.* [*i.* thoſe things which my God hath commanded, and will at no hand doe thoſe wickednesſes which ye prouoke me vnto.] *Verſ.* 116. *Stabliſh mee* [*i.* confirme and ſtrengthen me in thy truth, and in all goodneſſe] *according to thy promiſe,* [*viz.* made vnto me in thy word] *that I may liue,* [*viz.* euen here in this life, before men to thy glory] *and diſappoint me not of my hope,* [*i.* of the things that I hope for. He maketh this praier, not as though God did at any time faile his children, but to the end he himſelfe might more and more feele his faith ſtrengthned in the truth of the word.] *Verſ.* 117. *Stay thou mee* [*viz.* from fainting, ſliding or falling] *and I ſhall be ſafe,* [*viz.* from dangers and diſtreſſes: meaning that vnleſſe God kept him, he could not ſtand one minute of an houre] *and I will delight continually in thy ſtatutes.* [*viz.* not only to know them, but alſo to doe them: ſee verſ. 112.] *Verſ.* 118. *Thou haſt troden downe* [*viz.* vnder thy feet, euen as a mighty King or Conqueror: ſee for this phraſe, *Pſal.* 110. 1.] *all them* [*viz.* of what ſtate or condition ſoeuer they be] *that depart from thy ſtatutes,* [*i.* that ſwerue & go aſtray from the things that thou haſt appointed them to walke in] *for their deceit* [*i.* the miſchieuous practiſes,

Senſe.
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which deceitfully they haue deuiſed againſt others] *is vaine.* [*i.* is void, and to no
119 purpoſe, vnleſſe it be to their owne hurt.] *Verſ.* 119. *Thou haſt taken away* [*viz.* from amongſt thy children, and that in thy heauy iudgement] *all the wicked of the earth* [*i.* all the vngodly inhabiting the earth, of what ſtate or condition ſoeuer they were: ſee verſe 118. for this word *all*,] *like droſſe* [*i.* as a thing or matter of no account: for indeed the wicked are not regarded before God, neither are they to be eſteemed of his children: ſee, the wicked compared to droſſe, *Iſaiah* 1. 25. and though I know others to interpret it otherwiſe, yet I approue this ſenſe] *therefore* [*i.* becauſe thou defendeſt thine, as verſe 114. and art a iuſt Iudge againſt the wicked, as verſe 118, 119.] *I loue* [ſee verſe 113.] *thy teſtimonies.* [*i.* thy word which is called a teſtimony, or teſtimonies, becauſe God therein teſtifieth vnto vs his will.]
120 *Verſ.* 120. *My fleſh* [*i.* my whole man, putting one part for the whole] *trembleth* [*viz.* exceedingly, and very much] *for feare of thee,* [*viz.* who art ſuch a iuſt Iudge againſt the wicked and vngodly, and I know grieuous faults and offences by my ſelfe. He ſpeaketh not this as though he were afraid of Gods preſence, as *Adam* was, *Gen.* 3. 10. for he greatly deſireth that, but by reaſon of his owne wretchednеſſe and weakneſſe, leſt either he had or might prouoke him to iudgement againſt him, which alſo may appeare by that that followeth in this verſe,] *and I am afraid of thy iudgements* [*viz.* powred forth vpon the wicked, meaning by iudgements, puniſhments.]

Doctrine. Verſ. 113. *Teacheth vs to hate all manner of euill, and to loue all good things, and the meanes whereby we may be drawne to them, all and euery one of theſe being a ſure pledge vnto vs, that our nature is in ſome meaſure reformed.* Verſ. 114. *Teacheth vs, that God is a mighty defence for thoſe that are his: alſo that Gods word is the ground of our hope.* Verſ. 115. *Teacheth vs to ſhake off the ſociety and company of wicked men, who would draw vs away from the obedience of our God.* Verſ. 116. *Teacheth vs, that Gods promiſe is the ground of our hope and praiers.* Verſ. 117. *Teacheth vs, that vnleſſe God vphold vs, we ſhall ſlide and fall, for wee haue matter within vs, our ſinnes I meane, to caſt vs downe, and the wicked imagine nothing more than that.* Verſ. 118. *Teacheth vs, firſt, that the wicked for all their might and ſubtilty, are not able to reſiſt God, for how can that be, that weake creatures ſhould withſtand their Creator: ſecondly, that their wicked imaginations ſhall tend to their owne hurt, and that therefore it were beſt for them in time to riſe from imagining euill.* Verſ. 119. *Teacheth vs, that Gods iudgements exerciſed vpon the wicked, and his mercy towards his children, ſhould make vs the more to loue him and his word.* Verſ. 120. *Teacheth vs, alwaies to haue a reuerence of Gods iudgements, ſpecially when we ſee them threatned or executed, becauſe as God doth no worke in vaine, ſo not his iudgements.*

Ain.

Diuiſion. *IN this ſixteenth part, which ſpecially ſtandeth of prayer, the Prophet firſt deſireth to bee deliuered from the wicked and their miſchieuous practiſes, verſe* 121, 122. *Secondly, he prayeth for patience, feeling of Gods mercy, knowledge and vnderſtanding of Gods Law, and a ſpeedy redreſſe of things amiſſe, verſe* 123, 124, 125, 126. *Thirdly, that he might the better moue God thereto, he ſetteth out the miſchieuous rage of the wicked, Gods accuſtomed goodneſſe, and his owne loue and obedience to God and his word, verſe* 126, 127, 128.

Verſ. 121.

Verſ. 121. *I haue executed iudgement and iuſtice,* [*i.* I haue giuen my ſelfe ouer to doe vpright and good things: and I haue not only abſtained from all iniury and wrong doing to them that perſecute me, but I haue done them alſo good] *leaue mee not to mine oppreſſors.* [*i.* to them that would oppreſſe me, and doe with me what they pleaſed: neither doth he here alleage his good doing as a cauſe why God ſhould grant him his requeſt, but as a teſtimony to his owne conſcience that the Lord would not doe it.] *Verſ.* 122. *Anſwer* [*viz.* to mine enemies] *for thy ſeruant* [*i.* for me thy ſeruant. He ſpeaketh of himſelfe in the third perſon] *in that which is good.* [*i.* in his good and vpright cauſes. I ſuppoſe the Prophet alludeth here to the cuſtome of earthly Princes courts: *q. d.* Appeare for the defence of my good cauſe, and plead it, and ſet thy ſelfe againſt mine enemies in my iuſt defence] *and let not the proud oppreſſe mee.* [*viz.* at their pleaſure: for this word *proud*, ſee before, verſe 78. and 85.] *Verſ.* 123. *Mine eies haue failed* [*viz.* euen of their ſight, in ſo much that they haue beene dazeled, and dimmed, and were not able to behold any thing: and this hee ſpeaketh, not of bodily eies only, but euen of the eies of his faith and perſwaſion: ſee before verſe 82.] *in waiting* [*viz.* a very long time, yet in care and patience] *for thy ſalnation,* [*i.* for deliuerance from thee, out of all my diſtreſſes. So we haue had the word *ſaluation*, vſed ſundry times before, and namely *Pſalme* 3. verſe 8.] *and for thy iuſt promiſe.* [*i.* for the performance of thy promiſe, which thou haſt iuſtly made, and wilt iuſtly keepe.] *Verſ.* 124. *Deale with thy ſeruant* [*viz.* in this his diſtreſſe and miſery, and here he ſpeaketh of himſelfe in the third perſon, as before, 122.] *according to thy mercy,* [*viz.* manifeſted to him and other thy children] *and teach mee* [*viz.* that am blinde and ignorant] *thy ſtatutes,* [ſee before, verſe 12, 26, 33.] *Verſ.* 125. *I am thy ſeruant,* [*viz.* through thy goodneſſe I am aduanced to this honour, for he boaſteth not here of his dignity, but ſetteth out the grace which he had receiued from God, to moue him to finiſh that which he had begun] *grant me therefore vnderſtanding,* [*viz.* to guide my ſelfe, ſo as thou mayeſt be glorified, I my ſelfe comforted, and others builded vp] *that I may know thy teſtimonies.* [*viz.* to doe and practiſe the ſame, for otherwiſe the knowledge of them is to little purpoſe.] *Verſ.* 126. *It is time* [he ſpeaketh not this, as though he preſcribed God a ſeaſon, but the rather to ſet out the abundance of wickednеſſe which did ouerflow the world: *q. d.* If the Lord did not in time cut off ſinne and wicked men, all would be as it were infected therewith] *for the Lord to worke,* [*i.* to declare by his worke, that he will take punishment vpon the tranſgreſſors of his Law] *for they haue deſtroied* [*i.* the wicked men by their lewdneſſe and euill conuerſation, haue done what they could to ouerthrow thy word, not that they are able to doe it: *q. d.* they are become ſo bold and fierce, that they doe not only ſeeke my deſtruction, but ſet themſelues againſt God and his word] *thy Law.* [*i.* thy word, as before, verſe 113. and 109.] *Verſ.* 127. *Therefore* [*i.* becauſe I am ſure that the wicked ſhall not eſcape vnpuniſhed. It may alſo be taken for a reaſon why *Dauid* deſired to be inſtructed in the Law, becauſe of the excellency thereof.] *loue I* [*viz.* willingly and vnfainedly: ſee verſe 113.] *thy commandements,* [*i.* thy word: a part for the whole] *aboue gold,* [*i.* more than gold] *yea aboue moſt fine gold.* [*i.* aboue all things in the world, though for their excellency and beauty they be neuer ſo much deſired.] *Verſ* 128. *Therefore* [*viz.* alſo, euen becauſe thy iudgements are powred forth vpon the wicked, which alſo thou haſt manifeſted by thy word] *I eſteeme* [*viz.* I doe not onely reuerence, but alſo iudge and take] *all thy precepts* [*i.* all the things which thou haſt commanded in thy Law] *moſt iuſt,* [*i.* to be, or that they are moſt iuſt & righteous] *and hate* [ſee before, verſe 113.] *all falſe waies.* [*viz.* how glorious ſoeuer they be in mans eies, or whoſoeuer forged and deuiſed the ſame.]

Senſe.

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Verſ. 121. *Teacheth vs, that it is a hard thing to fall into mens hands, and therefore Gods children haue deſired rather to fall into the Lords hands.* Verſ. 122. *Teacheth vs, to beſeech the Lord to plead our cauſes, when the ordinary courſe of a iuſt defence is ſtopped againſt vs.* Verſ. 123. *Teacheth vs, neuer to leaue off hanging vpon the Lord, though the Lord a long while deferre his aid, for it is importunity in prayer,*

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and continuance in hope, that will moue him at the length to haue mercy vpon vs. Verſ. 124. *Teacheth vs, in all our ſupplications and praiers, to flie to Gods mercy.* Verſ. 125. *Teacheth vs, that till God giue vs vnderſtanding, we are vtterly blinde.* Verſ. 126. *Teacheth vs, that the heaping vp of wickedneſſe, will doubtleſſe procure the Lord to come with ſwift and ſharpe iudgement.* Verſ. 127. *Teacheth vs, to preferre Gods word before all pleaſures and profits of this life whatſoeuer.* Verſ. 128. *Teacheth vs, vnfainedly, and from the bottome of our hearts, to abhorre all ſubtill and deceitfull wayes.*

Pe.

Diuiſion. *THe Prophet in this ſeuenteenth part, painteth out both the excellency of Gods Law, and his great deſire and loue to the ſame, verſe 129, 130, 131. Secondly, he prayeth the Lord to bee mercifull vnto him, to order his conuerſation, to ſaue him from the wicked, and to inſtruct him in his Law, verſe 132, 133, 134, 135. Thirdly, he expreſſeth how much he was grieued, when he ſaw the law of his God tranſgreſſed and broken, verſe 136.*

Senſe.

129 *Verſ.* 129. *Thy Teſtimonies* [*i.* thy Law and Word: ſee verſe 111. and 125.] *are wonderfull,* [*i.* comprehend wonderfull things, becauſe it containeth myſteries which are high and hidden from mens reaſon and vnderſtanding: and hereby he was moued to reuerence and eſteeme Gods word] *therefore* [*i.* becauſe they are ſo excellent] *doth my ſoule* [*i.* I my ſelfe both in the outward and inward man] *keepe them.* [*i.* ſtriue and labour to keepe them, and through thy goodneſſe many times performe them.]

130 *Verſ.* 130. *The entrance into thy word* [*i.* the beginning to be acquainted and familiar with it: *q. d.* the word of God is ſo cleare, that euen at the firſt ſight of it, it lighteneth mens eies. The Hebrew word, which is here turned *entrance*, ſignifieth doore, gate, or opening: *q. d.* Euen the very firſt rudiments of inſtructions of thy word] *ſheweth light,* [*viz.* to ſuch as reſort and repaire to it: he meaneth, that it lighteneth their mindes, and chaſeth away the naturall darkneſſe which is in them] *and giueth vnderſtanding* [*i.* abundance of vnderſtanding and knowledge] *to the ſimple.* [*i.* to them that be rude or ignorant: and ſpecially to ſuch as being void from preſumption and pride, doe willingly ſubmit themſelues to God, that they may be inſtructed in and by his word.]

131 *Verſ.* 131. *I opened my mouth* [*i.* I very earneſtly deſired, as they doe, that either are hungry, or thirſty very much, which they declare by opening their mouth, or gaping, euen as though they would ſwallow vp the aire] *and panted,* [*viz.* for an earneſt deſire which I had: ſee *Pſal.* 42. 2. I take theſe ſame to be metaphors borrowed from thirſty and weary wayfaring men: *q. d.* I doe ſo earneſtly hunger and thirſt after thy Law, as the hungry and thirſty doe after meat and drinke, yea I doe by all the meanes I can, ſtriue to attaine it] *becauſe I longed* [*viz.* earneſtly and vnfainedly: ſee verſe 113, 127.] *thy Commandements* [*i.* thy whole word, a part for the whole.]

132 *Verſ.* 132. *Looke vpon mee,* [*viz.* continually, and at all times, ſpecially in the daies of mine affliction] *and be mercifull vnto me,* [though there be nothing in me to moue thee vnto it] *as thou vſeſt to doe vnto thoſe* [*i.* euen as thou art accuſtomed to ſhew mercy and loue to ſuch] *that loue thy Name* [*i.* that loue thee, and that vnfainedly, and from a good heart. The *Name* of God, put for God himſelfe, as may appeare by *Rom.* 8. 28. where this phraſe, *loue God*, is

133 vſed.] *Verſ.* 133. *Direct my ſteps* [*i.* order my conuerſation and courſe of life: ſome turne it thus, *direct my feet*, but the ſenſe commeth all to one] *in thy word,* [*i.* accor-

[*i.* according to that truth which thou haſt ſanctified and ſet forth in thy word: and in that he praieth God to direct him, he ſheweth what great weakneſſe is in man by nature] *and let no iniquitie* [*i.* ſinne, either againſt thy Maieſtie, or men my brethren] *haue dominion ouer mee.* [*viz.* to carry mee from the waies of thy Commandements, for though we haue a will ſometimes to doe good, yet euill is preſent, and ſinne dwelleth, though it reigneth not in this our fleſh, ſee *Rom.7.* thorowout.] *Verſ.* 134. 134
Deliuer me [*i.* ſet me free, and that through thy goodneſſe and mercie] *from the oppreſſion of men,* [*i.* from men that would oppreſſe me and doe me wrong: or elſe from the oppreſſion and wrong which they purpoſe againſt mee: ſee verſ. 121. of this Pſalme.] *and I will keepe thy precepts.* [ſee verſ. 115. of this Pſalme.] *Verſ.* 135. 135
Shew the light of thy countenance [*i.* bee mercifull and fauourable: you haue ſuch a phraſe before, *Pſal.67. 1.*] *vpon thy ſeruant,* [*i.* vpon me thy ſeruant, or vnto me thy ſeruant, ſpeaking of himſelfe in the third perſon] *and teach mee thy ſtatutes.* [ſee verſ. 64. 68.] *Verſ.* 136. *Mine eies guſh out with riuers of waters,* [*i.* I weepe and 136
ſhed abundance of teares, yea, I am altogether in teares: *q.d.* I weepe continually, not onely for mine owne cauſe, but euen for the wicked mens ſakes, whom I pitie, and ſpecially for the Law of God, which it grieueth mee to the heart, to ſee violated and broken] *becauſe they* [*i.* the men of the world, and wicked ones] *kept not the Law.* [*i.* haue neither care nor conſcience to keepe it.]

Verſ. 129. *Teacheth vs, that the excellencie of Gods word, ſhould draw vs to a loue,* Doctrine.
liking and obedience thereof. Verſ. 130. *Is an excellent place to anſwer the Papiſts, who accuſe Gods word of darkneſſe and hardneſſe, labouring alſo by that meanes to diſcourage Gods people from embracing that light that God by the ſame is pleaſed to offer vnto them.* Verſ. 131. *Teacheth vs earneſtly to hunger and thirſt after the food of our ſoules, which is the word of God.* Verſ. 132. *Teacheth vs, that God vſeth continually to ſhew mercie and loue to thoſe that loue and feare him, yea, euen then when hee giueth them heauie ſignes, becauſe all things ſhall worke together to the beſt to them that feare God.* Verſ. 134. *Teacheth vs, that the more God doth ſet vs free from danger, the greater care we ſhould haue to walke in obedience.* Verſ. 135. *Teacheth vs, that Gods fauour is the fountaine of all goodneſſe to his children: alſo, that till he teach vs, wee are but blinde and ignorant.* Verſ. 136. *Teacheth vs to be grieued not onely for our owne ſinnes, but for other mens tranſgreſſions alſo, becauſe in them God is diſhonored, his ſeruants offended, and others emboldened in all iniquitie.*

Tſaddi.

IN *this part the Prophet ſpecially propoundeth two things: the* Diuiſion.
firſt is a ſingular commendation of God and his Law, Verſ. 137, 138. 140. 142. *and* 144. *The ſecond is a deſcription of his owne miſerie, trouble, and griefe, and this is put downe in verſ.* 130. 141. *and* 143.

Verſ. 137. *Righteous art thou, O Lord,* [*viz.* euen thou alone, and none other Senſe.
but thou: *q.d.* if a man ſhould ſeeke for righteouſneſſe without him, hee ſhall not 137
finde a drop thereof] *and iuſt are thy iudgements.* [*viz.* which thou exerciſeſt towards men, meaning alſo by this ſpeech, that all of them, and euery one of them are iuſt.]
Verſ. 138. *Thou haſt commanded* [and therefore good cauſe thou ſhouldeſt be obeyed] 138
iuſtice [*i.* mutuall performance of duties one of vs towards another: ſo is the word vſed, *Mica.6.8.*] *by thy teſtimonies,* [*i.* by and in thy word] *and truth* [*i.* not onely ſound and ſincere dealing, but doing of it with an vpright affection] *ſpecially.* [for though a man doe the thing, and doe it not with the ſame minde that God requireth,

it is ſinne to him. For in the obedience of Gods Commandements, we muſt carefully take heed that we tread in theſe three ſteps: to doe the ſame thing that hee appointeth, and none other, to doe it with the ſame minde that hee demandeth it to bee
139 done, and to referre it to the ſame end.] *Verſ.* 139. *My zeale* [*i.* the griefe of my heart, as before, verſ. 136. and the anger which I did conceiue] *hath euen conſumed me*, [*i.* almoſt waſted me and worne me away, ſo that there is little or no hope of my life: he meaneth not that he was thus conſumed by reaſon of the ſorrow which hee conceiued for priuate iniuries, but becauſe the Law of his God was tranſgreſſed] *becauſe mine enemies* [who the particulars were, as whether it were *Saul* or others, it is not certaine, but he ſpeaketh of them all generally] *haue forgotten thy words.* [*i.* will not
140 acknowledge it, but contemptuouſly tread it vnder their feet.] *Verſ.* 140. *Thy word is proued moſt pure*, [*i.* is by experience of thy ſeruants found to be moſt excellent, as that gold and ſiluer is beſt, which hath beene moſt fined: ſee *Pſal.* 12. 6.] *and thy ſeruant* [*i.* I thy ſeruant, ſpeaking ſtill of himſelfe in the third perſon: and that ſame
141 word, *and*, may well be turned therefore] *loueth it.* [ſee verſ. 97. 113. 127. *Verſ.* 141. *I am ſmall* [*i.* of ſmall account and little eſtimation] *and deſpiſed*, [*viz.* of all men, ſpecially of the great ones] *yet* [*q.d.* for all that] *I doe not forget thy precepts.* [*viz.* but
142 thinke vpon them both to know and doe them: ſee verſ. 109.] *Verſ.* 142. *Thy righteouſneſſe* [*i.* not onely the righteouſneſſe which is in God, but that which God himſelfe requireth of men in his word] *is an euerlaſting righteouſneſſe.* [*viz.* both becauſe it endureth for euer, and bringeth the doers of it to eternall bleſſednes] *and thy Law* [*i.* thy word, as ſundry times before, verſ. 109.] *is truth.* [*i.* not onely true, but very truth it ſelfe: which is more ſignificant, noting that there is no truth without or be-
143 ſide that word.] *Verſ.* 143. *Trouble and anguiſh* [*i.* abundance and great ſtore of troubles: for ſo much I thinke the two words together import] *are come vpon me*, [*i.* haue ſeazed and taken hold of me] *yet* [*q.d.* for all my griefes] *are thy Commandements my delight.* [*i.* thy word doth not onely delight and pleaſure mee, but much comfort
144 me.] *Verſ.* 144. *The righteouſneſſe of thy teſtimonies* [*i.* that righteouſneſſe which thou preſcribeſt in thy word] *is euerlaſting*, [*i.* endureth and abideth for euer, as before, verſ. 142.] *grant me vnderſtanding*, [*viz.* thereof] *and I ſhall liue.* [*viz.* a bleſſed, certaine, and aſſured life: hereby he ſheweth, that to ſpeake properly, men liue not when they are deſtituted of the light of God and heauenly wiſdome: and therefore that note in the Geneua Bible is good for the doctrine, that the life of a man without the knowledge of God, is nothing elſe but death.]

Doctrine. Verſ. 137. *Teacheth vs alwaies to confeſſe Gods iudgements to be righteous, whether they be laid vpon our ſelues or other men, either in body or minde, though perhaps it appeare not ſo to our owne reaſon, which indeed cannot diſcerne well, and therefore vnmeet to iudge of ſo high matters.* Verſ. 138. *Setteth out before vs the excellencie of Gods word by the things which it commandeth.* Verſ. 139. *Teacheth vs to be greatly grieued when other men tranſgreſſe Gods Law, for though it be true, that the ſight and memorie of our owne ſinnes ſhould moſt moue vs, yet becauſe Gods glory by other mens iniquities is defaced, we ſhould be touched, and that to the quicke with the ſame.* Verſ. 140. *Teacheth vs, that the excellencie of Gods word ſhould draw from it, loue, and liking of it on our parts.* Verſ. 141. *Teacheth vs, that no aduerſitie ſhould cauſe vs to forget God and his truth, nay rather, that it ſhould make vs more to remember him and it, becauſe without them wee cannot patiently vndergoe, much leſſe mightily ouercome.* Verſ. 142. *Teacheth vs, that Gods word is the onely rule of righteouſneſſe and truth: ſo that whatſoeuer is not according to it, is to be condemned for falſhood, and if this be true in the duties that men owe one to another, how much more true is it in the matters of Gods ſeruice.* Verſ. 143. *Teacheth vs, that onely Gods word can delight and comfort vs in the daies of our trouble and anguiſh.* Verſ. 144. *Teacheth vs, that howſoeuer men liue in this life, yet they liue not in deed the life of God, without the knowledge of his Maieſtie by his word.*

Koph.

Koph.

THis nineteenth part ſtandeth eſpecially of praier, wherein the Prophet firſt promiſeth obedience, and propoundeth his earneſt deſire and patience, verſ. 145, 146, 147, 148. as arguments to moue the Lord to grant his requeſt. Secondly, he vſeth reaſons for that purpoſe, taken firſt from the perſon of God, who is moſt mercifull, verſ. 149. ready to helpe, verſ. 151. and moſt conſtant in his word, verſ. 152. Secondly, from the perſon of his aduerſaries, who preſſed vpon him to doe him miſchiefe, verſ. 150. Thirdly, from the experience which hee himſelfe had had of Gods goodneſſe, verſ. 152. Diuiſion. 1

Verſ. 145. *I haue cried* [*i.* earneſtly and vehemently praied vnto the Lord, for that word *crying*, declareth that hee directed all the affections of his heart to God alone, and that with vehemencie and ardencie] *with my whole heart*, [*q. d.* My mouth hath not onely beene nigh thee, but euen my very heart, and all the powers and parts thereof haue conſented to the good things which I vttered with my words] *heare me, O Lord*, [*i.* grant me my requeſts and petitions, for otherwiſe it is not to bee doubted, but that the Prophet knew that the Lord heard him] *and I will keepe thy ſtatutes.* [ſee verſ. 115. and 134. of this Pſalme.] *Verſ.* 146. *I called vpon thee*, [*viz.* heretofore, ſpecially when I was in trouble, as *Pſal.* 120. 1. and thou heardeſt mee, *Pſal.* 3. 4. *q. d.* I hope thou wilt doe ſo now] *ſaue me*, [*i.* deliuer me from dangers and diſtreſſes] *and I will keepe thy teſtimonies.*] this is the very ſame, but yet in other words, which he ſpake before, verſ. 145.] *Verſ.* 147. *I preuented* [*viz.* with my praiers] *the morning light*, [*i.* the dawning of the day, or the light which commeth before the morning] *and cried* [*i.* praied earneſtly vnto thee. The Prophet meaneth, that hee vſed to pray vnto the Lord, euen before the day dawning, ſee before, verſ. 55. 62.] *for I waited on thy word.* [*i.* I ſtedfaſtly ſtaied my hope vpon thy promiſe, and did patiently abide the performance thereof.] *Verſ.* 148. *Mine eies preuent the night watches*, [*i.* I my ſelfe am more attentiue to meditate, and thinke vpon thy Law, than the night watches to keepe their watch and ward. Or elſe thus: Euen before the night-watches begin to ſet their watch, doe I beginne to meditate on thy word: and as they continue in the ſame, ſo doe I. For the better vnderſtanding of this place, ſee *Pſal.* 1. 2. alſo *Pſal.* 130. 5, 6.] *Verſ.* 149. *Heare my voice*, [*i.* grant the praier which from my heart I vtter with my voice] *according to thy louing kindneſſe.* [*viz.* ſhewed heretofore to others of thy ſeruants, and to mee, as verſ. 132. ſpecially when they call vpon thee] *O Lord quicken me* [*viz.* in the knowledge and obedience of thy truth, and hee teſtifieth by this word ſo often vſed in this Pſalme, that euen in the middeſt of life wee are dead, vnleſſe we be quickned and vpheld by the power of God] *according to thy iudgement* [*viz.* pronounced in thy word: or we may take iudgement to be put for the word it ſelfe, which declareth vnto vs Gods goodneſſe: hee alludeth no doubt to the office of an earthly Iudge, whoſe dutie conſiſteth in theſe two points, to abſolue and looſe ſome, and to pronounce the ſentence of condemnation vpon other ſome: in which ſenſe alſo we ſay in the common confeſſion of out faith, that Chriſt our Sauiour ſhall come from heauen to iudge the quicke and the dead.] *Verſ* 150. *They draw neere* [*viz.* to me, euen to perſecute, hurt, and deſtroy me] *that follow after malice*, [*i.* that purſue the miſchieuous and wicked attempts, which they themſelues in their owne malice had maliciouſly and wickedly deuiſed againſt me] *and are farre from thy Law.* [*i.* they care not either for the ſight, hearing, or knowledge of it: thus he giueth

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two properties to know the wicked by; the firſt is, that they are malicious; the ſecond, which indeed is the well-ſpring of all miſchiefe, they deſpiſe Gods Law.]

151 *Verſ.* 151. *Thou art neere, O Lord,* [*viz.* to all thine, euen to aid and ſuccour them in their diſtreſſes] *for all thy Commandements are true.* [that word *for*, would better be turned *and*: and hee meaneth, that not onely the words wherewith Gods Commandements are expreſſed, but euen the very things commanded therein, are iuſt,

152 true and holy.] *Verſ.* 152. *I* [*viz.* my ſelfe] *haue knowne* [*viz.* euen by mine owne practiſe and experience] *long time* [*i.* not onely of late, but ſundry times heretofore, which I will neuer forget] *by thy teſtimonies,* [*i.* by thy word] *that thou haſt eſtabliſhed them for euer.* [*i.* that thou haſt ordained that it ſhould abide firme and ſtable for euer and euer: ſee verſ. 89. of this Pſalme, and verſ. 144.]

Doctrine. Verſ. 145. *Teacheth vs, that in all our ſupplications and praiers to the Lord, our heart and our words ſhould concurre and conſent together, otherwiſe, if the one bee rent from the other, God is diſhonoured, and our praiers are turned into ſinne to our ſelues.* Verſ. 146. *Teacheth vs, that the former experience of Gods goodneſſe in hearing our praiers, ſhould imbolden vs both to pray, and to hope to receiue the like.* Verſ. 147. *Teacheth vs, euen to breake our ſleepes to giue our ſelues to praier and calling vpon the name of God, and that both as in regard of his glory, and the good that wee ſhall get thereby.* Verſ. 148. *Teacheth vs to be continually diligent and carefull, in the meditation and ſtudie of Gods word, without the which indeed wee can neuer attaine to ſound knowledge, and much leſſe to faith, feeling, obedience, &c.* Verſ. 149. *Teacheth vs, that Gods free mercie is the firſt cauſe of the granting of all our requeſts.* Verſ. 150. *Doth liuely paint out the nature and diſpoſition of the wicked and vngodly, to the end, that as we might learne not to be like them in euill, ſo in all holy wiſdome to preuent the miſchiefes intended againſt vs.* Verſ. 151. *Teacheth vs, that the Lord is neuer abſent from thoſe that loue and feare him.* Verſ. 152. *Teacheth vs, that to know the aſſuredneſſe of Gods word, and to haue felt by proofe the certaintie thereof, are two notable props of our faith and hope.*

Reſch.

Diuiſion. *IN this part, as in the former, the Prophet continueth his praiers to Almightie God, vſing certaine arguments to induce the Lord to grant him his requeſts: as firſt, his owne miſerie, affliction and griefe, verſ.* 153, 154, 158. *Secondly, the deſperate eſtate of the wicked, and the great heape of his enemies,* 155. 157. *Thirdly, the great loue, mercie and truth of the Lord, verſ.* 156. 159, 160.

Senſe. *Verſ.* 153. *Behold mine affliction* [*i.* how great the affliction is which I preſently

153 endure: not that the Prophet thought the Lord did not behold it, but becauſe he would haue him by effect to declare, that he did regard and conſider it] *and deliuer me,* [*viz.* out of the ſame] *for I haue not forgotten* [*viz.* as the wicked men doe, verſ. 139. but I haue thought vpon it to doe it] *thy Law.* [*i.* thy word, as ſundry times

154 before.] *Verſ.* 154. *Pleade my cauſe* [*viz.* againſt mine aduerſaries, that would oppreſſe me: ſee *Pſal.* 35. verſ. 1. and verſ. 122. of this Pſalme. It is as much as if hee ſhould deſire the Lord to defend him and his caſe] *and deliuer mee,* [*viz.* from them that would oppreſſe me: as verſ. 134. ſee alſo for this phraſe, verſ. 153.] *quicken mee*

155 *according vnto thy word.* [ſee verſ. 25. of this Pſalme.] *Verſ.* 155. *Saluation* [*i.* helpe and deliuerance out of danger, as *Pſal.* 3. 8.] *is farre from the wicked,* [*i.* they ſhall haue no part or portion of it; and this he ſpeaketh ſpecially of his aduerſaries, who

defended

defended an vniust cause against him] *because they seeke not* [*viz.* vnfeignedly, & from a good heart] *thy statutes.* [*i.* thy word, and that to know and to doe them.] *Vers.* 156. *Great are thy tender mercies, O Lord,* [*viz.* towards thy sonnes and seruants: See *Psal.* 86. 5. 13. 15.] *quicken mee according to thy iudgements.* [see vers. 149. of this Psalme.] *Vers.* 157. *My persecutors and mine oppressors* [*i.* those that persecute and oppresse me] *are many* [*viz.* in number, and great in power] *yet doe I not swarue from thy testimonies* [*q. d.* for all that, I leaue not the loue and obedience of thy truth, see vers. 110. of this Psalme.] *Vers.* 158. *I saw* [*viz.* euen with mine eies, meaning that hee did certainly know the naughtinesse of the wicked men] *the transgressors,* [*viz.* of thy Law: for sinne is the transgression and breach of Gods Law, 1 *Iohn.* 3. 4.] *and was grieued* [*viz.* with them, and at them, for their sinnes sake: see before, vers. 53. 136. 139.] *because they kept not thy word.* [*i.* because they had no care either to know it or doe it: see vers. 136.] *Vers.* 159. *Consider, O Lord* [the Prophet speaketh this, not as though he doubted whether God knew it, yea, or no; but to intreat the Lord by effects to declare the care that he had of him] *how I loue thy precepts,* [*i.* how much I loue them: see vers. 97. 113. 127. and sundry other places of this Psalme] *quicken me according to thy louing kindnesse.* [this may stand vs in stead of an exposition of that which was said before, 149. and 156. if that be not plaine enough: as that he should vnderstand by *iudgements,* Gods promises and mercies, in which sense also the word is vsed in sundry places of Scripture.] *Vers.* 160. *The beginning of thy word is truth,* [*i.* thy word hath beene true euen since the beginning] *and all the iudgements of thy righteousnesse* [*i.* all thy iust and righteous iudgements] *endure for euer.* [the Prophets purpose is in this verse to note, that Gods word is most certaine, faithfull, stedfast and durable.]

156 157 158 159 160

Vers. 153. *Teacheth vs, that euen our very afflictions are good matters to moue the Lord to haue mercie vpon vs, and that not onely as in regard of the greatnesse and bitternesse of them, but also because he himselfe is most inclined to compassion.* Vers. 154. *Teacheth vs, whether wee haue mans aid or no, yet wee should continually hang vpon the Lord, and pray vnto him for our iust defence euery manner of way, who with meanes and without meanes, will worke for his glory and our good whatsoeuer hee shall see fit.* Vers. 155. *Teacheth vs, that the very contempt of Gods word, which the wicked vse, is a seale vnto Gods children, that no part or peece of Gods fauour belongeth vnto them.* Vers. 156. *Doth notably set out the abundant riches and infinite treasure of Gods eternall mercie, that so in the contemplation and feeling of them, we might be comforted ouer our miseries, and stirred vp the more effectually to pray vnto him that is so abundant in goodnesse and truth.* Vers. 157. *Teacheth vs, that no persecution or oppression, should cause vs to decline from God, or the obedience of his truth, but should make vs rather to sticke the more fast vnto him, because it is for his truths sake that wee are afflicted.* Vers. 158. *Teacheth vs to pitie and pray for other men in their falls and transgressions, and not to reioice in them, as the world doth.* Vers. 159. *Teacheth vs, that vnfeigned loue to Gods Law, is a meane to moue the Lord to shew mercie vpon vs.* Vers. 160. *Teacheth vs, that it is no small comfort for Gods children to know, that Gods word shall neuer faile.*

Doctrine.

Schin.

Diuision. *IN this one and twentieth part, the Prophet first setteth out mens malice towards him, and his vnfeigned loue to the Law and word of God, verſ. 161, 162, 163. Secondly, hee ſheweth how hee did delight in the exerciſes thereof, and carefully endeuoured the performance of the ſame, verſ. 164, 166, 167, 168. Thirdly, he ſheweth what bleſſings ſhall be not onely vpon him, but vpon all thoſe that loue and like the ſame, verſ. 165.*

Senſe. *Verſ.* 161. *Princes* [*i.* great and mightie men of the earth] *haue perſecuted me* [*viz.* being ſmall and deſpiſed, as verſ. 141] *without cauſe,* [*viz.* giuen vnto them on my behalfe] *but mine heart* [*i.* I my ſelfe, putting a part for the whole man: and yet hee doth not without cauſe mention the heart, becauſe if there be not in it rightly planted a true reuerence of God, all outward things are but hypocriſie] *ſtood in awe of thy words.* [*i.* had a reuerent and childiſh feare, and cared not for Princes, hauing thy Law on my ſide.] *Verſ.* 162. *I reioice at thy word* [*i.* I take as much delight and pleaſure in it, yea, I loue it and eſteeme it, as he ſaid before, verſ. 127. 128.] *as one that findeth* [*viz.* after an ouerthrow giuen, or a conqueſt and victorie gotten] *a great ſpoile.* [*i.* a rich bootie and prey. He meaneth, that he was as glad of Gods word, and found as much pleaſure in it, as hee that being a conqueror, did beſides the honour of the triumph, enrich himſelfe with the ſpoile of his enemies.] *Verſ.* 163. *I hate* [ſee verſ. 113. of this Pſalme.] *falſhood* [*i.* lying, hypocriſie, and diſſimulation, which is contrary to round walking and vprightneſſe] *and abhorre it* [*viz.* from the bottome of my heart, ſo that I cannot abide ſo much as to behold it with mine eies: ſee *Rom.* 12. 9.] *but thy Law doe I loue* [*viz.* earneſtly and vnfeignedly: ſee verſ. 113. of this Pſalme.] *Verſ.* 164. *Seuen times a day* [*i.* very often in a day, and as it were, continually, a number certaine put for an vncertaine, which is an vſuall thing in the Scriptures: ſee *Leuit.* 26. 18.] *doe I praiſe thee,* [*viz.* with my whole heart, which kinde of ſpeech is often vſed in this booke of Pſalmes] *becauſe of thy righteous iudgements.* [*viz.* practiſed and performed towards men, and declared in thy holy word: all this is as much, *q. d.* that he hath found in Gods Law ſuch great perfection of righteouſneſſe and wiſdome, that euen from time to time, hee hath, as it were, betaken himſelfe to praiſe God, and to yeeld him continuall thankes.] *Verſ.* 165. *They that loue* [*viz.* vnfeignedly, and with a good heart] *thy Law* [*i.* thy word] *ſhall haue great proſperitie* [*i.* ſhall haue abundance of bleſſings powred forth vpon them: the word which is here turned *proſperitie,* is in the Hebrew, *peace,* by which they vnderſtand the abundance of all bleſſings, ſpecially outward bleſſing] *and they ſhall haue none hurt.* [this doubling of one and the ſelfeſame thing in contrary words, is much vſed in the Scriptures, as we haue ſundry times noted heretofore, and ſerueth in this place to ſhew that they ſhall be deliuered from all euill, and haue abundance of all good.] *Verſ.* 166. *Lord I haue truſted* [*i.* I haue both ſtedfaſtly hoped for, and patiently waited for] *in thy ſaluation,* [*i.* freedome and deliuerance from thee from all diſtreſſes ſee verſ. 155.] *and haue done thy commandements.* [*i.* haue had through thy goodneſſe not onely care and conſcience, but alſo ſtrength and abilitie to performe the ſame.] *Verſ.* 167. *My ſoule* [*i.* I my ſelfe, a part for the whole, and yet in vſing this word, he noteth his vnfeignednеſſe in obſeruing Gods Law] *hath kept thy teſtimonies,* [*i.* hath endeuoured to keepe them, and through thy ſtrength hath ſometimes, and in ſome things, performed them] *for I loue them exceedingly.* [ſee for the truth of this, verſ. 97. 127. and 162. of this Pſalme.] *Verſ.* 168. *I haue kept* [*viz.* vnfeignedly,

and

and from the bottome of my heart] *thy precepts and thy testimonies*, [*i.* thy word: hee vseth two words signifying one thing. For *keeping of his testimonies and precepts*, see vers. 22. of this Psalme] *for all my waies are before thee* [some expound it thus; *my whole life and conuersation is knowne to thee*; putting this word, *way*, for order of life, as *Psal.* 1. vers. 1. 6. some thus] *all my waies are before thee.* [*i.* thou seest, knowest, ordrest, and carest for my whole life: this latter comprehendeth the former, which maketh God the Iudge and arbitrator of all his thoughts, and goeth somewhat further, that is, to shew that God guideth him and all his actions.]

Vers. 161. *Teacheth vs, first, that it is no new thing, that great men bee the enemies of Gods people, and that therefore we should not be dismaied when we see them rise against vs: secondly, that it is a comfort to Gods children, when they are persecuted without a cause, I meane, as in respect of men, for otherwise as in regard of God, and our sinnes, there is cause enough to afflict and strike vs: thirdly, that howsoeuer men deale with vs, yet wee must haue a continuall reuerence of God and his word in our hearts, not falling from that for any feare, fauour, &c.* Vers. 162. *Teacheth vs in what great regard and account we should haue Gods word, which indeed we should oppose against careleſnesse of it in our selues, and contempt of it in the world.* Vers. 163. *Teacheth vs to auoid all hypocrisie, and to striue to all roundnesse and soundnesse of conuersation, a matter that will much commend vs before God and men, and minister much peace vnto our owne hearts.* Vers. 164. *Teacheth vs, to be continuall in the praising and thanking God for his graces.* Vers. 165. *To prouoke vs the more earnestly to loue Gods Law, setteth before vs not onely the auoiding of all euill, but also the abundance of all good.* Vers. 166. *Teacheth vs, both to hope for, and patiently to looke for deliuerance from God, out of all our dangers whatsoeuer, for hee both can and will releeue them that are his.* Vers. 167. *Teacheth vs, that where there is a sincere loue of Gods law planted in the heart, there will be striuing and endeauouring to performe the same.* Vers. 168. *Teacheth vs, that to know that God hath an eie ouer our conuersation, is a good meane to draw vs to the obedience and practise of his truth, which while many know not, and some forget, there is great store of iniquitie euery where breaking forth in the world.* Doctrine.

Tau.

THe Prophet in this last part, *first maketh his praier vnto God, that his requests may be granted, that he may bee indued with knowledge, deliuered from danger, and receiued to Gods fauour, vers.* 169, 170, 173, 175, 176. *Secondly, hee promiseth, after the granting of his petitions, humble and vnfeigned thanksgiuing to the Lord, protesting both his great patience, and the singular delight hee had in Gods Law, vers.* 171, 172, 173, 174. *and thus, I thinke, may this part be fitly diuided.* Diuision.

Vers. 169. *Let my complaint* [*i.* the complaint and crie which I make vnto thee] *come before thee, O Lord,* [*i.* appeare in thy sight: *q.d.* shew by effect that thou hearest my complaint] *and giue mee vnderstanding* [*viz.* in thy Law and word] *according to thy word.* [*i.* according to thy promise made vnto mee: see vers. 25. of this Psalme, where *word* is vsed for promise.] *Vers.* 170. *Let my supplication* [*i.* the praier which I make] *come before thee,* [*i.* appeare in thy presence. It is the same in other words which he said before, vers. 169.] *and deliuer me* [*viz.* out of all my feares and distresses] *according to thy promise.* [*viz.* made vnto mee: *q.d.* deliuer mee as thou hast promised.] Sense. 169 170

promiſed.] *Verſ.* 171. *My lips ſhall ſpeake praiſe,* [*viz.* to thee. Hee putteth *lips,* which are ſeme of the inſtruments whereby the voice is framed, for the reſt of them: Meaning, that he would not only with his heart be thankful to God, but that he would with his mouth and words expreſſe the ſame, and that phraſe of *ſpeaking praiſe* doth ſhew, that he will doe it plentifully, and ſing, as it were, with an open and full mouth] *when thou haſt taught mee* [*viz.* to know and vnderſtand] *thy ſtatutes.* [*i.* thy word: *q. d.* before he had knowledge thereof, he could not doe it, and ſo we learne that ſuch as are ignorant of Gods doctrine, cannot praiſe and glorifie him.] *Verſ.* 172. *My tongue* [*i.* my mouth: one part of it put for the whole, and the whole mouth it ſelfe put for the words expreſſed thereby] *ſhall intreat of thy word,* [*i.* not onely ſimply ſpeake and talke of it, but ſolemnly ſing and ſet forth the praiſes of it] *for thy Commandements are righteous* [*i.* the things that thou commandeſt are moſt iuſt.] *Verſ.* 173. *Let thine hand helpe me* [*i.* let thy power preſerue and defend me from all miſchiefes and inconueniences whatſoeuer: *hand* put for power] *for I haue choſen* [*viz.* before all other things whatſoeuer] *thy precepts.* [*i.* thy Law and word] *Verſ.* 174. *I haue longed* [*i.* I haue greatly and earneſtly deſired, euen as women with childe luſt after a thing: ſee *Pſal.* 84. 2.] *for thy ſaluation, O Lord,* [*i.* for helpe and deliuerance from thee, as verſ. 155. 166. of this Pſalme] *and thy law* [*i.* thy word, as ſundry times before, a part for the whole] *is my delight.* [*i.* is the chiefeſt thing wherein I take moſt delight and pleaſure: ſee verſ. 77.] *Verſ.* 175. *Let my ſoule liue* [*i.* grant me to liue long vpon the face of the earth: *ſoule,* put for the whole man, as verſ. 167.] *and it ſhall praiſe thee,* [*viz.* continually, and that for all thy mercies both bodily and ſpirituall] *and thy iudgements* [*i.* the vengeance that thou ſhalt ſhew vpon mine enemies] *ſhall helpe me.* [not onely becauſe they ſhall bee weakened and beaten downe, and ſo I by that meanes ſtrengthened: but alſo, becauſe I ſhall be holpen forward thereby to the knowledge and obedience of thy truth.] *Verſ.* 176. *I haue gone aſtray* [*viz.* from thee, O Lord, wandering vp and downe hither and thither, in the vaine and wicked imaginations of mine owne heart] *like a loſt ſheepe,* [*i.* like a ſheepe that ſtraieth and ſtraggleth farre, both from the flocke and the ſhepherd, whereof there can be no other account made, than, as it were, of one that were loſt] *ſeeke* [*viz.* euen as the ſhepherd doth the ſtraying ſheepe: ſee *Ezech.* 34. 4. alſo *Luk.* 15. 4.] *thy ſeruant* [*i.* me thy ſeruant, for he ſpeaketh of himſelfe in the third perſon] *for I doe not forget thy Commandements.* [*i.* I heare thy voice, euen as thine owne ſheepe, *Iohn* 10. 3. &c. theſe words are oftentimes repeated in this Pſalme, as verſ. 61. 93. &c.

Doctrine. Verſ. 169. *Teacheth vs to pray earneſtly to the Lord, for the vnderſtanding, knowledge and practiſe of his word.* Verſ. 170. *Teacheth vs in all our praiers to call to minde the gracious promiſes of God made vnto vs in his word, as the chiefeſt ground indeed of all our ſupplications.* Verſ. 171. *Teacheth vs, that as we cannot praiſe God till hee haue giuen vs light, ſo when wee haue receiued that light from him, we ſhould then ſpeake continually to his praiſe.* Verſ. 172. *Teacheth both to ſpeake of Gods word continually, and alſo to labour to praiſe the ſame, according to the dignitie and excellencie thereof.* Verſ. 173. *Teacheth vs, that vnleſſe God helpe vs by his Almightie power, we cannot ſtand, for we are weake in our ſelues, and the malice of man, and his might is preſt and ready euery houre to puſh at vs, and to ouerthrow vs.* Verſ. 174. *Teacheth vs, in patience to tarrie the time wherein the Lord will worke our deliuerance.* Verſ. 175. *Teacheth vs, that the end of our life in this life is to praiſe and glorifie God, alſo that the faithfull are furthered to Godward by his iudgements powred forth vpon the wicked.* Verſ. 176. *Teacheth vs firſt in all humbleneſſe and ſimplicitie to confeſſe our ſinnes, for if we confeſſe them, God is faithfull and iuſt to forgiue vs: ſecondly, with a ſtedfaſt faith to come vnto the Lord, that ſo we may be cured and holpen of our diſeaſes.*

PSALME

PSALME 120.

THis Pſalme, as I take it, may bee diuided into three parts: in the firſt, the Prophet ſheweth what experience hee had had of Gods mercie in hearing his praiers, whereupon in aſſurance of the like grace, he calleth vpon the Lord, that he may be freed from ſlanderous tongues, verſ. 1, 2. In the ſecond, hee ſpeaketh to ſuch as vſe deceitfull words, ſhewing that they themſelues profit not thereby, and alſo doe much harme and hurt to others, verſ. 3, 4. In the third part, hee grieuouſly lamenteth his owne caſe, in that he is enforced to dwell with ſuch wicked men, as nothing on his part could make them quiet, verſ. 5, 6, 7. Diuiſion.

The title: *A ſong of degrees,* [Some, as the Geneua note, take it to be ſo called, *Senſe.*
becauſe of the lifting vp of the tune, and the riſing in ſinging: ſome thinke the word
degrees to be vſed in the plurall number for excellent, becauſe thoſe places are excel-
lent whereunto men aſcend by degrees: and that therefore it is as much, *q. d.* a moſt
excellent ſong: and of this minde is *Immanuel.* Some take it to bee meant thus, that
this and the other foureteene Pſalmes following, are called ſongs or Pſalmes of de-
grees, that is, of ſtaires or ſteps, becauſe they were ſung vpon the ſtaires or ſteps of
the Lords houſe, of which you may reade 2 *Chron.* 9. 11. and I for mine owne part
incline thereto, becauſe there is mention made of the ſtaires of the Leuites, that is,
of the ſtaires whereupon the Leuites were wont to ſtand, *Nehem.* 9. 4.] *Verſ.* 1. *I* 1
called [*i.* I praied earneſtly] *vnto the Lord* [*viz.* onely, becauſe hee alone was able to
helpe] *in my trouble,* [*i.* when I was greatly and much troubled with affliction] *and
he heard me.* [*i.* he granted me my requeſt: ſee *Pſal.* 3. 4.] *Verſ.* 2. *Deliuer my ſoule* 2
[*i.* me my ſelfe, as *Pſal.* 119. verſ. 167. and 175.] *from lying lips,* [*i.* from the lying
words of the wicked and vngodly, who did continually accuſe him before *Saul,* as
Dauid himſelfe ſheweth, 1 *Sam.* 24. 10. alſo 26. 19. See for this purpoſe alſo, *Pſal.* 52.
almoſt thorowout] *and from a deceitfull tongue.* [*i.* from a tongue that vttereth deceit
and craft: and in theſe words hee noteth particularly the kinde of affliction, that
made him to crie vnto God.] *Verſ.* 3. *What doth thy deceitfull tongue bring vnto* 3
thee, [*i.* what doe thy falſe words profit thee, or what gaine getteſt thou by ſpeaking
ſo wickedly againſt other men? thus he ſpeaketh to one, as it were particularly, yet
in him noting others alſo, giuen foully to that fault] *or what doth it auaile thee?* [*viz.*
that thou doeſt by euill ſpeech hurt other men.] *Verſ.* 4. *It is* [*i.* the tongue it 4
ſelfe and ſlanderous words proceeding from it] *as* [*i.* as dangerous and hurtfull] *the
ſharpe arrowes of a mightie man,* [*i.* as ſharpe and piercing, as are thoſe ſharpe arrowes
which a mightie man ſhooteth: *q. d.* they are very deadly, and bring euen, as it were,
preſent death with them] *and as the coales of Iuniper.* [*i.* as the coales which come of
Iuniper wood being burned, which are moſt hot and liuely, as *Hierome* writeth vn-
to *Fabiola*; and though hee yeeld not a reaſon of it, yet I ſuppoſe, that the gum-
mie or ſaltie matter in the tree may bee one cauſe of it, and hee vſeth the rather this
ſimilitude, becauſe, as is before ſaid, theſe coales burne and pierce more deep-
ly the things which they take hold of, than coales of other wood: *q. d.* they burne
whatſoeuer withſtandeth them. Of the inconueniences of the tongue, ſee
Iames 3. verſ. 1, 2, 3, &c.] *Verſ.* 5. *Woe is mee* [*q. d.* my caſe is pitifull, miſerable, 5
and grieuous] *that I remaine* [*i.* that by occaſion of perſecution at home, I am

enforced to inhabit and dwell] *in Meſech,* [this is the name of one of *Iaphets* ſonnes, *Gen.* 10. 2. whereupon ſome ſuppoſe, that both the place wherein he and his poſteritie dwelt, and alſo the people that came of him, were called by this name] *and dwell in the tents of Kedar.* [*Kedar* was *Iſmaels* ſonne, as appeareth *Gen.* 25. 13. and likely it is, that both the people and the Countrie were ſo called of him: ſee *Pſal.* 83. 6. and he maketh mention of *tents,* becauſe all the orientall people did, for the moſt part, dwell in tents. Some thinke that vnder theſe names, *Meſech* and *Kedar,* hee meaneth the baſtardly Iſraelites, who had degenerated from their holy Fathers, and that therefore hee reſembleth them to theſe two people, becauſe of their barbarous crueltie and rage. Some thinke that he vnderſtandeth by theſe places and perſons, places and people nigh vnto the Land of *Canaan,* whither he did ſundry times flie, as appeareth by the firſt booke of *Samuel:* whatſoeuer it was, hee was greatly wounded no doubt with the calumnies and ſlanders of his aduerſaries, which alſo may appeare by this exclamation of his, *woe is to me.*]

6 *Verſ.* 6. *My ſoule* [*i.* I my ſelfe, as verſ. 2. of this Pſalme] *hath too long dwelt* [*viz.* if the Lord ſaw it ſo good] *with him that hateth peace.* [*i.* with men much grieued againſt mee: and here hee putteth the ſingular number for the plurall, meaning by *him that hateth peace,* ſuch men as did

7 euen of ſet purpoſe and malice make warre againſt good people.] *Verſ.* 7. *I ſeeke* [*viz.* by all the meanes that I can, and this ſenſe I giue, by reaſon of that which is read, *Pſal.* 34. 14.] *peace* [*viz.* with thoſe mine aduerſaries] *and* [I would rather turne it *but*] *when I ſpeake thereof* [*viz.* vnto them: *q. d.* I doe no ſooner open my mouth about ſuch a matter, but] *they are bent to warre.* [*i.* they are prepared and ready for it, and crie, as a man would ſay, alarum.]

Doctrine. Verſ. 1. *Teacheth vs to call vpon God in our troubles, with confidence that we ſhall be deliuered and ſet free from the ſame, both becauſe he hath promiſed to heare vs, and we know he hath much compaſſion of vs in our miſeries.* Verſ. 2. *Teacheth vs to pray particularly, that wee may bee deliuered from ſlanderous and lying ſpeeches, which weapons many times the wicked vſe to ſmite withall, as well as their hands, and wherewith they wound no leſſe forcibly.* Verſ. 3. *Teacheth vs, that ſuch as giue themſelues to backbiting and ſlandering, ſhall in the end get nothing thereby, howſoeuer for the time they thinke to worke other mens diſcredit, and to procure their owne glory and good.* Verſ. 4. *Declareth, how raging and violent ſlanderous tongues are.* *Verſ.* 5. *Declareth in what miſerable eſtate they are, that liue amongſt the wicked, which alſo ſhould make vs not onely to labour to ſhunne their companie, but to pray to God to free vs from them.* Verſ. 6. *Teacheth vs, that the ſhorter while wee haue our habitation amongſt the vngodly, the better it is for vs.* Verſ. 7. *Teacheth vs, if it be poſſible, and as much as in vs lieth, to ſeeke to haue peace with all men: Secondly, it paineth out the nature of the wicked, that the more they are ſought to, the worſe they are.*

PSALME 121.

Diuiſion. *THis Pſalme ſtandeth eſpecially of three parts. In the two firſt verſes the Prophet ſheweth, that hee will hang vpon God alone, becauſe hee alone both can and will helpe him. In the ſecond part, he ſetteth out the fatherly care and ſingular prouidence of Almightie God towards thoſe that are his, verſ.* 3, 4, 5. *In the third part, he declareth how they ſhall bee continually deliuered from all dangers and euill whatſoeuer, verſ.* 6, 7, 8.

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The title, *A ſong of degrees* [this is expounded before in *Pſal.* 120.] *Verſ.* 1. *I will lift mine eies* [*i.* I will looke vpon, and ſet mine affection vpon] *vnto the mountaines* [*viz.* of the land of *Canaan*, for it may bee, that in them I may haue ſuccour and defence from my enemies: ſuch counſell the wicked gaue him, as appeareth *Pſal.* 11. 1. *Canaan* was full of rocks and mountaines, and therefore in that reſpect it is called *the mountaine of Gods inheritance*, *Exod.* 15. 17.] *from whence* [*i.* from which mountaines] *mine helpe* [*i.* helpe, aid, and ſuccour for me] *ſhall come.* [*viz.* as I ſuppoſe. So that the Prophet ſpeaketh here, as though hee were debating the matter with himſelfe, from whence hee ſhould looke for aid: *q. d.* the rocks and hills of *Canaan* ſhall defend me from the rage and crueltie of mine enemies, and yet reiecting that opinion of his, hee doth in the ſecond verſe correct himſelfe, ſaying.] *Verſ.* 2. *Mine helpe* [*i.* helpe for me] *commeth from the Lord*, [*viz.* alone: *q. d.* what meane I to talke of mountaines? it is moſt certaine, that I can haue no helpe but in the Lord onely, for though I fix mine eies vpon the mountaines, and trouble my ſelfe much with the meanes which are before thee, yet I ſhall in the end know, that I can haue ſuccour no where elſe but from God, ſo that here he doth both correct that which he ſaid before, and ſheweth a victorie againſt his aſſaults, wholly committing himſelfe vnto God for his Chriſts ſake, becauſe in God there was power and will both, to helpe him] *which hath made* [*viz.* in the beginning, *Gen.* 1. 1. and that of nothing, *Heb.* 11. 3.] *heauen & earth*, [*i.* both thoſe elements themſelues, and all things whatſoeuer in them contained: and this title is here and in many places attributed to God, to the end that men might learne to aſſure and ſtay themſelues in his power and might.] *Verſ.* 3. *Hee* [*i.* God] *will not ſuffer* [*viz.* through the prouidence and care that hee ſhall haue ouer thee] *thy foot* [*i.* thou thy ſelfe, putting a part for the whole, meaning notwithſtanding, that Gods prouidence ſhall reach, not onely to the guiding of the whole man, but to euery particular member of him: ſee *Pſal.* 34. 20. alſo *Matth.* 10. 30.] *to ſlip*, [*i.* to ſtumble or fall, ſo that thou ſhalt be hurt, or lie downe vnder thy fall: and thus vnder one he turneth his ſpeech to euery faithfull man, aſſuring them of Gods fauour and care towards them, by the promiſe which he hath made vnto all his people, and to his whole Church: which euery one particularly ought to apply to himſelfe thus, ſaying, God is my keeper] *for he that keepeth thee* [*viz.* vnder his prouidence and protection: and this he ſpeaketh of God onely] *will not ſlumber*, [*viz.* neuer ſo little, or any whit at all: *q. d.* thou needeſt not to feare, becauſe he hath his eie watching continually ouer thee, for thy good.] *Verſ.* 4. *Behold* [*q. d.* marke this, and take it as a certaine truth] *he that keepeth* [*viz.* vnder his prouidence & protection, as before, verſ. 3.] *Iſrael*, [that is, his faithfull people and Church, *Paul* calleth them, *Gal.* 6. 16. *the Iſrael of God*, and *Rom.* 11. 26. *all Iſrael*] *will neuer ſlumber, nor ſleepe.* [*viz.* becauſe it agreeth not to his nature and eternall God-head. He meaneth by this, that as he will neuer be careleſſe ouer them, ſo he will alwaies be prouident and watchfull for them.] *Verſ.* 5. *The Lord* [*viz.* alone, and none other but hee] *is thy keeper*, [*i.* is hee that graciouſly protecteth thee and thine] *the Lord* [*viz.* alone, as before] *is thy ſhadow* [*i.* is a place both of pleaſure and ſure defence vnto thee] *at thy right hand.* [*i.* on euery ſide of thee. A learned man turneth this latter part thus, *the Lord which is thy ſhadow, is at thy right hand*, *viz.* to aid, ſuccour and defend thee, and this I take to bee the more plaine reading and ſenſe.] *Verſ.* 6. *The ſunne* [*i.* the extreme parching and piercing heat of the ſunne] *ſhall not ſmite thee* [*i.* ſhall not touch thee, to hurt thee] *by day* [*i.* in the day time, becauſe by Gods ordinance it is appointed to ſhine in the day, *Gen.* 1. 16.] *nor the moone* [*viz.* which ſhineth in the night: and here you muſt vnderſtand thus much, *ſhall ſmite thee*, to hurt thee, with her cold, as the Sunne in the day time ſhould not hurt them with heat: now he promiſeth not that we ſhall be exempted from all griefes vtterly, but hee ſetteth out this comfort, that hauing God fauourable vnto vs, wee ſhall bee in ſuch ſafetie, that no euill which ſhall fall vpon vs, ſhall deſtroy vs, for vnder the diſcommoditie of the heat in the day, and of cold in the night, hee compriſeth all inconueniences, from which the Lord will deliuer his faithfull people, if it bee profitable for their ſaluation; and the aduancement of his

Sense.
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owne glorie.] *Verſ.* 7. *The Lord ſhall preſerue thee* [*viz.* through his great power, and of his infinite goodneſſe] *from all euill* [*i.* from all manner of diſtreſſes, plagues, punishments, &c. vnderſtanding it with the conditions before alleaged, to wit, if it may ſerue for his glory, or their ſaluation, or if it doe take hold of them, that it ſhall not deſtroy them] *hee ſhall keepe* [*viz.* ſafely and ſurely] *thy ſoule.* [*i.* thy life, and whole man, as *Pſal.* 120. 26. *Verſ.* 8. *The Lord* [*viz.* thy God] *ſhall preſerue* [as before, verſ. 7.] *thy going out, and comming in,* [*i.* all thy affaires and buſineſſes, for whatſoeuer men doe, they doe it at home or abroad, as *Deut.* 18. 6. meaning that God would direct all his enterpriſes and actions, and giue good ſucceſſe to all his affaires] *from henceforth, and for euer.* [*i.* continually or alwaies.]

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Doctrine. Verſ. 1. *Teacheth vs, how ready we are to ſeeke ſtrange aids and helps beſides God our Lord, and that therefore in the motions of our minde that waner, wee ſhould learne to ſuſpect our ſelues.* Verſ. 2. *Teacheth vs to correct our iudgements in that behalfe, and to hang onely vpon him that is able to helpe vs.* Verſ. 3. *Teacheth vs, that Gods prouidence extendeth it ſelfe, not onely to all the faithfull generally, but to euery particular one of them, yea, to euery member and part of their bodies.* Verſ. 4. *Teacheth vs, that it is a ſingular comfort to Gods Church, to know that they haue ſo vigilant a watchman ouer them, as the Lord is.* Verſ. 5. *Teacheth vs, that the Lord keepeth and protecteth his children on euery ſide.* Verſ. 6. *Teacheth vs, that euen all Gods creatures ſhall bee in a league with his children not to hurt them.* Verſ. 7. *Teacheth vs, that no affliction ſhall take hold of vs, otherwiſe than ſhall make for Gods glory and our ſaluation.* Verſ. 8. *Teacheth vs, that vnleſſe all our affaires, both generally and particularly, be directed by God, they can haue no good ſucceſſe. To ſhut vp this Pſalme, it is lamentable to conſider, how much this Pſalme hath beene, and is abuſed in our Church Seruice, appointed for womens purification, where it is put downe to be vſed as a thankſgiuing: whereas we ſee, that the Prophets ſpeciall purpoſe is, to ſhew in what aſſurance they are, that are vnder the prouidence and protection of Almightie God, it being of the ſame argument with* Pſal. 91. *and not ſo much as one word or ſillable in it, tending either to praier, or thankſgiuing, which I take to be a part of praier.*

PSALME 122.

Diuiſion. *THis Pſalme conſiſteth ſpecially of two parts. In the firſt, the Prophet ſheweth his owne ioy, and the readineſſe of the people in the ſeruice of God, entring into a commendation of the Citie Ieruſalem, wherein God was truly ſerued, verſ.* 1, 2, 3, 4, 5. *In the ſecond hee exhorteth all to pray for the good of the Church, and that hee might the better draw them on to the performance of that dutie, hee doth not onely goe before them in his owne example, but ſheweth them certaine reaſons of it, verſ.* 6, 7, 8, 9.

Senſe. The title, *A ſong of degrees* [ſee *Pſal.* 120. in the title] *or Pſalme of Dauid.* [*i.* a Pſalme that *Dauid* made, reioicing greatly, that the Arke which was a token of Gods preſence, was brought into *Ieruſalem:* for this title, ſee *Pſal.* 6. 8. and many others in their ſeuerall titles.] *Verſ.* 1. *I reioiced* [*viz.* heartily and greatly] *when they* [*i.* the people] *ſaid vnto mee,* [*viz.* their King and Prince] *we* [*i.* all together, one and other of vs] *will goe* [*viz.* willingly and gladly] *into the houſe of the Lord.* [*i.* into the place where the Arke ſhould be placed, and that to worſhip and ſerue

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ſerue God, by praier, thankſgiuing, &c. he meaneth that he much reioyced in this, that he himſelfe knew, that the Arke of God ſhould dwell as it were in mount *Sion*, and that the people did willingly agree thereto, that there they might worſhip God.] *Verſ.* 2. *Our feet* [*i.* euen we our ſelues, a part for the whole, as *Pſalme* 121.3.] *ſhall ſtand in thy gates, O Ieruſalem,* [*i.* now we ſhall not goe from place to place, to ſeeke the Arke of couenant, as wee were wont to doe, for it ſhall dwell and abide in *Ieruſalem*, whither we will goe vp to ſerue the Lord.] *Verſ.* 3. *Ieruſalem* [*i.* this excellent City to which we ſhall goe to ſerue our God in] *is builded* [*viz.* very excellently, and beautifully, as appeareth, 2 *Sam.* 5. 9. 1 *Chron.* 11. 8. and yet this muſt not be referred to the wals and towers only, but chiefly to the policy and order of gouernment which was therein, as may appeare by that which followeth] *as a city that is compact together in it ſelfe,* [*i.* as a faire, glorious, and round city, whoſe buildings are euen and proportionable one of them with another: and by this he compareth the concord which was amongſt the citizens of *Ieruſalem*, to buildings and houſes, well and proportionably ſet together.] *Verſ.* 4. *Whereunto* [*i.* to which *Ieruſalem*, and the exerciſes of religion obſerued there] *the tribes,* [*i.* the twelue tribes of Iſrael] *euen the tribes of the Lord,* [*i.* the tribes which the Lord himſelfe hath choſen to be his ſpeciall portion and inheritance, for this is added, both for explication of the former, and to ſet out alſo the excellency of the perſons] *goe vp,* [*viz.* to worſhip and ſerue God: and he vſeth the word of *going vp*, becauſe the City ſtood vpon an hill] *according to the teſtimonie of Iſrael:* [*i.* according to the ordinance that God had ratified and eſtabliſhed amongſt the Iſraelites, by which he ſheweth that they did nothing in that behalfe, but by warrant from God. A learned man turneth it thus, *to the teſtimony of the Iſraelites: i.* to the Arke of the teſtimony which God gaue to the Iſraelites, and for that end he alleageth *Exod.* 25. 21, 22. Others reade it thus, *which is a teſtimony to Iſrael: viz.* of the couenant made betweene God and them, but me thinketh the firſt ſenſe is moſt plaine of all] *to praiſe the Name of the Lord.* [*i.* to ſet forth by praiſe and thankſgiuing, the maieſty, power and glory of God: and he putteth one part of Gods ſeruice for the whole: and note that in this verſe he commendeth *Ieruſalem* for the exerciſes of religion; as in the next for the execution of iuſtice and equity.] *Verſ.* 5. *For there* [*i.* in *Ieruſalem*] *are thrones ſet for iudgement,* [*i.* iudgement places are erected and eſtabliſhed, putting the places of publike iuſtice, for iudgement and iuſtice it ſelfe, and the perſons that adminiſter the ſame, becauſe it were in vaine to haue the places, without the men and the matter] *euen the thrones of the houſe of Dauid,* [*i.* thrones appointed by God to *Dauid* and his poſterity: for ſo I take *houſe* to be vſed in this place: and this repetition importeth, that it was Gods purpoſe, to haue the prerogatiue of the kingdome eſtabliſhed in *Dauids* poſterity, vntill ſuch time as the true eternity of that kingdome were manifeſted in Chriſt, who hath his throne in the middeſt of his Church.] *Verſ.* 6. *Pray* [*viz.* O all ye good and faithfull people, for he vttereth his ſpeech in the plurall number] *for the peace of Ieruſalem,* [*i.* the felicity, proſperity, and quietneſſe of it, both publike and priuate, inward and outward, as may appeare by the words following to the end of the Pſalme] *let them proſper* [*viz.* in all goodneſſe, thus he teacheth them to pray, not only for it, but for all them that carry any good affection to it] *that loue thee.* [*viz.* vnfainedly and with a good heart.] *Verſ.* 7. *Peace* [*i.* all manner of proſperity and bleſſednеſſe, as verſe 6. of this Pſalme] *be within thy wals,* [*i.* within thy houſes, O *Ieruſalem*, which are compaſſed about with wals: the Hebrew word doth ſignifie a ditch wherewith cities are commonly compaſſed: and that maketh ſome to turne it thus, *in thy ramparts*, that is, in places about thee appointed for thy defence: whatſoeuer it is, he wiſheth well to the city and people] *and proſperity within thy palaces.* [*i.* in the great and noble houſes that are within thee, ſo that he would haue all ſorts bleſſed, and the city it ſelfe, both within and without.] *Verſ.* 8. *For my brethren* [*viz.* which ſerue God with me, and dwell there, and repaire thither for the exerciſes of Gods religion, as I doe] *and neighbours ſake* [to whom I am bound to doe good, and by Gods Law to loue, as my ſelfe] *I will wiſh thee now* [*i.* euen at this preſent, and not only

now,

now, but all the daies of my life, if my wishing can doe thee good, thou shalt not want it] *prosperity*: [*i.* all manner of prosperous & good things. And these be *Dauids* owne words, testifying his great loue to the place of Gods worship, and his brethren
9 assembled there.] *Vers.* 9. *Because of the house* [*i.* because of the seruice of the Lord, which is in that place where the Arke is: so he putteth the place of worship, for the worship performed in it] *of our God*, [*i.* of the Lord, whom we all serue] *I will procure* [*viz.* by all the meanes that possible I can] *thy wealth*, [*i.* all prosperity and goodnesse for thee: so he sheweth that he sought not his owne profit only, or the profit of those that were his, but generally of the whole Church of God.]

Doctrine. Vers. 1. *Teacheth vs, that wee ought to bee very glad, to see or heare the people zealously and willingly giuen to the seruice of God, and not to murmur and repine, or to labour to represse the heat of them, as men of the world doe at this day.* Vers. 2. *Teacheth vs to delight and continue in those places and assemblies, wherin God is truly and sincerely serued, for if we depart out from them, we goe out of light into darknesse and ignorance.* Vers. 3. *Teacheth vs, that not onely glorious buildings, but chiefly vnity and concord, are a singular ornament to any City or Commonwealth.* Vers. 4. *Teacheth vs, that the exercise of Gods word and religion doth specially commend a City or Countrey to vs, for as vnity and peace in policy, doe make cities differ from those that haue but glorious buildings only, so Gods word and the holy exercises thereof, beautifieth it aboue the rest: and therefore no city or kingdome, as no people, to be counted truly blessed, but it that hath the Lord for their God.* Vers. 5. *Teacheth vs, that the administration and execution of publike iustice, is a notable commendation also to any towne or countrey.* Vers. 6. *Teacheth vs to exhort others to pray for the state of the Church, and teacheth vs also in our owne persons to pray for it, and for them that fauour and affect it; which doctrine if it were euer needfull, is now most necessary, all euen good and bad being ouertaken with carelesnesse, or coldnesse, as in this behalfe.* Vers. 7. *Teacheth vs to pray both for the outward and inward quietnesse of Gods Church.* Vers. 8. *Teacheth vs to haue a care for our brethren and neighbours, in respect of godlinesse, euen as for our selues.* Vers. 9. *Teacheth vs, that euen a holy loue to Gods Church, should cause vs to doe any thing for the benefit, profit, and good thereof, that possibly we can.*

PSALME 123.

Diuision. *THis Psalme, though very short, consisteth yet notwithstanding of two parts. In the first, the Prophet sheweth how earnestly he waited vpon the Lord for helpe and deliuerance out of all his dangers, verse 1, 2. In the second, he praieth to the Lord for the redresse thereof, shewing that euen his owne misery, and the miseries of others prouoked him earnestly thereto: and this is comprehended in the two last verses.*

Sense. The Title] *A song of degrees, or Psalme of Dauid*, [this is expounded before, *Psal.* 120. and *Psalme* 122.] *Vers.* 1. *I* [*viz.* being distressed on euery side, and seeing all aid of man to forsake me] *lift vp* [*viz.* earnestly and attentiuely, hoping and looking for helpe from thence] *mine eies* [*i.* not only the eies of my body, but of my minde and faith also] *to thee* [*viz.* O my God and Lord] *which dwellest in the heauens.* [*i.* which art God almighty: he meaneth by this title, that God is exalted farre aboue all creatures, and that he guideth and gouerneth them according to his good plea-
2 sure;

ſure: it ſetteth out alſo the power of God ouer all creatures, and his gouernment and prouidence, and declareth further, that neither he himſelfe imagined, neither ſhould we imagine any fleſhly thing of God.] *Verſ.* 2. *Behold, euen as the eies of ſeruants* 2
looke [*viz.* earneſtly and attentiuely] *vnto the hand of their maſters,* [*i.* vnto their power, aid, and helpe, not doubting of their faithfulneſſe, ſuccour and defence, neither yet looking for aid from others, beſides their maſters] *and as the eies of a maid* [*viz.* looke and wait vpon] *vpon the hand of her miſtreſſe:* [*i.* the power, helpe and ſuccour of her, whom God hath placed ouer her, as before in this verſe] *ſo our eyes* [*viz.* both of our bodies and of our mindes, as verſe 1. of this Pſalme] *wait* [*viz.* with patience and continuance] *vpon the Lord* [*viz.* onely] *our God,* [*i.* whom wee ſerue and worſhip] *vntill he haue mercy vpon vs.* [*i.* vntill he ſhew by effect that he will take pity vpon vs, and deliuer vs out of our griefes: the word *vntill,* in this place meaneth not, as though that then they would leaue off to truſt in him, but it noteth continuance and perpetuity of time: ſee *Pſalme* 110. 1. and many other places.] *Verſ.* 3. *Haue mercy vpon vs,* [*viz.* that are ſo greatly diſtreſſed and afflicted] *O Lord,* 3
haue mercy vpon vs [this doubling of their praier, noteth both their great earneſtneſſe, and alſo their great need wherein they were] *for wee haue ſuffered* [*viz.* a long while together] *too much contempt.* [*viz.* from the proud and wealthy men of the world, as may appeare by the next words following.] *Verſ.* 4. *Our ſoule* [*i.* euen our whole 4
life] *is filled too full* [*viz.* in our iudgements, if thou, O Lord, thinke it ſo alſo] *of the mocking of the wealthy,* [*i.* with the mocks and taunts which the rich men of the world vomit out againſt vs: and he ſpeaketh thus, becauſe that many times riches ingender fierceneſſe and pride of heart] *and of the deſpightfulneſſe of the proud.* [*i.* with that deſpight and hatred, which the proud vſe againſt vs.]

Verſ. 1. *Teacheth in all extremities, whether men ſticke to vs or forſake vs, to hang* Doctrine.
vpon the Lord our God onely, who both can and will ſuccour vs in all our diſtreſſes. Verſ. 2. *Teacheth vs by a notable ſimilitude, neuer to leaue off either truſt in God, or praier vnto him, till ſuch time as he graciouſly looke vpon vs, and grant vs our petitions.* Verſ. 3. *Teacheth vs to be earneſt in praier with the Lord our God.* Verſ. 4. *Setteth out the naughty nature of the wicked men of the world, who can doe nothing elſe but mocke and diſdaine the ſonnes and ſeruants of the moſt high God.*

PSALME 124.

THe Prophet in this Pſalme ſpecially propoundeth two things: *firſt, in what caſe hee and the reſt of the godly ſhould haue beene through the rage of the wicked, had not the Lord taken their part,* verſe 1, 2, 3, 4, 5. *Secondly, he praiſeth the Lord, for ſetting him and others free from the great dangers wherein they were, and ſo concludeth the Pſalme, in the commendation of Gods grace and power,* verſe 6, 7, 8. Diuiſion.

The title is expounded before, *Pſalme* 122. in the title thereof.] *Verſ.* 1. *If the* Senſe.
Lord [*viz.* by his almighty power and preſence] *had not beene on our ſide,* [*i.* had 1
not taken our parts] *may Iſrael now ſay,* [*viz.* very iuſtly and truly: he putteth this word *Iſrael,* for the people of God, as *Galat.* 6. 16.] *Verſ.* 2. *If the Lord had not* 2
beene on our ſide. [by this repetition of one and the ſelfe ſame thing, he noteth, both the greatneſſe of the danger wherein they were, and the excellency of the benefit which God did beſtow vpon them, in deliuering them from the ſame: and it may

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ſtand vs in ſtead of a bridle, to keepe vs occupied in the meditation of Gods deliuerances, to the end we forget them not] *when men* [*viz.* caſting all feare of God, and loue of his people aſide] *roſe vp* [*viz.* in their rage and madneſſe] *againſt vs,* [*viz.*
3 to deſtroy vs.] *Verſ.* 3. *They had then ſwallowed vs vp quicke,* [*i.* without all doubt they had deſtroied vs: and by theſe words *ſwallowing vp quicke,* they ſignifie both the barbarous cruelty of the enemy, and alſo their owne weakneſſe to reſiſt ſo mighty enemies: and here marke, that very likely it is, that *Danid* made this Pſalme in his owne name, and the name of the Church] *when their wrath was kindled againſt vs,*
4 [*i.* when they were ſet on a rage, preſently as it were to deſtroy vs.] *Verſ.* 4. *Then the waters* [*i.* the great abundance of their wrath and fury, and the dangerous eſtate of affliction wherein they were: ſee *Pſalme* 69. 1.] *had drowned vs,* [*i.* had ouerwhelmed vs, and quite and cleane deſtroyed vs] *and the ſtreame* [*viz.* of their rage] *had gone ouer our ſoule:* [*i.* had pierced euen vnto the inward man, and had doubtleſſe
5 taken away our life.] *Verſ.* 5. *Then had the ſwelling waters gone ouer our ſoule* [he repeateth the ſame thing againe, both to ſet out the cruelty of the enemies and the deſperate eſtate (as it were) wherein they themſelues were, that by this meanes Gods mercy might be the more magnified, who had graciouſly deliuered them from the ſame: and in that they compare the forces of their enemies, to great riuers, ſtreames, waters, and ſuch like, they thereby declare, that the enemies had more outward force, than the Church had; and they doe it alſo to this end, that declaring it in his liuely
6 colours, other men might be made the better to feele it.] *Verſ.* 6. *Praiſed bee the Lord,* [*viz.* continually, for this his great goodneſſe and mercy towards vs] *which hath not giuen vs* [*viz.* vp, that is, deliuered vs, or made vs, which in his iuſtice for our ſinnes he might haue done] *as a prey* [*i.* to be ſpoiled and deuoured] *vnto their teeth,* [*i.* vnto their cruelty and rage: he compareth the enemies here, to wilde beaſts, that with
7 their teeth teare in ſunder ſuch things as they get to prey vpon.] *Verſ.* 7. *Our ſoule* [*i.* our life, and we our ſelues, as ſundry times before, and namely *Pſalme* 120. 2, 6.] *is eſcaped,* [*i.* is graciouſly deliuered, and ſo by that meanes hath eſcaped their barbarous cruelty] *euen as a bird* [*viz.* taken in a fowlers ſnare or grinne, and yet notwithſtanding, is by ſome meane or other deliuered and eſcaped thence] *out of the fowlers ſnare,* [*i.* out of that ſnare which the fowlers lay for it or for them] *the ſnare* [*viz.* which our enemies prepared and laid for vs: and this word ſheweth that the wicked did ioyne to their force and violence, treaſon and ſubtilty: and that yet notwithſtanding Gods people, yea though they were void of counſell and of force, were miraculouſly preſerued by Gods owne hand] *is broken,* [*viz.* through the might and power of our God] *and we are deliuered,* [*viz.* through his goodnes out of all thoſe dangers.]
8 *Verſ.* 8. *Our helpe* [*i.* the helpe and ſuccour which we looke for, and muſt haue] *is* [*i.* ſtandeth only, and is no where elſe to be found but] *in the Name of the Lord,* [*i.* in his might, power, maieſty, goodneſſe, &c. as *Pſalme* 20. 1.] *which hath made heauen and earth.* [this is expounded before, *Pſalme* 121. verſe 2.]

Doctrine. Verſ. 1. *Teacheth vs, that if God take not part with his children, and defend them, they ſhall eaſily be ouerthrowne, for they are weake, and their enemies many and mighty, and therefore he muſt helpe, or elſe they cannot ſtand.* Verſ. 2. *Teacheth the ſelfe-ſame thing, and ſheweth further that men are many times to men, wolues and deuourers, though haply not in action, becauſe by God they are reſtrained there-from, yet in affection.* Verſ. 3. *Teacheth vs, that when Gods children are in the greateſt dangers, hee is moſt nigh to deliuer them, which ſhould yeeld them no ſmall comfort, againſt their owne weakneſſe, and their enemies wickednesſe: alſo that the wrath of man neuer worketh the righteouſneſſe of God, and that therefore we had need to labour what wee can, therepreſſing thereof.* Verſ. 4. *and* 5. *Declare and ſet out the rage and cruelty of the wicked and vngodly men, which ſhould teach vs, as not to truſt them, ſo to looke warily vnto our ſelues.* Verſ. 6. *Teacheth vs, firſt, Gods mercy in deliuering his from all their dangers and feares: ſecondly, our duty, that wee ought by all manner of meanes, to ſhew our ſelues thankefull vnto him for the ſame.* Verſ. 7. *Teacheth vs, that the wicked ioyne to their power and cruelty,*

cruelty, craft and subtilty: but it sheweth further, that there is no wisdome, strength or policy, that can preuaile against the Lord, and his people, whom hee will succour. Vers. 8. Teacheth vs, that God alone is hee whom his people must trust to, for helpe and succour.

PSALME 125.

THis Psalme consisteth of two parts: in the first the Prophet propounded doctrine, shewing in what assurance the faithfull are, which doe trust in the Lord, verse 1, 2, 3. In the second hee maketh his praier for them that be good, and sheweth what punishments shall ouertake the wicked, and what prosperity shall be to the faithfull and holy people, verse 4, 5. Diuision.

The Title is expounded before, *Psalme* 120.] *Vers.* 1. *They that trust* [*viz.* assuredly, and stedfastly] *in the Lord* [*viz.* only, ioyning none other neither in heauen, nor in earth with him] *shall be* [*viz.* stedfast and vnmoueable] *as mount Sion*, [*i.* as the rocke whereupon the Church is builded, yea and as the Church it selfe, against which no stormes nor tempests, no nor the gates of hell shall preuaile: see *Matthew* 7. 24. *Matth.* 16. 18.] *which cannot be removed*, [*viz.* though the world and wicked men doe what they can against it] *but remaineth* [*viz.* stedfast and sure] *for euer*. [*i.* continually: now we must know that the stedfastnesse of the Church and euery particular member thereof hangeth not of themselues, but of Gods eternall loue towards them, and Christs earnest praiers for them, as when he saith to *Peter*, *Luke* 22. 32. *I haue praied for thee that thy faith faile not.*] *Vers.* 2. *As the mountaines are about Ierusalem*, [*viz.* to strengthen and defend them from the force of their enemies] *so is the Lord about his people*, [*viz.* on euery side of them to saue them from the violence of men] *from henceforth and for euer*. [*i.* he is presently their defence, and will be so continually: so that by this similitude taken from the mountaines compassing *Ierusalem*, the Prophet setteth out the sure and secret defence of God towards euery particular one of his Church, and this we see plainly set out, *Psalme* 5. 12. also *Psalme* 34. 7. also *Psalme* 91. thorowout: also *Psalme* 121. thorowout, *Zach.* 2. 5.] *Vers.* 3. *For* [in this verse he preuenteth an obiection which might be made thus: Doe we not see the Church many times afflicted, notwithstanding this large promise? yes saith he, but it continueth not long: yea the very calamities themselues make the defence of the godly more famous and norable] *the rod* [*viz.* of gouernment and authority, meaning thereby the Scepter, putting the signe of gouernment for gouernment it selfe] *of the wicked* [*viz.* men of this world: in the Hebrew text he vseth the word *wickednesse*, putting the thing for the men giuen thereto: and so the Geneua text yeeldeth the sense] *shall not rest* [*viz.* long, but shall be quickly remoued, and so the good deliuered, as 1 *Cor.* 10. 13.] *on the lot of the righteous*, [*i.* vpon the Church and inheritance of the godly people, which he calleth *the lot of the righteous*, because God hath giuen the same vnto them by lot, as it were, for an inheritance] *lest the righteous put forth their hand vnto wickednesse*, [*i.* doe commit wickednesse and sin, either by murmuring against God, or by falling to the impieties of their persecutors, and so he sheweth a reason why affliction lieth not long vpon Gods children: and for this cause, as it should seeme, did the Lord command them to be slaine, that inhabited *Canaan*, lest the people should follow their fashions: the summe of all is, *q. d.* though the Lord appoint his to be afflicted for a time, by very wicked people, yet he will not leaue

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leaue them for euer, for the wicked shall not alwaies haue power and authority ouer the godly. So that this third verse is as it were a correction of the other: *q. d.* Gods protection letteth not, but that his should be awaked, by crosses and tribulations, to the end that the righteous being tried by temptation, should not giue themselues ouer to licentiousnesse in sinne, which he expresseth, by stretching out their hands, their hands I say, which before were subiected to the obedience of Gods will: vnderstanding by *hands*, their whole man, putting a part for the whole.] *Vers.* 4. *Doe*
4 *well, O Lord,* [*i.* blesse and pursue continually with thy fauour: see *Psalme* 119.17.] *vnto those that be good,* [*i.* vnto such as thou hast made good vnto thy selfe, by thy word, and the working of thy spirit, for otherwise there is none good, no not one, as *Psalme* 14. 1, 3.] *and true* [*i.* sound and vpright, both to thy Maiestie, and to men] *in their hearts:* [*i.* in their affections: he putteth the seat of affections, for affections
5 themselues.] *Vers.* 5. *But those that turne aside* [*i.* hypocrites, which haue a place in the Church, and liue in it, though they be not of it; and by *turning aside*, he meaneth going astray from the right way which God hath sanctified in his word] *by their crooked waies,* [*i.* by deuices and imaginations of their owne: for all that man deuiseth without God is crooked and peruerse. A learned man readeth it thus, *but those that set their mindes vpon their owne crooked waies*, which in my iudgement is more plaine] *shall the Lord* [*viz.* himselfe in his great iustice and iudgement] *leade* [*viz.* out of his Church forth vnto iudgement: meaning that he shall pull them out from the godly, and then pronounce sentence of condemnation against them, and giue them their portion euen eternall iudgement, *Matth.* 22. 41. *Matth.* 25. 32. *Luke* 12. 46.] *with the workers of iniquitie:* [*i.* with all others that haue giuen ouer themselues with greedinesse to commit sinne: see *Matth.* 7. 21, 22, 23.] *but peace* [*i.* all manner of blessednesse and prosperity, as *Psalme* 122. 6, 7.] *shall be* [*viz.* continually] *vpon Israel.* [*i.* vpon Gods Church and people: see *Psalme* 124. 1. and by *Israel*, he meneth not only them that came of *Abraham* according to the flesh, but those that are *Abrahams* children by faith. So that he sheweth that the peace of the Church shall proceed from this, that the wicked shall be driuen out of it.

Doctrine. Vers. 1. *Teacheth vs, what stedfastnesse Gods people haue, as who can neuer fall away from grace, because whom the Lord loueth, he loueth for euer: and therfore the doctrine of doubting that is deliuered in Popery, is not only pernicious but deadly, if it be drunke in.* Vers. 2. *Teacheth vs, that God compasseth his seruants so on euery side, that no euill can come vnto them, further than he himselfe will:* see Iob 1. 10. Vers. 3. *Teacheth vs, that howsoeuer we be afflicted, yet our afflictions are but momentary, & endure but for a short space:* see Psalme 30. 5. *also* 2 Cor. 4. 17. *all which should make vs the more comfortably to beare and vndergoe the same.* Vers. 4. *Teacheth vs to pray for the continuance of Gods fauour vpon our brethren, euen as towards our selues, that so it going well with them, it may bee the better also with vs.* Vers. 5. *Teacheth vs, that howsoeuer hypocrites flourish in the Church for a while, yet the Lord will plague them in the end: and that therfore all of vs should learne to walke in a sound heart before God and his Church: also teacheth vs, that howsoeuer he punisheth the wicked, yet he will graciously blesse his owne: the former of which should deterre vs from vngodlinesse, and the other quicken vs to all well doing.*

PSALME

PSALME 126.

THis Psalme may be diuided into two parts. *In the first the faithfull declare, how strange a thing their deliuerance out of Babylon was, confessing it to be done onely by God; for which they declare their ioy, verse 1, 2, 3. In the second, they pray the Lord to performe the worke which he had begun, foretelling euen by the spirit of prophecy, the full accomplishment and performance thereof, verse 4, 5, 6.* Diuision. 2

The title, *A song of degrees,* [this is expounded before, *Psal.* 120. in the title] *or Psalme of Dauid* [this is not in the Hebrew text, and therefore would be left out, for this Psalme seemeth not to be made by *Dauid,* or in *Dauids* time, but in the daies of *Cyrus,* who published a proclamation for the returne of the Iewes into their countrey: at the which diuers of the godly reioicing together, penned also this Psalme.] *Verse.* 1. *When the Lord* [*viz.* of his great goodnes and mercy] *brought againe* [*viz.* out of Babylon, whither they were carried captiues for their sinne: and thus they ascribe all the worke of deliuerance wholly to the Lord] *the captiuity* [*i.* the captiues, he putteth the thing for the persons, as we haue noted already before, *Psal.* 125. 3. out of the Hebrew text] *of Sion,* [*i.* of the Church of the Iewes, he meaneth also the people, by the place which was of greatest excellency amongst them, to wit, *Sion,* whereupon the Temple was builded, and in which God was worshipped] *we were* [*viz.* in our owne iudgment and estimation] *like them that dreame.* [*viz.* that dreame of excellent things, and yet haue them not, not but that they were deliuered, but the wonderfulnesse of the deliuerance was so great and so incomprehensible to all mens vnderstanding, that it seemed almost impossible to be performed: *q. d.* we could hardly perswade our selues of it, till we saw the Gentiles speake of our great deliuerance, and to helpe vs forward with aid towards our owne country: see *Ezra* 1. throughout.] *Verse.* 2. *Then* [when we knew that God had done this great worke for vs] *was our mouth filled with laughter,* [*i.* we had a plentifull and large occasion giuen vs of reioicing: because the countenance and face are specially occupied in laughing, and the mouth is a part thereof, he putteth a part for the whole, yea euen for the whole man, if you will] *and our tongue with ioy:* [*i.* we had a great occasion also to speake ioifull words: *q. d.* we had occasion giuen vs, not only to be merry in countenance, wheras before in our captiuity we hanged down our heads, but also we expressed the ioy of our hearts by our words] *then* [*viz.* when they also saw it] *said they amongst the heathen,* [*i.* diuers and many of the heathen amongst whom we were captiues and prisoners] *the Lord* [*viz.* their God whom they worship and serue] *hath done* [*viz.* through his great strength and power] *great things* [*i.* excellent, yea wonderfull things] *for them* [*i.* for their sake, and euen for their particular persons also: They meane that the miracle of their deliuerance was so great, that the Gentiles themselues did euen perceiue it, and confesse it.] *Verse.* 3. *The Lord* [*viz.* our God, for these are the words of the faithfull, answering as it were the heathen, that confessed God to be the worker of their deliuerance: *q. d.* we confesse it also with you] *hath done great things* [all this is expounded before, verse. 2.] *for vs.* [though we be his poore and vnworthy seruants, so all serueth for the magnifying of Gods might and mercy.] *Verse.* 4. *O Lord, bring againe* [*viz.* through thy almighty power: and that out of Babylon into the land of Iudah] *our captiuity,* [*i.* our brethren and friends which yet remaine captiues: see verse. 1. of this Psalme] *as* [*viz.* thou many times bringest] *the riuers,* [*i.* abundance of waters] *in the South.* [*i.* into the South, putting the South country for dry and barren places, because of the continuall and ardent heat of the Sun in that quarter, which parcheth all their grasse, corne, &c. & drieth vp, as it were, all their riuers & waters: and note that in this place the Prophet compareth Gods fauour in the deliuerance of his people, with the riuers of water, and the people

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themselues in captiuity with a barren and dry land, from whom, none could turne away Gods fauour if it pleased him to water them therewith. So that in this verse the Church praieth the Lord to stretch out his hand to the faithfull, which remaineth yet in Babylon, and to helpe them from thence, for albeit it was a very hard matter, that the remnant dispersed should be gathered together into one body, yet they staied themselues vpon the power of God, who could as easily do that, as cause riuers of waters to run thorow the South countries.] *Vers.* 5. *They that sow in teares,* [this is another allegory as it were or similitude, in which the people carried into captiuity, are compared to needy husbandmen, who cast into the ground for seed euen that which was left them for the sustentation of life] *shall* [*viz.* in good time] *reape with ioy.* [*q.d.* their sorrow shall be recompenced with gladnes: in this other part of the similitude, he compareth the people, returning out of captiuity, to reapers or husbandmen, which are glad, for the abundant harueſt which they finde: the meaning of all together is, that the Iewes, who were heauy and sad when they were carried captiues into Babylon, shall be ioyfull, when they shall haue reaped, that is to say, obtained the fruit of their hope, that is, a glorious deliuerance. And this similitude declareth, that such as were vpheld by the promise of God, albeit that in extreme famine or need they did cast seed into the ground, euen as it were at all aduenture, yet that they were notwithstanding nourished, and felt in their hearts the hope of that returne which God had promised them.] *Vers.* 6. *They* [this word may either be referred to the needy husbandmen, that hauing by some meane or other gotten seed, are wont to sow it with griefe; or else to the people in captiuity, who went thither with heauines of heart and abundance of teares. I refer it rather to the people] *went* [*viz.* out of their owne land, into *Chaldea*, being carried captiues] *weeping,* [*i.* sorrowfull and heauy-hearted, expressing that griefe of theirs by teares] *and carried* [*viz.* with them into that strange countrey] *precious seed:* [*i.* hope and faith, in the truth of Gods promises, which none could take from them] *but they shall returne* [*viz.* from thence into their owne Countrey] *with ioy,* [*i.* with great store of outward and inward comfort] *and bring* [*viz.* with them, after that they haue gathered in their harueſt, as it were] *their sheaues.* [or after some, *their handfuls.* Whatsoeuer it is, he meaneth that they shall returne againe with greater abundance of feeling, than they carried with them. Thus doth God make his children to thriue vnder the Crosse.]

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Doctrine. Vers. 1. *Teacheth vs, that whatsoeuer instruments or meanes God vseth in the performance of his counsels, yet all the glory of the fact must be ascribed to him alone, who is pleased to vse meanes, not for any impotency in himselfe, but for our weaknes sake.* Vers. 2. *Teacheth vs to be glad and to reioyce specially in the Lord and his goodnes, when it pleaseth him to offer vs occasion, and to giue vs matter of mirth: also it sheweth, that Gods works for his children are so plaine and sensible, that euen the wicked are enforced to confesse them; how much more then should we do it, that haue daily and continuall sight and experience thereof.* Vers. 3. *Teacheth vs, plainly and with thankefulnes to acknowledge Gods graces bestowed vpon vs.* Vers. 4. *Teacheth vs, that when God hath deliuered vs from misery, yet we should not forget our brethren that lie plunged in the same wherein we were, but that we should remember them in our earnest praiers to the Lord.* Vers. 5, & 6. *Teach vs, that howsoeuer we be afflicted and made sorrowfull for a time, yet a day will come wherein we shall reioice and haue our heads lifted vp, which time we ought to attend in all patience and hope, assuring our selues that he that commeth for our good, will come and will not delay.*

PSALME 127.

Diuision. *THis Psalme consisteth wholly of instruction and doctrine, and may be diuided into two parts. In the first the holy Ghost sheweth, that both publike administration and priuate rule, must be blessed by God, or else they will be to*

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no effect, verſe 1, 2. Secondly, he declareth particularly that children are a ſpeciall bleſsing giuen to men from the Lord, and this reacheth from verſe 3. to the end of the Pſalme.

The Title, *A ſong of degrees,* [this is expounded before, *Pſalme* 120.] *or Pſalme of Salomon,* [*i.* which *Salomon* made: ſome reade, or *for Salomon,* as though *Dauid* his father had made it as an inſtruction for him: ſee ſomewhat of this matter, *Pſal.* 72. in the Title thereof: whether *Salomon* made it, or *Dauid* for his vſe, it is not much materiall: this is to be marked, that here the Prophet would giue vs to vnderſtand, that all things whatſoeuer muſt be directed and gouerned by God, or elſe they cannot come to any good ſucceſſe or end.] *Verſ.* 1. *Except the Lord build the houſe,* [by *houſe,* he meaneth not only the frame of an houſe, wherein men dwell, but the perſons commonly called the houſhold or family, yea and the very order and manner of gouernment thereof: and by *building,* he meaneth, bleſſe it, and further it, yea doe all in all, in it, and about it] *they labour in vaine* [*i.* they take paines to no end or purpoſe, but loſe their trauell] *that build it:* [*i.* that endeuour or toile about it, to build it, ſet it vp, and bring it to good order] *except the Lord keepe the city,* [*viz.* from the rage and ſpoile of the enemy, vnderſtanding by *city,* not only the houſes and wals, but the people, and the whole commonwealth, yea the very forme and order of their politicke gouernment] *the keeper* [*i.* he that is appointed by office to keepe it: meaning hereby not onely the watch, which order is obſerued in all townes of warre, and thoſe that ſuſpect the enemy, but euen the Iudges and Magiſtrates, who alſo in the Scriptures are called watchmen] *watcheth in vaine.* [*i.* to no end or purpoſe: he meaneth that all the induſtry of men, either in maintaining or gouerning a family, or in vpholding a good polity and gouernment in a City, ſhall be vaine and vnprofitable, vnleſſe God guide all, and giue good ſucceſſe thereto.] *Verſ.* 2. *It is in vaine* [*viz.* vnleſſe Gods ſpeciall bleſſing be preſent with you] *for you* [*viz.* of what ſtate or condition ſoeuer you be] *to riſe early,* [*viz.* to your labour and worke] *and to lie downe late,* [*i.* to goe to bed from your worke] *and eat the bread of ſorrow:* [*i.* ſuſtenance gotten with great paine and trauell of the body, and great griefe of minde, ſo that they cannot eat quietly with a minde free from labour, care, and feare] *but* [*q. d.* notwithſtanding the vngodly haue theſe griefes and cares, yea and ſometimes the godly themſelues alſo] *hee* [*i.* the Lord] *will ſurely* [*i.* without faile] *giue* [*viz.* of his meere liberality and mercy] *reſt* [*i.* both nouriſhment and all good things whatſoeuer, and yet not yeelding vnto them an idle life, or forbidding them labour, becauſe the faithfull doe willingly ſubiect themſelues thereto, through the obedience of faith] *to his beloued.* [*viz.* people, putting one for all, for he ſpeaketh here in the ſingular, *loued:* by *beloued ones,* he meaneth them whom the Lord loueth, and ſuch alſo as being confirmed in his loue towards them, doe wholly commit themſelues vnto him.] *Verſ.* 3. *Behold,* [*q. d.* conſider it as a thing moſt certaine and profitable] *children* [*i.* poſterity and iſſue, which it pleaſeth God to giue in this life] *are the inheritance of the Lord,* [*i.* are a portion, that as it were for an inheritance, the Lord giueth vnto vs] *and the fruit of the wombe* [*i.* children: ſee *Micah.* 6. 7.] *his reward.* [*i.* a reward that he giueth to men in this life: and marke that in theſe three laſt verſes, he maketh three degrees, as it were, of Gods bleſſing: in this verſe he mentioneth the bleſſing of poſterity, or generation: in verſe 4. he ſpeaketh of their good, liberall, and obedient education: and verſe 5. he ſheweth what fruits come by them that are well brought vp. The Hebrew word which we turne here *reward,* ſignifieth euery good thing whatſoeuer that God giueth vnto men.] *Verſ.* 4. *As are the arrowes* [*i.* the cleane and well kept arrowes] *in the hand of the ſtrong man,* [or *at the hand of the ſtrong man:* that is to ſay, alwaies in a readineſſe] *ſo are the children of youth.* [*i.* ſo are the children that are begotten in the flower of their parents age, meaning it of thoſe children which are well brought vp, that they are in a readineſſe alwaies to goe and come, and to doe all good things enioyned them. I know there is another ſenſe of theſe words, as to the end he might the more commend this benefit of God,

Senſe. 1 2 3 4

he should commend them for their naturall force, because their fathers might strengthen and defend themselues by them, as it were by Archers and good men. But me thinketh the other is a more fit sense for this place.] *Vers.* 5. *Blessed is the man* [*viz.* from the Lord, and euen in the sight and presence of men] *that hath his quiuer full of them*: [*i.* that is replenished and hath his house garnished with such good children: for he continueth in the similitude of shafts and arrowes still, which he had put downe in the other verse before going] *for* [this is a reason of the things which goe before] *they* [*i.* neither the fathers nor the children, for so largely would I take it] *shall not be ashamed* [*i.* they shall not giue place to their enemies, but shall ouercome them, yea and shall possesse the gates of their enemies, as is promised] *when they speake with their enemies* [*viz.* face to face] *in the gate.* [*viz.* either of the City if it be besieged, or else in the place of publike iustice, because the Iudges were wont to sit in the gates of the City to determine publike causes, as *Gen.* 34. 20. *Deut.* 25. 7. 2 *Sam.* 15. 2. and in many other places.]

Doctrine. Vers. 1. *Teacheth vs, that nothing either in house or city, can be well begun, goe well forward, or come to good end, except the Lord be the directer and guider thereof: and that therefore those that haue charge of families or gouernment of commonwealths committed vnto them, should intreat God in them, and to them, to blesse his owne ordinance.* Vers. 2. *Teacheth vs. that no meanes either lawfull or vnlawfull can performe any thing, except the Lords blessing concurre with the same, and yet we should not therefore neglect the meanes, but vse them alwaies with praier to God to blesse them to vs, so farre forth as may make for his glory and our comfort.* Vers. 3. *Teacheth, that children are a blessing, which it pleaseth God to bestow vpon the sonnes of men: not that we should conclude them to be accursed that want them. For the want of blessing, yea of sundry blessings, maketh not accursed, for who then should bee blessed? because there is none but hee lacketh some, yea many blessings both bodily and spirituall.* Vers. 4. *Doth teach vs, both how good and profitable holy education is to children, and also what fruit it yeeldeth, to wit, in the children readinesse and obedience to the parents: if therefore parents lacke the latter, let them take it as a iust punishment of God vpon them for their neglect of the former.* Vers. 5. *Teacheth vs, that good children are a singular glory vnto their parents, yea and they adde estimation vnto themselues also; which should bee no small encouragment to parents to bring them vp well, and to children if their fathers should faile, to striue notwithstanding, yea the rather for that to all well doing.*

PSALME 128.

Diuision. *THis Psalme may bee diuided into two parts. In the first, the Prophet doth both generally and particularly set out the blessings of God towards the faithfull, verse* 1, 2, 3. *In the second part, hee assureth them of the continuance of Gods fauour and blessing vpon them and their posterity, verse* 4, 5, 6.

Sense. The Title is expounded before, *Psalme* 120.] *Vers.* 1. *Blessed is euery one* [*viz.* of what estate or condition soeuer he be: and that word *blessed*, containeth in it abundance of blessednesse: *q. d.* he shall be plentifully blessed, whosoeuer he be] *that feareth the Lord,* [*i.* that rightly serueth and worshippeth him. He putteth the beginning of Gods seruice for the whole, for we can neuer rightly serue God till we haue a reuerent feare of his Maiesty printed in our hearts] *and walketh in his waies.* [*i.* that keepeth his Commandements, and directeth his life according to such lawes as God hath prescribed. For God doth not otherwise allow of our life, except it be reformed according to his Law: *walking* is put here, as in sundry other places of the Psalmes, for order of life and conuersation.] *Vers.* 2. *When thou eatest* [this by the consent of the best interpreters would be turned thus: *For thou shalt eat*, shewing a reason

as

as it were of his bleſſednesse: and not as though the godly man were not bleſſed, till he did eat the fruit of his labours, which many times he doth not in this life, and ſo the bleſſing of God vpon him in this life ſhould be called into queſtion and doubt. We will therefore turne it thus] *For thou* [*viz.* that haſt a care and conſcience to feare God: and marke how he paſſeth from the third perſon to the ſecond] *ſhalt eat* [*viz.* quietly through Gods bleſſing and fauour towards thee, meaning by *eating*, enioying and liuing by] *the labours of our hands*, [*i.* that which thou thy ſelfe with thy hand haſt laboured for: *q. d.* no forraine enemy, nor any extortioner ſhall ſpoile thee of that which thou haſt trauelled for, but thou ſhalt enioy it with all profit, and vſe it with all pleaſure] *thou ſhalt bee bleſſed*, [*viz.* with all manner of bleſſings from the Lord both outward and inward, both bodily and ſpirituall: and this is another grace that God will ſhew to his ſeruants] *and it ſhall be well with thee.* [*viz.* whereſoeuer thou art, whether at home in thy houſe, or abroad in thy fields, as is promiſed, *Deut.* 28. 3. meaning alſo by this manner of ſpeech, that euen all his affaires and buſineſſes ſhould mightily proſper, and goe well forward.] *Verſ.* 3. *Thy wife ſhall bee as the fruitfull* 3
vine, [*i.* ſhall beare thee many children, as the fruitfull vine doth many cluſters and bunches of grapes: poſterity and ſeed is reckoned amongſt the outward bleſſings that God beſtoweth vpon his] *in the ſides of thine houſe*, [ſome expound it thus, *nigh to thy houſe*. Me thinketh he alludeth to the common cuſtome of men, who plant vines vnder their houſes, and at the ſides of them, ſpecially at the ſides of them, where they may haue the moſt Sunne, and by which they may be moſt defended from the cold: for heat maketh the vine plentifull, faire and flouriſhing] *and thy children* [*viz.* which God ſhall giue thee by her, ſhall be what?] *like the Oliue plants* [*i.* as faire and as pleaſant, as the plants of young Oliue trees, or as the young trees themſelues: yea I ſtretch it ſomewhat further, that is, they ſhall be alwaies greene, freſh, flouriſhing, and increaſing: ſee *Pſalme* 52. 8.] *round about thy table.* [by this ſpeech he expreſſeth the great delight that children bring vnto their fathers, while they ſee them, as many in number, ſo neat and trim, ſtanding alwaies as it were in their ſight.] *Verſ.* 4. *Loe* 4
[here he ſtirreth vp the faithfull, both to behold, and alſo to acknowledge the bleſſings of God reckoned vp before; and thoſe that follow after] *ſurely* [*viz.* without all doubt] *thus* [*viz.* as is before expreſſed, and as hereafter followeth] *ſhall the man be bleſſed*, [*i.* euery man, as verſe 1. of this Pſalme] *that feareth the Lord.* [ſee alſo verſe 1. of this Pſalme. Now we muſt know that he promiſeth the faithfull earthly bleſſings from God, not that they ſhould ſtay and reſt themſelues there, but to the end that by the ſame they might be lifted vp to the meditation of the heauenly life.] *Verſ.* 5. *The Lord* [*viz.* whom we ſerue and worſhip] *out of Sion* [*i.* out of the place 5
wherein he dwelleth and is worſhipped: and here he putteth the faithfull in minde that it is becauſe of the couenant which he hath made with them, that he beſtoweth theſe graces vpon them, and not for any merit or worthineſſe in them] *ſhall bleſſe thee*, [*viz.* with his grace and fauour, and that ſo largely and plentifully, that] *thou ſhalt ſee* [*i.* both with the eies of thy body, and with the eies of thy faith: yea that thou thy ſelfe ſhalt enioy] *the wealth* [*i.* the proſperity, peace, and all manner of goodneſſe: ſee *Pſalme* 122. 9.] *of Ieruſalem*, [*i.* of the City and Church of God, becauſe God was ſerued therein: ſo that he deſcendeth from particular bleſſings, to the common bleſſing of the whole Church, from whence as it were from a fountaine the particular bleſſing floweth] *all the daies of thy life* [*i.* ſo long as thou ſhalt liue in this life.]
Verſ. 6. *Yea thou ſhalt ſee thy childrens children*, [*i.* thou ſhalt perceiue the ſingular fauour 6
and bleſſing of God towards thee and thy family, firſt by the length of thy owne life, as *Exod.* 20. in the fift Commandement: ſecondly, by the plentifull increaſe of thy poſterity and ſeed] *and peace* [*i.* all manner of bleſſing and goodneſſe, as *Pſalme* 122. 6, 7.] *vpon Iſrael*, [*i.* vpon that people which ſerue God ſincerely: ſee *Pſalme* 124. 8.]

Verſ. 1. *Teacheth vs, firſt, that ſuch as ſerue God, according to the rule of his word,* Doctrine.
ſhall receiue all manner of bleſſing from the Lord: not becauſe they haue or can deſerue

the same, but because he that hath promised is pleased also to performe the same: Secondly, that a godly conuersation is a notable testimony of the right worship and seruice of God. Vers. 2. *Teacheth vs, that not onely gaines gotten by labour are Gods blessing, but to haue the fruition and vse of them, after we haue obtained them, is Gods blessing also: because that though not for our sinnes in our calling, yet for other transgressions, God might iustly deprive vs of all his fauours.* Vers. 3. *Teacheth vs, that the fruitfulnesse of our wiues, and store of children, is a blessing from the Lord likewise, and that therefore wee should so both receiue them and vse them.* Vers. 4. *Teacheth vs, that the blessings which God hath promised vs, shall be most assuredly performed; not onely because he is faithfull that hath promised, but able also to accomplish.* Vers. 5. *Teacheth vs, that this is the blessing of all blessings in this life, to see the flourishing and prosperity of the Church: which as the world knoweth not, but preferreth mucke and dung before it, so they care not for it.* Vers. 6. *Teacheth vs, that old age, and large posterity, both are good blessings from the Lord.*

PSALME 129.

Diuision. *THe Psalme may be diuided into two parts. In the first, the faithfull declare that they were grieuously oppressed by their enemies, but yet that the Lord did graciously deliuer them, verse 1, 2, 3, 4. Secondly, in the spirit of prophecie, as it were, they doe foretell the assured destruction and ouerthrow of all their enemies, from vers. 4. to the end of the Psalme.*

Sense. The Title is expounded before, *Psalme* 120. in the Title thereof.] *Vers. 1. They* [*i.* our wicked and cruell enemies, whom as a man would say he will not vouchsafe to
1 name] *haue oftentimes* [*viz.* heretofore, and euen at this present one time after another doe] *afflicted* [*i.* troubled, grieued and persecuted, and that after sundry sorts, and by sundry meanes and waies] *me* [*i.* vs, hee speaketh of the holy body of the faithfull, as it were but of one person, by reason of the vnity and fellow-like feeling that is or should be amongst them] *from my youth* [*i.* euen from the beginning of the world when the Church then began] *may Israel* [*i.* the faithfull people, as *Psalme* 124. 1. also *Psalme* 128. 6.] *now* [*i.* euen at this present. So wee see that the Church counteth those afflictions that the faithfull haue endured before, her owne, euen as those which she presently suffereth] *say*, [*viz.* iustly, rightly, and vpon very good cause. They meane by this and that which followeth after, that the Church thinking diligently vpon ancient examples and experiences, might easily gather both after what sort God had exercised his people from the first beginning of the world, as from *Abel*, *Abraham*, and other Patriarches from whom the Church came, and also how they had a blessed end of all their afflictions: and this is done to the end that by the former deliuerances, they might in a good hope comfort and confirme themselues, that God would deliuer them from the like in time to come.] *Vers. 2. They*
2 *haue oftentimes afflicted me from my youth*, [this is the same with verse 1. the repeating of it serueth to this end, both to shew that they were sore afflicted indeed, and also to set out the assurednesse of their deliuerance] *but they could not* [*viz.* for all their subtilty, and for all their power] *preuaile* [*viz.* at any time or by any meanes] *against me.*
3 [the reason, because God hath beene on our side, as *Psal.* 124. 1, 2.] *Vers. 3. The plowers* [*i.* the enemies which God did vse as husbandmen to plow and till his Church] *plowed vpon my backe*, [*i.* went quite and cleane ouer vs, by which he noteth both the weake

weake eſtate of the Church, and the hard-heartednes of the enemies] *and made long ſurrowes:* [*viz.* vpon vs, not ſparing vs any whit at all, for all the miſerie that we were in. In this verſe he compareth the people of God to a field which men till and plow, that he might the better ſhew that the croſſe hath alwaies been faſtened vpon the backe of the Church: meaning, that they ſuffered many grieuous things from the enemies, and that they did both a long ſeaſon, and very ſorely afflict them.] *Verſ.* 4. *But the righteous* 4
Lord [*i.* he that dealeth and doth vprightly, howſoeuer men deale cruelly and iniuriouſly] *hath cut* [*viz.* euen in ſunder, and that of his goodneſſe towards vs, through his Almightie power] *the cords* [*i.* all the powers of the wicked, whether they conſiſted in counſels, purpoſes, practiſes, or any ſuch like] *of the wicked* [*i.* which the wicked men did imagine and vſe. All tendeth to this end, that here he putteth downe a comfort, and ſheweth, that God hath very eaſily and with little adoe, repreſſed the rage and crueltie of his enemies, and ſet his owne people at libertie, as if one ſhould cut in ſunder all that belongeth to the horſes that goe to plow, which, as I take it, in ſome Countrie they call the geares, and ſo by that meanes, the plow and the owner thereof ſhould ſtand ſtill, and the horſes be at libertie from their labours: and ſo hee continueth ſtill in his allegorie or metaphor.] *Verſ.* 5. *They that hate Sion* [*i.* the 5
Church of God, as *Pſal.* 125. 1. alſo *Pſal.* 128. 5. Now if the *haters* ſhall bee puniſhed, hate being an affection of the heart onely, how ſhall they eſcape which put their hatred in execution and practiſe?] *ſhall be aſhamed,* [*viz.* not onely before God, but euen before men: and that word *all,* noteth of what ſtate or condition ſoeuer they be, whether high or low, rich or poore, &c. for with God there is no reſpect of perſons] *and turned backward.* [*viz.* as thoſe that in the day of battell come forth with fierceneſſe, and yet through a ſudden feare are glad to turne their backs: ſo that in this verſe he ſetteth out the ruine and deſtruction of the enemies, which thing alſo hee doth in the next verſes, amplifying it by ſimilitudes or metaphors taken from huſbandrie.] *Verſ.* 6. *They* [*i.* that hate Sion, and ſuch other wicked and vngodly 6
perſons] *ſhall be as the graſſe* [*viz.* which groweth] *on the houſe top,* [as we ſee by daily experience, that graſſe groweth on the tops of houſes and in gutters, ſpecially in thoſe houſes which are not much inhabited] *which withereth* [*viz.* through the great and parching heat of the Sunne] *afore it come forth.* [*viz.* ſo farre as that it may bee cut downe with the ſithe or ſickle: this is the firſt allegorie or metaphor wherein the wicked are reſembled to hay or graſſe, by the which he meaneth, that they ſhall preſently periſh, though they bee lifted vp very high, euen as the graſſe or herbe that groweth vpon houſes incontinently withereth, becauſe it hath not earth ſufficient vnder it to giue it moiſture and nouriſhment; wherefore looke by how much they ſhall through the greatneſſe of their pride, draw nigh to the Sunne, ſo much the more ſuddenly ſhall they bee conſumed, becauſe they haue no root.] *Verſ.* 7. *Whereof* 7
[*i.* wherewith] *the mower* [*i.* he that ſhould mow it] *filleth not his hand,* [*q. d.* it is ſo ſcarce that he cannot take a handfull of it] *neither the glainer* [*viz.* which commeth after the mower, and looketh very narrowly] *his lap.* [*i.* can get any thing to ſpeake of: this may haue a double ſenſe, and both good, though I confeſſe there is but one right ſenſe of all Scriptures: for it may be referred vnto the graſſe, ſpoken of before, on the houſe top: and then his meaning is, that it commeth not to any ripeneſſe, inſomuch that it can neither be mowed nor gathered: but this I approue not, becauſe men vſe not to mow graſſe on the houſe top, nor yet to gather it to any vſe: or it may be another metaphor taken from Corne that commeth thinly vp, here an eare and there an eare, noting that the wicked through Gods iudgements ſhould bee brought to ſuch a waſting, that very few or none of them ſhould be left: and this I take to bee the more fit ſenſe.] *Verſ.* 8. *Neither they which goe by,* [*viz.* the mowers and 8
reapers] *ſay, the bleſſing of the Lord be vpon you:* [*i.* the Lord bleſſe you and your harueſt, becauſe they cannot ſay ſo, for they ſee Gods hand vpon them in ſcarcitie. Thoſe that paſſed by were wont to wiſh well to the harueſt workers, as appeareth, *Ruth* 2. 4. ſo that this is as much, *q. d.* They ſhall not pray, no not for the workemen, much leſſe wiſh well to the harueſt it ſelfe] *or* [this particle ſheweth that it is an-

other

other kinde of ſpeech that they vſed to the harueſt men] *wee bleſſe you* [*i.* wee wiſh you good] *in the name of the Lord.* [*i.* through his maieſtie, power and goodneſſe.]

Doctrine. Verſ. 1. *Setteth out the continuall both malice and aſſaults of the wicked againſt the godly: which teacheth vs what it is that we muſt looke for at their hands, namely, all manner of outrage.* Verſ. 2. *Sheweth, that they can neuer preuaile vtterly againſt them: which ſhould miniſter vs good comfort, in hope and patience to vndergoe, and through ſpirituall ſtrength to ouercome.* Verſ. 3. *Declareth the hard-heartednesſe and vnmercifulneſſe of the wicked.* Verſ. 4. *Teacheth vs, that God doth fruſtrate all the purpoſes and attempts of the vngodly whatſoeuer.* Verſ. 5. *Containeth the deſtruction of them that perſecute the Church.* Verſ. 6. *Sheweth, that the vngodly are of no long continuance, becauſe they haue no deepe roote.* Verſ. 7. *Sheweth, that the vngodly and wicked are vtterly vnprofitable to euery good thing.* Verſ. 8. *Teacheth vs, that it is a teſtimonie of Gods great curſe vpon vs, to want either the praiers or good wiſhes of the godly, howſoeuer the world make no account of the one or the other.*

PSALME 130.

Diuiſion. *THis Pſalme may be diuided into two parts. In the firſt, he maketh his earneſt praier vnto the Lord, deſiring him to remoue his ſinnes, that ſo he may feele his ſingular mercie, verſ. 1, 2, 3, 4. In the ſecond, he teſtifieth his faith and patience, exhorting the faithfull continually to hang vpon the Lord, from verſ. 5. to the end of the Pſalme.*

Senſe. The title is expounded before, *Pſal.* 120.] *Verſ.* 1. *Out of the deepe places* [*i.* out of moſt deepe and huge dangers: it is a metaphor taken from waters ready to drowne a man: ſee *Pſal.* 69. 1, 2.] *haue I called vnto thee, O Lord,* [*i.* earneſtly praied vnto thee: ſee *Pſal.* 116. 3, 4. ſo that we ſee, that the Prophet when he felt himſelfe ſore oppreſſed with diſtreſſe, yea, as it were, plunged in a gulfe of perplexitie, calleth earneſtly vpon God, for the greater the afflictions are which Gods children endure, the more earneſt are their ſupplications.] *Verſ.* 2. *Lord heare my voice,* [*i.* grant me the praiers which I expreſſe with my voice] *let thine eares attend* [*i.* hearken diligently, meaning, that hee would haue the Lord by effect to ſhew, that hee had carefully heard his praiers] *to the voice of my praiers.* [*i.* to the words which I vſe in my praiers: becauſe the voice is a meane to vtter words, hee putteth it for the words themſelues.] *Verſ.* 3. *If thou, O Lord* [*viz.* which ſeeſt and knoweſt all things] *ſtraitly marketh* [*i.* narrowly weigheſt or keepeſt as a man would a regiſter or reckoning] *iniquities,* [*i.* the infinite numbers of ſinnes committed againſt thee and others, for ſo I take the word in the plurall number] *who ſhall ſtand?* [*viz.* in thy preſence or before thee: ſee *Pſal.* 1. 5. *q. d.* who is he that ſhall be able to beare thy iudgement, or the leaſt part thereof? Verily there is not one amongſt all men, that either haue beene, are, or ſhall be: he meaneth then that we cannot be iuſt but by the remiſſion of ſinnes: and I take this verſe to containe a reaſon, as it were, of his former praier: *q. d.* Spare vs, not for our owne ſake, for there is nothing in vs that can moue thee to pitie vs, but for thine owne mercie ſake, as in the next verſe.] *Verſ.* 4. *But mercie is with thee,* [*i.* thou haſt infinite and abundant mercie] *that thou maieſt bee feared,* [*viz.* amongſt men: and he putteth *feare* in this place, for the reuerent and ſincere ſeruice of God: ſo that he doth, as it were, deſire God to haue regard of his owne glorie, which conſiſteth in the faith and truth of his promiſes, and in his worſhip and ſeruice, both which ſhould vtterly decay, if the Lord did ſtraitly obſerue our iniquities, and deſtroy

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vs in his iudgement therefore: and ſo he ſheweth that there is no reuerence of God in mens hearts, till his mercies bee ſenſibly felt and knowne, which is the foundation thereof, and by *feare* hee meaneth in this place, the reuerent feare of children, and not the ſlauiſh feare of ſeruants.] *Verſ.* 5. *I haue* [*viz.* heretofore, and yet at this preſent doe, for vnder this he comprehendeth alſo the preſent time] *waited*, [*i.* truſted and hoped, and haue obtained that which I hoped for] *my ſoule hath waited.* [*viz.* vpon the Lord, as in the next verſe. He meaneth by this, that he truſted in God not feignedly or in hypocriſie, but heartily, and from the deepe affection of his heart, whereby hee ſheweth, that the ſeat of ſure hope is in the heart] *and I haue truſted* [*viz.* ſtedfaſtly] *in his word.* [*i.* in all his word generally, but ſpecially in his promiſes made vnto me: Meaning, that as he had before truſted and obtained fauour, ſo hee would doe ſtill.] 5

Verſ. 6. *My ſoule waiteth on the Lord* [ſee this expounded before, verſ. 5. the repeating of it ſeemeth to ſhew the ardencie of his zeale, and his continuance in hanging vpon God] *more than the morning watch* [*i.* that watch that is appointed to watch till the morning, and hath no body to eaſe him from his watch all night long] *watcheth for the morning.* [*i.* for that time, wherein in the morning hee ſhall leaue his watch: *q. d.* I am more deſirous to enioy God and the fauours of his grace, than the watchmen which are wearie with watching all night, doe deſire to ſee the breaking vp of their watch in the morning.] 6

Verſ. 7. *Let Iſrael* [*i.* Gods faithfull people, as before, *Pſal.* 129. and afterwards, *Pſal* 131. 3. and in this verſe he exhorteth all the Church by this example to hang vpon God] *wait* [*viz* with patience] *on the Lord* [*viz.* onely, and no other but him] *for with the Lord is mercie,* [*i.* he is gracious and mercifull, as before, verſ. 4. of this Pſalme, and this is a reaſon why hee would haue the faithfull to hang vpon the Lord] *and with him is great redemption.* [*viz.* proceeding from that mercie of his, as the ſtreame from the fountaine. Meaning by that word *great redemption*, that the Lord hath diuers meanes to deliuer his by, and to draw them out of all dangers whereinſoeuer they ſhall bee.] 7

Verſ. 8. *And he* [*viz.* himſelfe and no other for him] *ſhall* [*viz.* moſt certainly and aſſuredly] *redeeme* [*i.* ſet free and deliuer] *Iſrael* [*i.* his faithfull people, which ſhall haue their truſt in him] *from all his iniquities.* [*i.* not onely from all their ſinnes, but alſo from all dangers and diſtreſſes whereinto their ſinnes might caſt them. For ſo largely doe I reſt perſwaded that the word ſhould be taken in this place.] 8

Verſ. 1. *Teacheth vs, that the more afflictions increaſe vpon vs, the more earneſt and often ſhould we be with the Lord by praier.* Verſ. 2. *Teacheth vs, that becauſe ſinne cleaueth faſt vnto vs, and our praiers pierce little or nothing, ſpecially ſo long as our ſinnes cleaue vnto vs, or we continue in them, that therefore we ſhould continually call vpon the Lord to heare our praiers.* Verſ. 3. *Teacheth vs in our praiers to haue recourſe vnto Gods mercie onely: without which indeed we our ſelues muſt be conſumed, and our praiers become vnprofitable: alſo that no man is able to ſtand as righteous in the preſence and iudgement of God, and therefore they are out of the way that imagine merits, whether of congruitie or condignitie, as they call them.* Verſ. 4. *Sheweth, that Gods mercie ſhould not breed careleſneſſe in vs, but care and conſcience to walke before him in feare and trembling.* Verſ. 5. *Teacheth, that there was neuer yet any one confounded, that did vnfeignedly put his truſt in the Lord.* Verſ. 6. *Teacheth vs, earneſtly to hunger and thirſt after the Lord.* Verſ 7. *Teacheth vs to prouoke others as well as our ſelues, with patience to wait vpon the Lord.* Verſ 8. *Teacheth vs, that it is God onely that can deliuer from ſinne, and from all thoſe puniſhments which ſinne hath pulled vpon vs.* Doctrine.

PSALME

PSALME 131.

Diuision. THe Prophet in this Psalme propoundeth two things: *first*, he *setteth downe the simplicitie and humblenesse of his owne minde*, ⌜*vers.* 1, 2. *Secondly, he exhorteth the faithfull by his example, to striue to patience*, ⌜*vers.* 3.

Sense. The title is expounded before, *Psal.* 120. also *Psal.* 122. in the title thereof.]

1 *Vers.* 1. *Lord* [*viz.* whom I serue: *q. d.* thou knowest whether it bee true or no that I speake, though men will not beleeue me] *mine heart is not haughtie*, [hee beginneth with the fountaine of pride, which is in the heart: *q. d.* Thou knowest that I haue not so much as in heart affected the Kingdome, or *Sauls* ruine, or taken in hand any great matter, but by a stedfast faith haue wholly staied my selfe vpon thee, and rested in the obedience of thy will] *neither are mine eies loftie*, [from the inward, which is the heart, he commeth to the outward, which are the eies: *q. d.* that there was not in his visage or countenance, any signe of pride, but that outwardly he gaue an euident testimonie of the humilitie of his heart inwardly] *neither haue I walked in great matters*, [*i.* I haue not attempted high enterprises by fact, without the reach of my calling] *and hid from mee.* [*i.* I haue not assaied to looke into such things as passe the light of

2 capacitie and vnderstanding which thou gauest mee.] *Vers.* 2. *Surely* [*q. d.* this is most certaine, and thou knowest it, though I would not report it] *I haue behaued my selfe* [*viz.* both outwardly and inwardly] *like one weaned from his mother*, [*i.* euen as a little childe which is humble and lowly, in which respect our Sauiour saith, Except we receiue the Kingdome of God as a little childe, we shall not enter therein, *Mar.* 10. 15. and *Paul, Bee not children in vnderstanding, but as concerning maliciousnesse, bee children*, 1 *Cor.* 14. 20.] *and kept silence*: [*i.* spake very little or nothing] *I am in my selfe* [*i.* in mine owne perswasion, and that in the vpright testimonie of a good conscience before God] *as one that is weaned.* [*i.* as a young childe in respect of affections and wicked desires, for children commonly are not very old when they are weaned.]

3 *Vers.* 3. *Let Israel wait on the Lord.* [see this expounded, *Psal.* 130. vers. 7.] *from henceforth and for euer.* [*i.* from this time and continually.]

Doctrine. Vers. 1. *Teacheth vs to auoid pride and arrogancie, both inwardly in the heart, and outwardly in the countenance and behauiour, that as the one may approue vs to our selues, so the other may commend vs before men.* Vers. 2. *Teacheth vs, to striue to all humilitie and lowlinesse of affection, because if that bee once subdued, the outward actions will more easily follow.* Vers. 3. *Teacheth vs, not onely with patience for the time to wait vpon the Lord, but to doe it continually and for euer: which we had the more need to learne for knowledge and practise, both because wee haue the seed of impatience in our selues, and also because the nip of our affliction is, and must bee for the most part continuall.*

PSALME

PSALME 132.

THis Psalme may bee diuided into two parts: In the first, is contained a praier for Dauid, the Lords Priests, and the faithfull people of God, with a declaration of their zeale to Gods worship and seruice, from vers. 1. to the end of the 10. In the second, there is expressed both Gods promises made particularly to Dauid and his posteritie, and also to the whole Church generally, from vers. 11. to the end of the Psalme. Diuision.

The Title is expounded before in the Title of *Psal.* 120.] *Vers.* 1. *Lord* [*viz.* which art the onely true God, and iudgest vprightly] *remember* [*i.* declare by effects that thou remembrest and beholdest him, and that thou doest approue the purpose of his minde, in granting him his request, for otherwise God neuer forgetteth, specially those that are his: see *Gen.* 8. 1.] *Dauid* [*viz.* thine anointed King and seruant] *and all his affliction* [*i.* all and euery one of the troubles which hee hath endured, specially the great care of his heart for the building of thy Temple, of which see *2 Sam* 7. 1, 2. 3: but specially that which followeth in this Psalme, and all this hee allegeth not as boasting of any thing he did, but that seeing the Lord mercifull vnto him, he might thereby take an argument to confirme his heart in the hope of good things.] *Vers.* 2. *Who sware vnto the Lord* [*i.* bound himselfe vnto him by an oath, and that to this end, that thereby he might be the more carefully bound to performe the good which hee had promised: see *Psal.* 119. 6.] *and vowed a vow* [*i.* promised, and that certainly: this difference I take to bee betweene an oath and a vow, that the one is made with calling God to witnesse, and the other is a solemne protestation or promise onely, yet so, that if it be made concerning good things, and by them that haue power in themselues to performe it, it bindeth the conscience: see *Numb.* 30. thorowout] *to the mightie God of Iaakob*, [*i.* to God, who by his mightie force and power did deliuer the Patriarch *Iaakob* from all his dangers] *saying*, [*viz.* vnfeignedly, and from his heart.] *Vers.* 3. *I will not enter* [*viz.* willingly and gladly] *into the tabernacle of my house*, [*i.* into any part of the house, or the house it selfe, which I haue caused to bee newly builded: see *2 Sam.* 5. 9. also *1 Chron.* 15. 1.] *nor come vpon my pallet or bed*, [*viz.* which are set and made in my new house, to lie downe vpon them or take my rest there.] *Vers.* 4. *Nor suffer mine eies to sleepe*, [*viz.* very much, specially in that house which I haue newly made] *nor my eie-lids to slumber*: [*q. d.* I will be continually watchfull and carefull for to build God a house. The Prophet meaneth not in all this, that he was so proud as to thinke, that either by oath or vow hee could prescribe God a Law: neither yet that hee was so rash as to promise that hee would dwell openly in the aire, and not sleepe neither day nor night, till the Arke were brought to a place which hee would prepare for it, which could not bee very quickly done, for that had beene, after a sort, to haue killed himselfe: but this hee meaneth, that he made religion and conscience of it, to goe into his new house vnlesse he had prepared a place for Gods Arke to rest in also: *q. d.* I must not bee more carefull for my selfe, either in respect of pleasure or profit, or both, than I am for God and his seruice.] *Vers.* 5. *Vntill I finde out* [*i.* vntill I shall by searching finde out] *a place* [*i.* a fit, meet, and conuenient place, for otherwise there were places enow] *for the Lord*, [*viz.* to dwell and rest in, not that God is tied to any place, for the heauen of heauens cannot containe him, but he meaneth the Arke, which is called the Lord himselfe, because it was a most manifest testimonie of his maiestie and power] *an habitation* [*i.* a place to rest and dwell in, that it may no longer bee caried from

Sense.
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from place to place, as it hath beene] *for the mightie God of Iaakob* [*i.* for that great God whom *Iaakob* worshipped, or else for him that saued and deliuered *Iaakob* from
6 many dangers, as before, verſ. 2.] *Verſ. 6. Loe, we.* [*i.* both I and others] *heard of it* [*i.* not of the place, but of the Arke] *in Ephrathah,* [*i.* that it was in *Ephrathah*: I take this rather as a learned man doth, to be the name of the Countrie wherein the tribe of *Ephraim* dwelt, than of any one particular place: yet ſo, that it ſhould note *Shilo* in the Tribe of *Ephraim,* where the Arke of the Lord was kept from the daies of *Iehoſhua* vntill the death of *Heli* the Prieſt, at what time it was taken by the Philiſtines: ſee 1 *Sam.* chap. 1, 2, 3, and 4.] *and found it* [*i.* the Arke] *in the fields of the forreſt.* [or as a very learned man turneth it, and as it is in the Hebrew Text, *in the fields of Iahar, i.* in the citie of *Iahar,* which was ſituate both in a plaine and wooddy place, and therefore is turned here *in the fields of the forreſt*: in which reſpect alſo it hath ſeuerall names; for of the woods it is called *Kiriah Iearim,* that is, the citie of woods: and of the plaine or field it is called *Baal* or *Baalah,* or *Kiriah in Baalah,* and ſometimes *Bala of Iuda,* that is, plaine place: for the ſenſe of this place, ſee 1 *Sam.* 7. 1. &c. and for the citie it ſelfe, ſee *Ieheſh.* 15. 60. where it is reckoned vp among the cities allotted to the tribe of *Iudah,* and hath two names. I know other
7 men giue other ſenſes, but me thinketh this is moſt plaine.] *Verſ. 7. We will enter* [*viz.* cheerefully and gladly] *into his tabernacles,* [*i.* into the places where this Arke ſhall reſt, and he himſelfe be religiouſly ſerued, which in *Pſal.* 100. verſ. 4. are called *his gates and his courts*] *and worſhip* [*viz.* him] *before his footſtoole.* [*i.* before the Arke of the couenant, which is ſo called to put the faithfull in minde, that they muſt not ſtay in the beholding of the Arke onely, as though God were encloſed therein, but that they muſt lift vp their hearts to heauen to worſhip God there with all reuerence: as though God ſtretched his feet from heauen to the earth, that he might lift vs vp to heauen. [illegible]w hee muſt bee ſought to in Chriſt, who is the very Arke of couenant
8 indeed.] *Verſ. 8. Ariſe* [*viz.* now, at the earneſt praier of thy people] *O Lord,* [this is to be referred both to God himſelfe, and to the Arke alſo, as may appeare by that which followeth in the verſe. See the word, *Lord,* alſo put for Arke, verſ. 5. of this Pſalme] *to come into thy reſt,* [*i.* into the place of thy reſt: becauſe that before, the Arke ſtaied not long in one place, as may appeare by the continuall concourſe of the ſtories] *thou, and the Arke of thy ſtrength.* [*i.* both thou thy ſelfe and the viſible Sacrament, as it were, of thy ſtrength and power: and he calleth it the *Arke of Gods ſtrength,* becauſe that in and from the Arke, the Lord did plainly declare his maieſtie,
9 power, &c.] *Verſ. 9. Let thy Prieſts* [*i.* the Prieſts which thou haſt choſen vnto thy ſelfe, to bee the adminiſters of holy things] *bee cloathed* [*i.* compaſſed about on euery ſide, and let it cleaue and ſticke faſt to them, as apparell doth to the body] *with righteouſneſſe,* [*viz.* both outward and inward: *q. d.* Let them that are ſanctified to this great office, be more and more ſanctified] *and let thy Saints* [*i.* thy people, whom thou haſt ſanctified to thy ſelfe] *reioice.* [*viz.* greatly, and that for this, becauſe the Arke ſhall ſtay in one place, and not flit, as heretofore it hath done, ſo that here hee
10 praieth both for Prieſts and people.] *Verſ. 10. For thy ſeruant Dauids ſake* [*i.* for him and thoſe promiſes which thou haſt made to him: others vnderſtand by *Dauid,* Chriſt the ſonne of *Dauid,* who alſo in the Prophets is called by that name, as *Hoſea* 3. 5. in the latter the firſt ſenſe is moſt plaine, hee ſpeaking of himſelfe in the third perſon: in the doctrine, the other is very true] *refuſe not the face of thine anointed.* [*i.* of me whom thou haſt appointed to be King, vnderſtanding by not *refuſing his face,* the granting of him his requeſts: for here he praieth the Lord to be mercifull to his Prieſts and people, and not reiect the praiers which the King maketh for
11 them.] *Verſ. 11. The Lord* [*viz.* himſelfe] *hath ſworne in truth* [*i.* hath truly and iuſtly ſworne to performe whatſoeuer hee hath promiſed] *vnto Dauid,* [*i.* vnto mee, ſpeaking ſtill of himſelfe in the third perſon] *and will not ſhrinke from it:* [*i.* will not at any hand, or by any meanes, goe backe from his word: ſee *Pſal.* 110. 4. and note that God ſweareth, not for any inconſtancie in his word, but for the ſtrengthening of our faith] *of the fruit of thy body* [*i.* ſome one or other of thy children, ſee *Pſal.* 127. 3.]

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will I ſet vpon thy throne. [*i.* I will eſtabliſh them as thy lawfull heires in thy Kingdome after thee, meaning that he would prouide that one of his children and poſteritie ſhould continually ſucceed him in the Kingdome.] *Verſ.* 12. *If thy ſonnes* 12
[*i.* thy poſteritie: theſe are Gods words to *Dauid*, eſtabliſhing the couenant with him and his ſeed] *keepe* [*viz.* vnfeignedly, and with all their heart] *my couenant*, [*i.* the couenant which I haue made with them, and is paſſed betweene them and me] *and my teſtimonies* [*i.* my law and word, and that euery particular peece of it, for ſo much doe I thinke doth the plurall number in this place ſignifie] *that I ſhall teach them*, [*viz.* by the miniſterie of my ſeruants, the Prieſts and Prophets] *their ſonnes alſo* [*i.* their poſteritie, euen to many generations] *ſhall ſit vpon the Throne* [*i.* ſhall ſucceed thee and them in the Kingdome, putting *throne*, a part of the Kingdome, for the whole: and it is called *Dauids* throne or kingdome, becauſe hee was the firſt man of all his race that God aduanced to that high honour] *for euer.* [*i.* for a long ſeaſon referred to *Dauid* and his naturall ſeed, but for all eternitie referred to Chriſt: ſee theſe words expounded, 1 *King.* 2. 4. alſo 1 *King.* 8. 25. alſo 2 *Chron.* 6. 16.] *Verſ.* 13. *For* 13
the Lord [*viz.* himſelfe] *hath choſen* [*viz.* of his great mercie] *Sion* [*i.* his Church of *Ieruſalem*, *viz.* to be the place where his Arke ſhould abide, and he himſelfe be ſerued] *and loued* [*viz.* of his owne good pleaſure, and not for any excellencie or worthineſſe that was in it] *to dwell in it.* [*i.* to remaine and to abide there, as in the next verſe.]
Verſ. 14. *This* [*viz.* place] *is my reſt* [*i.* is the place wherein I will haue mine Arke to 14
ſtay] *for euer* [*i.* for a long time, if we referre it to the materiall *Ieruſalem*, but continually, euen to all eternitie, if we referre it to the Church] *here will I dwell:* [*i.* in this place I will giue teſtimonie of my preſence, power, and continuall abode] *for I haue a delight therein* [*i.* I haue deligh ted and loued to dwell there, as in the next verſe before-going, ſee *Pſal.* 78. 68.] *Verſ.* 15. *I* [*viz.* who am able to doe it] *will ſurely* [*i.* with- 15
out all faile] *bleſſe* [*viz.* plentifully and abundantly] *her victuals* [*i.* all things that I ſhall giue her, neceſſarie for the maintenance of this preſent life: *q. d.* I will not onely giue them abundance of victuals, but I will make their meat and drinke profitable vnto them] *and will ſatisfie* [*viz.* with abundance and plentie] *her poore* [*i.* the poore which ſhall be in *Sion*, or in the Church] *with bread.* [*i.* with things neceſſary for the nourishment of this life. Hee ioineth here ſpirituall graces to the temporall bleſſings, declaring that he will ſo prouide, euen for the pooreſt of them, that they ſhall not onely not want their ordinarie victuals at any time, but haue them in great plentie.] *Verſ.* 16. *And* [*viz.* I my ſelfe, who am the onely Lord] *will cloath the* [ſee before, 16
verſ. 9. of this Pſalme] *her Prieſts* [*i.* thoſe that attend vpon holy exerciſes and ſeruices in her] *with ſaluation.* [*i.* with deliuerance from dangers and diſtreſſes: hee meaneth, that hee will defend and keepe vnder his ſauegard, the Miniſters of his Church] *and her Saints* [*i.* the people of *Sion*, or of the Church: ſee before, verſ. 9.] *ſhall ſhout for ioy.* [*viz.* of that goodneſſe and grace which God ſhall ſhew to the whole Church, and euery particular member of it: and this phraſe, *ſhouting for ioy*, or as it is in the Hebrew, *in ſinging ſhall ſing*, doth not onely note the great ioy which they ſhall haue, but the certaintie and aſſurednesſe of it alſo.] *Verſ.* 17. *There* [*i.* in 17
Sion, Ieruſalem, or in the Church] *will I make* [*i.* cauſe through my power and goodneſſe] *the horne of Dauid* [*i.* the power, might, Kingdome, &c. of *Dauid* my ſeruant] *to bud* [*i.* to proſper and increaſe: it is a metaphor taken from beaſts, who haue ſnags in their heads as Deere haue, which are vnto them in ſtead of boughs, as it were, by which hee noteth their flouriſhing and proſpering] *for I haue ordained* [*viz.* in mine eternall counſell] *a light* [*viz.* euen in that place, meaning by light, the regall dignitie and glorie, and the godly perſon that ſhould execute the ſame, as 2 *Sam.* 21. 17. 1 *King.* 11. 36.] *for mine anointed.* [*i.* for *Dauid* my ſeruant, whom I haue appointed to bee King: ſome expound it thus: *q. d.* I will bring to paſſe, that the Kingly dignitie ſhall not ſo be quenched, but that it ſhall alwaies ſhew forth ſome light: the other ſenſe is better in my minde.] *Verſ.* 18. *His enemies* [*i.* *Dauids* enemies, and the 18
enemies of his godly poſteritie] *will I cloathe with ſhame*, [*i.* compaſſe them about with confuſion of face, ſo that they ſhall not dare to lift vp their heads: meaning

further, that he would euen confound and destroy them] *but on him* [*i.* him himselfe, and his posteritie] *shall his crowne flourish.* [*i.* his Kingdome shall continue flourishing, and not wither away, but be preserued alwaies in his force and beautie: and this was fully accomplished in Christ.]

Doctrine. Vers. 1. *Teacheth vs to beseech the Lord to declare by effect that he thinketh vpon vs, otherwise though we haue his promise, yet without the accomplishment thereof our faith will be shaken.* Vers. 2. *Teacheth vs, to binde our selues by all lawfull meanes wee can to the obedience and seruice of our God, our naturall dulnesse thereto, and the lets and hinderances thereto, that we finde elsewhere, prouoke vs thereto.* Vers. 3. *Teacheth vs, that wee should little esteeme all the pleasures of this life, in respect of God and his glorie.* Vers. 4. *Teacheth vs, that we should make but little account of profitable and necessarie things in respect thereof: so that we may see that pleasure and profit, and all must giue place vnto godlinesse.* Vers. 5. *Teacheth vs to ioine our selues to the exercises and assemblies of Gods congregation.* Vers. 6. *Doth commend vnto vs the care of Gods Church, religion and seruice.* Vers. 7. *Teacheth vs, not onely to heare of Gods Church, but when we haue heard of it, to labour the finding of it, that so ioyning our selues vnto it, wee may haue the pledge of eternall life in vs: for without it, there is no saluation.* Vers. 8. *Teacheth vs to pray the Lord to be continually present with vs, and to beseech him to giue vs all the signes and testimonies of his fauour.* Vers. 9. *Teacheth all, but specially Kings, to pray for the Ministers and officers of Gods Church, and for the whole congregation, because euen in their good estate, standeth not onely the prosperitie and peace of the Church, but the flourishing estate of the common-wealth also.* Vers. 10. *Teacheth vs, to offer vp all our praiers in the name and mediation of Christ Iesus onely.* Vers. 11. *Sheweth, how that God for the strengthening of our faith in the truth of his word, doth euen binde himselfe vnto vs by an oath.* Vers. 12. *Teacheth vs, that albeit the couenant that God hath made with vs, be of it selfe, and as it proceedeth from God, free, yet in respect of vs, it is deliuered vnder certaine conditions, which hee would haue to be obserued, that we in some measure performing the same, might bee more and more confirmed in the truth of it.* Vers. 13. *Sheweth vs, that Gods free loue is the chiefe cause of all his graces towards the Church.* Vers. 14. *Teacheth vs, that Gods grace towards his Church is vnchangeable, and abideth for euer.* Vers. 15. *Setteth forth Gods great liberalitie towards the Church, and his singular fauour, who will not destitute, no not the meanest or poorest sound member thereof.* Vers. 16. *Teacheth vs, euen in Gods owne example, to haue a singular care to preserue a lawfull and ordinarie Ministerie, as without the which, the Church can hardly or not at all be.* Vers. 17. *Teacheth vs, that the prosperitie of all Kings and Kingdomes, commeth from Gods blessing onely, so that none of them can without robbing God of his glorie, ascribe it to their wisdome, policie, &c.* Vers. 18. *Teacheth vs, that such as rise vp against lawfull Magistrates, shall neuer prosper, but come to decay.*

PSALME 133.

Diuision. *THe Prophet in this Psalme, doth onely commend brotherly loue and vnitie amongst the Saints and seruants of God. In the first verse hee commendeth it simply of it selfe, euen of the goodnesse and excellencie that is in it. In the two other verses, hee commendeth it by two singular similitudes and comparisons, which would be well weighed.*

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The title is expounded before, *Pſal.* 120. and alſo *Pſal.* 122. in their titles. *Verſ.* 1. *Behold* [*q.d.* Let it be well conſidered and weighed] *how good* [*i.* profitable and neceſſarie, as *Pſal.* 92. 1.] *and how comely it is* [*i.* pleaſant and excellent: *q.d.* If either profit or pleaſure can allure you to the embracing of it, you haue both] *for brethren* [*i.* not onely naturall brethren, but the ſonnes of God and members of his Church, and partakers of the ſelfeſame doctrine and life in Chriſt] *to dwell euen together.* [*viz.* not onely in one houſe, but ſpecially to be of one affection and conſent, and to practiſe fellowſhip amongſt themſelues, euen as God himſelfe dwelleth in them and with them.] *Verſ.* 2. *It* [*i.* brotherly loue and mutuall conſent] *is like* [*viz.* in excellencie and ſweet ſauour] *to the precious ointment* [*viz.* which was appointed for the Prieſts to anoint them withall, ſee *Exod.* 30. 22, 23, &c. *vpon the head,* [*i.* powred vpon the head of the high Prieſt] *that runneth downe from the beard* [by this and that which followeth, he noteth, as I take it, the plentie and abundance of it] *euen vnto Aarons beard*: [*viz.* who was the high Prieſt, and for whoſe anointing this oile was ſpecially made] *which* [*viz.* oile] *went downe on the border,* [or rather vnto the border, ſuch plentie and abundance there was of it] *of his garments.* [*i. Aarons* garments, of which you may reade, *Exod.* 28. 2, 3, &c. The meaning is: *q.d.* as it is pleaſant and delightfull to haue *Aaron* wholly anointed with that holy oile, and all his garments, and as it is a ſweet ſmelling ſauour to all that are round about him; ſo very pleaſant is the body and fellowſhip of thoſe that agree and meet together in Gods name, whom God aſſuredly beautifieth with his owne preſence, and the moſt ſweet ſmelling gifts of his ſpirit: meaning alſo that men ſhall be vtterly without ſauour, vnleſſe they be perfumed with the odour of peace, and brotherly vnitie grounded in the word of God.] *Verſ.* 3. *And* [*viz.* it is: For this is another compariſon or ſimilitude, that hee vſeth to expreſſe the excellencie of this ſpeech by. In the former, he commendeth it for the ſweetneſſe and pleaſantneſſe of it: in this he commendeth it for the fruit and profit which commeth by it] *as the dew of Hermon,* [*i.* as the moiſture that falleth from heauen vpon that great hill of Hermon. Of one hill of this name, which Hermon the Sidonians call Shirion, and the Amorites call it Shenir, we reade *Deut.* 3. 9. and *Ieboſhua* 13. 5. and this name is giuen ſometimes to other hills and mountaines of the land of Iudah. Some are of this opinion, that there bee two mountaines of this name, the one very nigh to *Gelboe* and *Iordan*, the other is much more high, and ſtanding nigh to the Countrie of *Trachonites*: and they gather it, becauſe *Dauid* ſaith, *Pſal.* 42. 6. *from the land of Iordan and Hermonim,* vſing a nowne plurall diminutiue, as it ſhould ſeeme. Otherſome ſay thus: theſe high mountaines are a part of *Libanus*, and from thence ſtretch themſelues ſouthward, and ſeparate that land of *Baſhan* from the nether *Siria*: they compaſſe the land of *Galile* on the North ſide, and towards the Eaſt. Wee muſt likewiſe note, that there is another mountaine, named *Hermon*, in the frontiers of the tribe of *Iſſachar*, at the foot whereof is the towne named *Naim*: ſee alſo what is ſaid before, *Pſal.* 89. 12. whatſoeuer it be, this ſenſe I would giue: *q.d.* as the dew and wet that falleth downe from heauen vpon *Hermon*, and deſcendeth from thence into the plaine of *Baſhan*, maketh the plaine Countrie fertill: ſo doth brotherly loue bring with it great fruit and profit] *which falleth vpon the mountaines of Sion.* [this place is ill tranſlated, and ſeemeth to carrie with it this meaning, as though the dew and wet of *Hermon* ſhould come from thence to the mountaines of *Sion*, which hath in it no ſenſe at all: wherefore we muſt either mend the tranſlation, or elſe ſupplie ſomewhat thus] *and as the dew which falleth* [*viz.* from heauen, this being indeed another ſimilitude to expreſſe the ſame thing, *i.* brotherly concord] *vpon the mountaines of Sion*: [he ſpeaketh of mountaines in the plurall number, becauſe there were many mountaines thereabout, as *Pſal.* 125. 2. *q.d.* as the dew and moiſture falling vpon thoſe mountaines alſo, maketh them fruitfull, ſo doth brotherly vnitie and concord make them, through Gods bleſſing, amongſt whom it is ſincerely obſerued, fruitfull and plentifull in good works towards God, and in him and for him towards men, and one of them towards another] *for* [this is a reaſon why they ſhall become fruitfull, to wit, becauſe the Lord hath ſo promiſed

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miſed and appointed] *there* [*viz.* where brethren dwell and conſent together, as verſ. 1. or we may ſay that he putteth the place for the perſons] *the Lord* [*viz.* himſelfe, who cannot be deceiued, neither wil deceiue] *appointed* [*viz.* to powre forth vpon them, and that from himſelfe] *the bleſſing* [*i.* ſingular bleſſings, both concerning this life, as peace and quietneſſe] *and life for euer* [*i.* not onely long life here, but alſo eternall life, for brotherly loue is a ſure ſeale thereof, as 1 *Ioh.* 3. 14.]

Doctrine. Verſ. 1. *Teacheth vs, that brotherly loue carieth with it all manner both of pleaſure and profit, and therefore is to be embraced.* Verſ. 2. *Teacheth vs, that brotherly loue is not onely pleaſant to them that religiouſly eſteeme and keepe it, but to others which are about them, as ſweet perfumes and ointments are not onely to perſons vſing them, but to others nigh them.* Verſ. 3. *Teacheth vs, that vnfeigned loue hath the promiſes both of this life, and of that to come: and that therefore we ſhould ſtriue as to obtaine and get the ſame, ſo by all good meanes to preſerue and vphold it, when God hath beene pleaſed to plant it in vs, and amongſt vs.*

PSALME 134.

Diuiſion. *IN this Pſalme the Prophet doth firſt exhort both Prieſts and people, to praiſe the Lord for his mercies, verſ. 1, 2. Secondly, he praieth for the whole Church, and the fauour of God vpon the particular members of it, verſ. 3.*

Senſe. The title is expounded before, *Pſal.* 120.] *Verſ.* 1. *Behold* [*q. d.* ſeeing, O holy
1 Church, thy bodie is ſo knit together in Chriſt, and aboundeth with ſo many bleſſings, as is declared in the other Pſalme, goe to, and praiſe the Lord] *praiſe yee the Lord,* [*viz.* for his infinite mercies and great loue] *all yee ſeruants of the Lord.* [*i.* of what ſtate or condition ſoeuer yee be, whether yee be Prieſts or people, but ſpecially the Prieſts and Leuites, to whom he giueth this title, by reaſon of the offices wherevnto they were appointed, and that therefore they, to the end alſo, that by their example they might draw on others to doe the like, ſhould bee ſo much the more carefully ſtirred vp to the ſpirituall exerciſes of true religion] *yee that by night ſtand in the houſe of the Lord.* [*i.* which doe not onely ſerue God in the day time, but in the night keeping watch and ward about the Temple of the Lord, ſee *Numb.* 18. 1, 2, &c. 1 *Chron.* 9. 33. And though it be true that many of the people had that affection to to remaine day and night in the Temple, as it is reported of *Anna, Luk.* 2. 37. yet I referre it in this place onely to the Prieſts and Leuites: and when hee ſaith *ſtand,* he meaneth their continuall abode there, as it were. And by *houſe of the Lord,* hee meaneth either the place where the Arke was, or the Temple after it was builded.]
2 *Verſ.* 2. *Lift vp your hands,* [*i.* pray and giue thanks: the ſigne of praier, or an outward geſture vſed in it, put for the thing it ſelfe, as *Pſal.* 141. 2. alſo 1 *Tim.* 2. 8.] *to the ſanctuarie* [*i.* towards the Sanctuarie, meaning the place where the Arke was, and the Arke it ſelfe, out of which God had promiſed to anſwer his people, and to heare their praiers] *and praiſe the Lord.* [*viz.* for his mercies, as verſ. 1. and here hee ſheweth, that the principall end of outward ceremonies, is to ſet forth Gods praiſe
3 and glorie.] *Verſ.* 3. *The Lord that made heauen and earth,* [*i.* the God of all maieſtie, glorie, power, &c. ſee *Pſal.* 121. 2. alſo *Pſal.* 124. 8.] *bleſſe thee* [*viz.* with all goodneſſe and fauour] *out of Sion.* [where the Arke, the ſure teſtimonie of his fauour and preſence was: ſo that here they acknowledge in the firſt place his power, and in the ſecond, his fatherly loue: which two muſt neuer bee ſundered, but

alwaies

alwaies ioined together for the ſtrengthening of the faith of Gods children. And whether he ſpeaketh this in the perſon of the Prieſts, whoſe office it was to bleſſe the people, as *Numb.* 6. 23. or in his owne perſon, as praying for them, and teſtifying his great loue vnto them, it is not much materiall.

Verſ. 1. *Teacheth vs to exhort and prouoke all men, yea, the very Miniſters of God, if they be negligent, to the performance of their dutie, for there is none ſo forward but hee had need to bee ſtirred vp thereto.* Verſ. 2. *Teacheth vs, that Gods children ſhould alwaies ioine praier and thankſgiuing vnto God together, for as their owne wants call for the former, ſo doth the continuall courſe of Gods mercies craue the latter.* Verſ. 3. *Teacheth vs in all holy affection and vnfeigned loue, to pray for others as for our ſelues.* Doctrine.

PSALME 135.

IN my iudgement, this Pſalme may be diuided rightly into two parts. In the firſt, the Prophet exhorteth the faithfull, of what ſtate or condition ſoeuer they be, to praiſe the Lord, ſhewing certaine cauſes that may leade them thereto, as his mercie, his power, his wonderfull workes, &c. from verſ. 1. to the end of the 12. In the ſecond, he ſheweth what great difference there is betweene the true God, and all the counterfeit gods of the Gentiles, exhorting all the faithfull generally, and the Prieſts and Leuites particularly, to praiſe that true God, whoſe ſeruice they profeſſed, from verſ. 13. to the end of the Pſalme. Diuiſion.

The Title is] *Praiſe yee the Lord* [ſee this expounded before, *Pſal.* 106. alſo *Pſal.* 113. in the Titles, ſo that this Title ſeemeth to comprehend the argument of the Pſalme, as though the whole Pſalme did nothing elſe but prouoke men to praiſe God.] *Verſ.* 1. *Praiſe the name of the Lord* [*i.* his maieſtie, power, goodneſſe, &c. as ſundry times before, and namely, *Pſal.* 20. 1. and *Pſal.* 124 8.] *yee ſeruants of the Lord,* [this I referre generally to all, as *Pſal.* 134. 1. but ſpecially to the Prieſts] *praiſe him.* [this doubling of the exhortation, ſeemeth to ſet out, as mens dulneſſe and vnaptneſſe to the ſame, ſo the excellencie of the thing it ſelfe.] *Verſ.* 2. *Yee that ſtand in the houſe of the Lord* [*i.* yee Prieſts, ſpecially and chiefly, becauſe they ought by their dutie, to ſhew the way vnto others] *and in the courts of the houſe of our God.* [*i.* in thoſe courts that did appertaine to the Temple of the Lord, amongſt which the people had ſome, which place is called, 2 *Chro.* 4. 9. *the great court:* and this is the reaſon, why though I referre it chiefly to the Prieſts and Leuites, yet I would haue it alſo to bee vnderſtood, that this exhortation is directed to the people likewiſe.] *Verſ.* 3. *Praiſe yee the Lord* [*viz.* for his wonderfull kindneſſe and loue, ſee *Pſal.* 134. 1.] *for the Lord is good,* [*viz.* euen of his owne nature, and from that abundant goodneſſe which is in him, floweth all goodneſſe which wee haue: and this is, as it were, the firſt generall cauſe why men ſhould praiſe him] *ſing praiſes vnto his name* [*i.* extoll his maieſtie, power, &c. as before, verſ. 1.] *for it is a comely thing.* [*viz.* to doe ſo, meaning by comely, pleaſant and profitable, ſee *Pſal.* 133. 1. alſo *Pſal.* 92. 1.] *Verſ.* 4. *For the Lord* [*viz.* whom I exhort you to praiſe and magnifie] *hath choſen* [*viz.* of his infinite mercie and goodneſſe] *Iaakob* [*i.* the faithfull ſeed and poſteritie of *Iaakob*] *to himſelfe* [*i.* to be a peculiar people vnto himſelfe] *and* [*viz.* he hath freely Senſe. 1 2 3 4

choſen, for here you muſt repeat or vnderſtand that word] *Iſrael* [*i.* the true Iſraelites, or the Iſrael of God, as *Pſal.* 124 1.] *for his chiefe treaſure.* [*i.* for a people whom he maketh more account of by many degrees, than men doe of their chiefeſt treaſures. See *Exod.* 19 5. The Hebrew word ſignifieth treaſure gathered together of moſt exquiſite things, as pearles, precious ſtones, or ſuch like. And in this verſe is contained a particular cauſe to prouoke thankfulneſſe : *viz.* that God choſe from all
5 the nations of the earth, the iſſue and ſeed of *Abraham* to be his people.] *Verſ.* 5. *For I know* [*viz.* both by his word, works, and mine owne experience] *that the Lord* [*viz.* whom wee ſerue] *is great,* [*viz.* in power and might] *and that our Lord* [*viz.* whom we worſhip, according to his will reuealed in his word] *is aboue all Gods.* [*i.* is higher and mightier than they, whether they bee Angels and magiſtrates, to whom this name is ſometimes giuen, or Idols, which the vaine people worſhip, whoſe
6 vanitie he doth afterwards declare in this Pſalme.] *Verſ.* 6. *Whatſoeuer pleaſed the Lord* [*i.* whatſoeuer it liked him to doe] *that did hee,* [*viz.* becauſe no power was able to reſiſt him] *in heauen, and in earth, in the ſea, and in all depths.* [*i.* euery where, for no place is excepted from his power and preſence, as *Pſal.* 139. 7, 8. &c. and how true this is, the particular examples of his word doe declare : ſpecially theſe two, the vniuerſall floud, and the confuſion of Babel, *Gen.* 7, 8. 11. chapt. and in this verſe is contained a third cauſe, wherefore men ſhould praiſe God, and that is the great power of God, declared not onely in the creation of heauen and earth, the waters, &c. but alſo in that he gouerneth euery thing according to his will, and diſpoſeth of them in
7 a moſt wiſe order.] *Verſ.* 7. *Hee* [*viz.* God alone] *bringeth vp* [*viz.* into the aire and skie, and that by his almightie power] *the clouds* [*i.* vapours and exhalations, which after wards in the middle region of the aire are turned into clouds, as wee ſee them] *from the ends of the earth,* [*i.* from all the quarters of the world] *and maketh* [*viz.* by his almightie power] *the lightnings with the raine :* [*i.* both lightning and raine, which are ſeldome ſundered, but come together, as our daily experience teacheth vs, for we haue ſeldome any lightning without raine and thunder] *hee draweth forth the winds* [*viz.* by his almightie power ſtill, to which euery thing, euen the dumbe and inſenſible creatures muſt obey] *out of his treaſures.* [*i.* out of holes, dens, hidden and ſecret places, in which, as it were, in treaſure houſes, God keepeth the winds, of which our Sauiour Chriſt ſaith, *Iohn* 3. 8. *That the wind bloweth where it liſteth, and men heare the ſound thereof, but whence it commeth, or whither it goeth, no man can tell.* And thus we ſee, that though by reaſon wee can giue a naturall cauſe of theſe meteors, as that the clouds are congealed of moiſt and waterie vapours drawne out of the Sea, and from the earth, from which clouds the raine commeth, as *Eccleſ.* 11. 3. and that lightning is made of hot, drie, and fierie exhalations, drawne by the power of the Sunne, into the regions of the aire, and ſo forth of the reſt, yet wee may perceiue by the plaine words of this text, that nothing is done in the order of nature, without the counſell and will of our God, ſee *Iob* 36. verſ. 27, 28, &c. alſo *Iob* 37. thorowout,
8 for this purpoſe.] *Verſ.* 8. *Hee ſmote* [*viz.* in his iuſtice and iudgement, and that by his almightie power] *the firſt borne of Egypt,* [*i.* all the firſt borne in the land of Egypt] *both of man and beaſt* [*i.* of all men and beaſts whatſoeuer, ſee *Exod.* 12. 29. *Pſal.* 105. 36. meaning by *ſmiting,* deſtroying them with death. And note, that here he reckoneth vp a fourth cauſe, wherefore the faithfull ſhould praiſe God, to wit, for his ſpeciall graces and benefits beſtowed vpon his Church, in their preſeruation and deliuerance, and his ſingular iudgements and puniſhments brought vpon their ene-
9 mies, wherein the principall praiſe of his vertue and power is manifeſted.] *Verſ.* 9. *He* [*i.* God himſelfe] *hath ſent* [*viz.* by his eternall power, in the miniſterie of *Moſes* and *Aaron* his ſeruants] *tokens* [*viz.* of his wrath and iudgement] *and wonders* [*i.* fearefull and ſtrange things] *into the middeſt of thee, O Egypt,* [*viz.* ſo that thou canſt not either plead ignorance, or alleage excuſe, for my iudgements were euen] *vpon Pharaoh,* [*viz.* thy King] *and vpon all his ſeruants.* [*i.* not only them that attended vpon him, but vpon all his people and ſubiects, the truth and accompliſhment of this, ſee in *Exod.* 5,
10 6, 7, 8. 9, 10, 11. and 12. chap.] *Verſ.* 10. *He* [*i.* God] *ſmote* [*viz.* in his iudgement, and that

that by the dint of the ſword, and death] *many nations* [*viz.* greater and mightier than the people of the Iewes, ſee *Deut.* 2. and 3. chapt. thorowout, for this matter [*and ſlue* [*viz.* by the ſword of his ſeruants and people] *many Kings.* [whereof ſome hee reckoneth vp in the next verſe, and others are mentioned, *Numb.* 21. 1. and in other places.] *Verſ.* 11. *As Sihon King of the Ammorites, and Og the King of Baſhan,* [ſee 11
the hiſtorie of theſe, *Numb.* 21. *Deut.* 3. *Ioſhua* 12.] *and all the Kingdomes of Canaan.* [which was diuided into ſundry Kingdomes, and wherein dwelt ſeuen Nations greater and mightier than the Iewes.] *Verſ.* 12. *And gaue* [*viz.* of his free goodneſſe] 12
their land [*i.* the land of the Canaanites, or that land which they inhabited] *for an inheritance, euen an inheritance to Iſrael his people.* [*i.* for a place for them, as ſafely and as lawfully for them to dwell in, as if it had deſcended to them by inheritance.] *Verſ.* 13. *Thy name* [*i.* thy maieſtie, power, and goodneſſe] *endureth for euer,* [*viz.* 13
towards all, but ſpecially towards thine owne people] *O Lord thy remembrance* [*i.* the continuall inſtructions, which thou giueſt to thy people, to remember thee] *is from generation to generation.* [*i.* laſteth continually, and goeth on from age to age, ſo that there is no age, but they haue euident examples thereof.] *Verſ.* 14. *For the* 14
Lord [*viz.* himſelfe] *will iudge,* [*i.* guide, gouerne, and defend, as *Pſal.* 96. 13. and *Pſal.* 98. 9.] *and be pacified towards his ſeruants,* [*i.* he will, as it were, change his purpoſe, and not execute with heauie iudgement, that which he had determined againſt them: and this is ſpoken of God according to the manner of men.] *Verſ.* 15, 16, 15 16
17. 18. See expounded before, *Pſal.* 115. verſ. 4, 5, 6, 7, 8. where you ſhall finde 17 18
both the very ſame words and matters. And hee here inueigheth ſo ſharply againſt Idols, becauſe that the praiſe which belongeth vnto God, is many times falſly giuen vnto them: and therefore hee declareth, that neither the matter it ſelfe whereof they are made, nor the workeman, can giue them the title of God, or God-head.] *Verſ.* 19. 19
Praiſe the Lord [ſee verſ. 1. 3. of this Pſalme] *yee houſe of Iſrael,* [*i.* yee that deſcend of Iſraell or *Iaakob*, meaning by this ſpeech, all the people generally] *praiſe the Lord yee houſe of Aaron.* [*i.* yee Prieſts who deſcend and come from *Aaron*, to whoſe race, familie, and ſtocke the Prieſthood was by Gods ordinance onely appointed and tied.] *Verſ.* 20. *Praiſe the Lord yee houſe of Leui,* [*i.* all yee Leuites who were inferiour vnto the Prieſts, though they came all from one father, to wit, *Leui, Iaakobs* 20
third ſonne: and by this place wee ſee, that euen by the very inſtitution and ordinance of God, there were two diſtinct orders amongſt the people of the Iewes, to wit, Prieſts and Leuites, according to which alſo he ſpeaketh here. If from hence any man would inferre the like, or an inequalitie of Miniſters vnder the Goſpell, we feare not to affirme, that ſuch deſerue rather a rod and cenſure, than any confutation] *yee that feare the Lord:* [*viz.* with a reuerent and childlike feare: meaning alſo by this ſpeech, ſuch as did worſhip and ſerue him, ſee *Pſal.* 121. 1] *praiſe the Lord.* [*viz.* with a good heart, ſee before verſ. 1. 3. of this Pſalme.] *Verſ.* 21. *Praiſed bee the* 21
Lord [*viz.* for his infinite mercies towards vs] *out of Sion* [*i.* in Sion, which was the place appointed for his worſhip, for this phraſe ſee *Pſal.* 128. 5. and 134. 3.] *which* [*viz.* Lord and God] *dwelleth in Ieruſalem:* [*i* giueth moſt plaine teſtimonies of his preſence and abode there, and not that God is tied to any place. The Prophet meaneth, that in Sion and Ieruſalem, the places of his worſhip, he gaue euident ſignes of his preſence and power, and not that hee was encloſed, or tied to that place onely] *praiſe yee the Lord.* [this Pſalme beginneth and endeth with like words: for which ſee *Pſal.* 105. and *Pſal.* 106. in the beginning and ending.]

Verſ. 1. *Teacheth vs, to exhort and prouoke all Gods people to thankefulneſſe to God for his benefits;* Verſ. 2. *Teacheth vs particularly to ſtirre vp both Prieſts and people to that dutie; when we finde them ſlacke.* Verſ. 3. *Teacheth vs, that the Lords continuall goodneſſe towards vs, ſhould draw vs on to praiſe his name.* Verſ. 4. *Teacheth vs, that euen his gracious election, particularly aboue the reſt, ſhould bee a ſingular argument of our praiſe and thankſgiuing.* Verſ. 5. *Teacheth vs the particular experience which wee or any of vs haue had of Gods power, ſhould bee a notable prop to our faith.* Doctrine.

Verſ. 6.

Verſ. 6. *Teacheth vs, that nothing can withſtand his purpoſe and power.* Verſ. 7. *Teacheth, that euen all naturall things are guided and gouerned by him and his appointment.* Verſ. 8. *Teacheth vs, that the Lord in executing his iudgements vpon the wicked, reſpecteth no mans perſon.* Verſ. 9. *Doth the ſame thing, teaching vs further, that Gods iudgements are ſo plaine and manifeſt, as the wicked are not able to alleage either ignorance or excuſe againſt them for themſelues.* Verſ. 10. *Teacheth vs, that though God vſe meanes for the performance of his counſels, yet the accompliſhment and glorie of them belongeth to him alone: And as* Verſ. 11. *doth teach, that there is no power, wiſdome, counſell, multitudes or authoritie, able to hinder, though neuer ſo little, the Lord in his works.* Verſ. 12. *Teacheth vs, that they haue right to land, and inheritance, to whom it pleaſeth the Lord to giue the ſame, becauſe he is the Lord of the whole earth, and yet we minde not to call priuate mens titles into queſtion, or to abolish partition of land by Law and lawfull Magiſtrates, or to approue of all inheritances gotten by conqueſt or the dint of the ſword.* Verſ. 13. *Teacheth vs, that God in all ages, leaueth notable ſpectacles of his power to all people, to the end that thereby they might bee drawne vnto him.* Verſ. 14. *Teacheth vs, that though the Lord be angry with his people for a while, yet he will turne to them in euerlaſting loue, which ſhould make vs the more comfortably to vndergoe thoſe momentanie afflictions, wherewith he is pleaſed for a ſmall while to exerciſe vs.* Verſ. 15, 16, 17. *Set out vnto vs, the horrible vanitie and great abuſe of Idols, that ſo wee might learne in an vnfeigned hatred to deteſt them, with all things belonging thereto.* Verſ. 18. *Teacheth vs, that the Idoll, the Idoll maker, and all ſuch alſo as ſerue them, are not onely beaſtly and blockiſh before men, but ſhall before God, in good time, come to ſhame and confuſion.* Verſ. 19, 20. *Teach vs, that it is meet for all the faithfull, but ſpecially for the Lords Miniſters, as guides vnto the reſt, to praiſe the Lord for his great goodneſſe.* Verſ. 21. *Teacheth them to performe that ſeruice to him, euen in the publike aſſemblies of his Saints.*

PSALME 136.

Diuiſion. *IN this Pſalme the Prophet doth exhort all the faithfull people to praiſe God, firſt, for the excellencie of his nature, and ſingular Maieſtie, verſ. 1, 2, 3, 26. ſecondly, for his works of creation and prouidence, generally and particularly, verſ. 4, 5, 6, 7, 8, 9, 25. Thirdly, for his great iudgements vpon the enemies of his people, verſ. 10, 15, 17, 18, 19, 20. and fourthly, for his exceeding fauour towards his owne ſeruants, verſ. 11, 12, 13, 14, 16, 21, 22, 23, 24.*

Senſe. This Pſalme hath no title, as many ſuch we haue had heretofore, as *Pſal.* 104, 105. and ſundry ſuch like.] *Verſ.* 1. *Praiſe yee the Lord* [*viz.* O yee faithfull people] *becauſe hee is good,* [*viz.* towards all, but ſpecially towards you] *for his mercie* [*viz.* which is the firſt cauſe of all his goodneſſe] *endureth for euer.* [*i.* ſhall neuer haue end. This ſentence is repeated in euery verſe of this Pſalme, not as idle, ſuperfluous, or vaine, but to ſhew, that Gods goodneſſe is the fountaine, both of all our praiſes, and all his workes, and that indeed magnifie it as much and as long as we can, yet we ſhall neuer be able ſufficiently to expreſſe or praiſe it; which doctrine, becauſe it ought to be perpetuall, therefore did the Leuites ſing this Pſalme, or ſome other of the ſame argument or matter, daily in the old Church of the Iewes, as appeareth, 1 *Chron.* 16. 41. and it ſeemeth alſo to ſhew how much we ſhould continue in the acknowledging

ledging of Gods graces.] *Verſ.* 2. *Praiſe ye the God of gods,* [*i.* he that is aboue all, that haue any diuine or heauenly offices, whether they be men, as Magiſtrates; or Angels, or any other thing which hath the name of God giuen vnto it: ſee *Deut.* 10. 17.] *for his mercy* [*viz.* towards all, but ſpecially towards his owne people] *endureth for euer.* [all this is expounded before.] *Verſ.* 3. *Praiſe ye the Lord of Lords* [he that hath the fulneſſe and perfection of rule and authority in him, ſo whatſoeuer other men haue, they haue it from him, becauſe it pleaſeth him to beſtow the ſame vpon them: ſee 1 *Tim.* 6. 15. *Reuelat.* 17. 14.] *for his mercy endureth for euer.* [this is expounded before, and therfore we ſhall not need to repeat it againe.] *Verſ.* 4. *Which* [*viz.* God our Lord] *onely* [*i.* by himſelfe alone, and his owne power, none ioining with them as aſſiſtant] *doth great wonders:* [*viz.* euen as we our ſelues know, and can report.] *Verſ.* 5. *Which by his wiſdome* [*i.* moſt wiſely, and with great vnderſtanding, yea, with ſuch wiſdome and prouidence, as is wonderfull: ſee *Prouerb.* 3. 19. we may vnderſtand alſo by *wiſdome,* his eternall Sonne: ſee *Prouerb.* 8 from verſe 22. to the end of the 31.] *made* [*viz.* in the beginning, as *Gen.* 1. 1.] *the heauens* [*viz.* and all things therein contained, for ſo large doe I take the word to be here, as *Pſalme* 124. 8.] *Verſ.* 6. *Which hath ſtretched out the earth* [*i.* the continent and firme land] *vpon the waters:* [ſee *Pſalme* 24. 2. he meaneth, that God hath cauſed the waters to withdraw themſelues from off the earth, to the end it might be a place for men to dwell therein: ſee *Gen.* 1. 9.] *Verſ.* 7. *Which made great lights* [*viz.* two, as *Gen.* 1. 16. of which he ſpeaketh afterwards particularly, and they are called *great,* becauſe they are in our iudgements indeed, greater than the other.] *Verſ.* 8. *As* [*viz.* for example] *the Sunne to rule the day,* [*i.* to ſhine in it, and to make it light, whereas otherwiſe it would be all darkneſſe.] *Verſ.* 9. *The Moone and the Starres to gouerne the night.* [*i.* to ſhine and ſhew forth themſelues in that ſeaſon.] *Verſ.* 10. *Which ſmote* [*viz.* with his plagues] *Egypt* [*i.* the land and the people inhabiting it] *with their firſt borne,* [*i.* all their firſt borne, from man to beaſt: ſee *Pſalme* 135. 8.] *Verſ.* 11. *And brought out Iſrael* [*viz.* who was kept in captiuity and thraldome, putting Iſrael, for the Iſraelites] *from among them,* [*i.* quite and cleane out of their company and land, this hiſtory is written in the 13. chapter of *Exodus.*] *Verſ.* 12. *With a mighty hand* [*i.* with ſuch great power, as the Egyptians could no way reſiſt] *and ſtretched out arme.* [*i.* with ſingular fauour and protection ouer his owne, and great iudgements vpon the wicked, for the *arme* ſerueth both for defence, and for ſtriking.] *Verſ.* 13. *Which diuided the red Sea into two parts,* [*viz.* that his people might paſſe thorow it: ſee *Exod.* 14. 22.] *Verſ.* 14. *And made Iſrael* [*i.* the Iſraelites, he ſpeaketh thus of them all, as though they were but one man, becauſe they were but one body] *to paſſe thorow the middeſt of it:* [*i.* of the waters ſo diuided.] *Verſ.* 15. *And ouerthrew* [*viz.* by his almighty power] *Pharaoh* [*viz.* who was King of Egypt] *and his hoſte* [*i.* the people which he had gathered together, to purſue the Iſraelites in their flight, yea he ſo deſtroyed them, that there was none of them left] *in the red Sea.* [the place is named, for the certainty of the hiſtory alſo.] *Verſ.* 16. *Which* [*viz.* God] *lead* [*viz.* carefully and tenderly as a father his children, or a ſhepherd his flocke] *his people* [*i.* the Iſraelites, whom he had choſen, to be a peculiar people to himſelfe, as *Pſalme* 135. 4.] *thorow the wilderneſſe.* [*i.* thorow ſundry wildernеſſes, putting one for many, as Sin, Pharam, and others, as whoſoeuer will reade the hiſtory of their iourneyes in *Numbers* 33. ſhall plainly perceiue.] *Verſ.* 17. *Which ſmote* [ſee *Pſalme* 135. 8, 10.] *great Kings,* [*i.* Kings of great power.] *Verſ.* 18. *And ſlue* [*viz.* by the ſword of his captaines, and people: ſee *Pſalme* 135. 10.] *mighty Kings,* [*i.* Kings of wonderfull might and force, how great and mighty ſoeuer they were.] *Verſ.* 19. *As* [*viz.* for example] *Sihon King of the Ammorites,* [*i.* one *Sihon* that gouerned that people.] *Verſ.* 20. *And Og the King of Baſhan.* [*i.* he that ruled in the land of Baſhan.] *Verſ.* 21. *And gaue* [*viz.* freely, and of his owne goodneſſe] *their land* [*i.* the land, which they and their people inhabited] *for an heritage,* [*i.* by the right of inheritance as it were, ſo that the people might lawfully poſſeſſe it.] *Verſ.* 22. *Euen an heritage* [*i.* to be

2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

a most certaine inheritance, for so much I take the doubling of the word, to import] *vnto Israel his seruant.* [*i.* vnto the Israelites, which did serue and worship him, and vpon whom he had bestowed this honour, to be his seruants, because to serue him, is to be a King: for the story of all these matters contained here from verse 10. to the end of the 22. See *Exod.* chapters 12, 13, 14, &c. see *Psalme* 78. from verse 12. to verse 56. also *Psal.* 105. verse 27. to the end thereof. See *Psal.* 106. almost throwout. *Psal.* 135. verse 8, 9, 10, 11, 12. also *Numb.* 21. *Deut.* 3. *Iosh.* 12. and many other pla-
23 ces.] *Vers.* 23. *Which remembred vs* [*i.* shewed by effect that he thought vpon vs, and had care ouer vs, as *Gen.* 8. 1.] *in our base estate* [*i.* when we were afflicted and oppressed on euery side, for to such a low ebbe are Gods children many times
24 brought.] *Vers.* 24. *And hath restored vs from our oppressors.* [*i.* from the power and tyranny of such as did oppresse vs: the metaphor of *restoring* is notable, not only declaring their misery, who were taken captiues and prisoners, to be vsed according to the pleasure of those that had taken them, but also expressing Gods mercy, in deliuering his people out of the same: and Gods power, because the enemy could not
25 gaine-stand it.] *Vers.* 25. *Which giueth food* [*i.* graciously, and plentifully prouideth for] *to all flesh.* [*i.* not only men, but also all beasts and creatures: see *Psal.* 104. 27, 28.]
26 *Vers.* 26. *Praise ye the God of heauen.* [*i.* the true and only God, whose seat and dwelling place is in the heauen of heauens: and by this title he discerneth God from all counterfeit and forged gods in the earth.]

Doctrine. Vers. 1. *Teacheth vs, both to prouoke others, and also our selues, to praise God for his excellent goodnesse, for what reason is there we should demand that of others, which we our selues haue no care or conscience to performe?* Vers. 2. *Teacheth vs to praise him for his excellent nature, and incomprehensible Maiesty.* Vers. 3. *Teacheth vs to praise him for his large and great gouernment.* Vers. 4. *Teacheth vs, that God alone is he that doth notable things, howsoeuer he vseth men as meanes in the performance thereof.* Vers. 5. *Teacheth vs, that all that God doth, he doth in most exact wisdome and vnderstanding, so as no man can iustly controll the same, howsoeuer some in the pride of their hearts will barke against it.* Vers. 6. *Teacheth vs, that it is by Gods power, that the waters ouerflow not the earth.* Vers. 7. *Teacheth vs, that euen the light which we enioy, is a singular gift of God.* Vers. 8. *Sheweth, that the Sunne shineth in the day, by the order which God hath set, and not for any naturall cause alone, as some imagine and coniecture.* Vers. 9. *Teacheth vs the selfe-same thing, touching the Moone and the Starres in the night season.* Vers. 10. *Teacheth vs, that God spareth not the wicked in his punishments.* Vers. 11. *Teacheth vs, that it is a singular benefit of God, to deliuer his people from idolaters, and out of an idolatrous land.* Vers. 12. *Sheweth, that God doth it by his only power, which none is able to resist.* Vers. 13. *Teacheth vs, that God will make the whole course of nature giue place vnto his seruants.* Vers. 14, 15. *Teach, that Gods children goe in safetie in those places, where the wicked many times perish, and are ouerwhelmed.* Vers. 16. *Teacheth vs, not only that God doth sundry wise proue the faith and patience of his seruants, but mercifully prouideth for them in the places of greatest danger.* Vers. 17, 18, 19, 20, 21. *Teach vs, that as there is no power or strength able to withstand God in his purposes and attempts: so God for his peoples sake, and his assured loue towards them, will spare to plague none, though neuer so high, and to doe wonderfull and great things.* Vers. 22. *Teacheth vs, that whatsoeuer God giueth vs in this life, he doth it to this end, that we should imploy it and our selues wholly to his seruice.* Vers. 23, 24. *Doe teach vs, that God doth not only thinke vpon his people for their good, but also graciously performeth their deliuerance.* Vers. 25. *Doth excellently set out Gods prouidence ouer all his creatures.* Vers. 26. *Teacheth, that we must not pray to, or praise any, or giue thanks to any, but to the true God only which dwelleth in heauen, I meane, as in respect of his diuine seruice: for otherwise I doubt not but men may intreat men in their wants, and when they haue obtained, yeeld thanks also.*

PSALME

PSALME 137.

THis Psalme may be diuided into three parts. *In the first the faithfull doe declare the great griefe they had in their captiuity, and specially the scornes and taunts which the enemy laid vpon them: Verse* 1, 2, 3. *Secondly, they set out the great strength that God gaue them in those afflictions, and their earnest loue to the Church: verse* 4, 5, 6. *In the third they pray against their enemies, pronouncing a curse vpon them, and a blessing vpon them that shall molest and trouble them: verse* 7, 8, 9. Diuision.

This Psalme is without Title, as that Psalme which goeth next before, and many others are.] *Verse* 1. *By the riuers* [*viz.* named Euphrates, and Tigris] *of Babel* [*i.* not only of the City, but also of the whole monarchy, for the Iewes were not only carried into the City, but dispersed thorowout their whole gouernment, as appeareth in the bookes of *Ezechiel*, *Daniel*, and *Ezra*] *we* [*viz.* who were captiues of the people of the Iewes, but specially the Priests and Leuites, who were occupied and skilled in singing] *sate*, [*i.* we were a long while in that captiuity] *and there we wept* [*viz.* in great abundance] *when we remembred Sion.* [*i.* the place wherein we were wont to worship God, and the great destruction and desolation of it.] *Verse* 2. *We* [*viz.* being thus sad and heauy] *hanged our harpes* [*i.* our musicall instruments, putting one sort for sundry sorts of them] *vpon the willowes*, [*i.* openly and abroad, shewing thereby, that we had no care or regard thereof: he meaneth, that they regarded not their musicall instruments, nor had any pleasure or delight in singing] *in the middest thereof.* [*i.* which willowes are along by the riuers sides in that Countrey.] *Verse* 3. *Then* [*viz.* in this great heauinesse and griefe of ours] *they that lead vs captiues*, [*i.* the Babylonians and Assyrians, in whose countrey we were prisoners] *required of vs* [*viz.* scornfully and disdainfully, thinking thereby to adde vnto our griefes] *songs*: [*i.* such songs as we were wont to sing in *Sion*, *Ierusalem*, and our owne countrey, before the destruction of the temple and our captiuity] *and mirth*, [*i.* they scoffingly desired vs to be merry, when they saw vs so heauy hearted, as nothing could make vs glad] *when we had hanged vp our harps*, [as before in this Psalme, verse 2.] *sing vs* [*i.* for vs, or in our hearing] *one of the songs of Sion.* [*i.* some one or other of those songs which yee were wont to sing in *Sion*, when yee were at home in your owne countrey: thus the faithfull put downe the words of the Babylonians, to which they themselues answer in the next verse.] *Verse* 4. *How shall we sing, said we* [*i.* by what right or reason can we sing] *a song of the Lord* [*i.* some one or other of those songs which were dedicated to the honour and seruice of the Lord] *in a strange land* [*viz.* besides our owne countrey: hee meaneth not simply, that either the place was of it selfe vnfit for such a purpose, or the thing it selfe vnseeming their persons, but because heauinesse is not a fit time for singing, as *Iames* 5. 13. and they would not deliuer Gods holy songs to be prophaned, by and before a company of vnbeleeuers, therefore doe they say thus.] *Verse* 5. *If I forget thee*, [this is a certaine kinde of oath or vow, as it were, by which they binde themselues to thinke vpon Gods Church: And here he changeth from the plurall to the singular, which also would be marked] *O Ierusalem*, [*i.* O thou City and Temple of the Lord, meaning that no afflictions should cause them to forget] *let my right hand* [*i.* that hand wherewith we sound our harps, and play vpon other instruments] *forget to play.* [*i.* forget all her cunning, or let it be, *Sense.* 1 2 3 4 5

6 be, as we would ſay, dead, dried vp, and withered, not able to play.] *Verſ. 6. If I doe not remember thee,* [*i.* continually thinke vpon thee, and that not only in the meditation and griefe of my heart, but will teſtifie it by my daily lamenting and mourning for thee and thy caſe] *let my tongue* [*viz.* wherewith I ſhould ſpeake and ſing] *cleaue to the roofe of my mouth.* [*viz.* in ſuch ſort, that I may not be able to doe either the one or the other: and this is another wiſh, by which he declareth, that he would rather want the vſe of his tongue, than ſing at thoſe mens pleaſures and requeſts, which was after a ſort to forget *Sion* and *Ieruſalem*] *yea* [*q.d.* let that thing fall out vpon me likewiſe] *if I preferre not Ieruſalem to my chiefe ioy.* [*i.* if I make not more account of it, than of any thing in this life whatſoeuer, that could make me neuer ſo ioifull: *q.d.* this ſhall be my whole and perfect ioy, to thinke earneſtly vpon Ieruſalem, and the reſtitution thereof: any where elſe, or in any other thing, I ſhall finde no matter or occaſion of ioy: this he ſpeaketh in the perſon of one, meaning notwithſtanding
7 thereby, all the reſt of the faithfull that were in captiuity.] *Verſ. 7. Remember* [*viz.* when thou powreſt forth thy iudgements, to puniſh: *q.d.* declare by effect, that then thou thinkeſt vpon their wickednelſe] *the children of Edom.* [*i.* the Idumeans, or Edomites, who though they were their neighbours, and came of *Eſau, Iacobs* ſonne, who was called alſo *Edom*, as it ſhould ſeeme, *Gen.* 36. 1. yet they tooke part with the Babylonians and Chaldeans, and prouoked their rage and cruelty againſt the Iewes: ſee *Obadiah* chap. 1. verſe 8, 9, 10, 11, 12, &c. ſee alſo *Pſal.* 79. 12.] *in the day of Ieruſalem,* [*i.* in that ſame miſerable day of the ruine and deſtruction thereof] *which ſaid* [*viz.* in the ſpight and cruelty of their owne hearts, and that to the encouragement of the Chaldeans and Babylonians: ſee *Ezechiel* 25. 12.] *Raſe it, raſe it,* [this the Edomites ſpake to the Chaldeans and Babylonians: *q.d.* ſpare it not at any hand] *to the foundation thereof.* [and leaue not ſo much as any appearance of a foundation as it were: our Sauiour expreſſeth the laſt ruine of it by another terme, *viz.* that they ſhall make it euen with the ground, and ſhall not leaue a ſtone vpon a ſtone, *Luke* 19. 44. for the deſtruction of this people, ſee *Ierem.* 49. 7, *&c. Ezech.*
8 25, 12, *&c.* alſo *Lament.* 4. 12, *&c.*] *Verſ.* 8. *O daughter of Babel* [*i.* O City of Babylon, for the Hebrewes doe vſe to vnderſtand by *daughter*, many times, Cities and Townes: ſee *Ioſh.* 15. 45. with the note in the margent, and if my memory faile me not, I haue noted it once or twice before in this expoſition vpon the Pſalmes, meaning alſo thereby, not the City only, but the whole Countrey, and the gouernment thereof, as verſe 1. of this Pſalme] *worthy to bee deſtroyed,* [*viz.* for thy exceeding great wickednelſe, and namely, for thy wonderfull cruelty and hard-heartednelſe] *bleſſed ſhall he be* [*i.* they, of what ſtate and condition ſoeuer they be: here he ſpeaketh of one in the ſtead of many: neither meaneth he, that the ſeruice of the Perſians and Medes, who deſtroied Babylon, was acceptable to God, becauſe they were carried to the doing of it, for the ſatisfying of their owne ambition and couetouſnelſe, and not of zeale to ſerue the Lord: but by *bleſſing*, he meaneth outward commodities, as riches, wealth, ſpoile, and the wiſhes of the people and their good words, becauſe that for the tyrannies of Babel, euery one ſhould not only deſire, but alſo reioice in the deſtruction of it, as it had deſerued] *that rewardeth thee as thou haſt ſerued vs.* [*i.* that ſhall deſtroy thee and thy people, as thou haſt done our City Ieruſalem, the whole land of Iudah, and vs: ſee concerning the deſtruction of that great City Babel, and the whole kingdome thereof, *Iſaiah* 13. alſo *Ieremiah* chapters 50, 51.]
9 *Verſ.* 9. *Bleſſed ſhall hee be* [this muſt be expounded as it was before, verſe 8.] *that taketh and daſheth thy children againſt the ſtones.* [*i.* that dealeth moſt ſharply and ſeuerely with thee, according to the hainouſnelſe of thine owne euill deeds, that is, that as thou ſpareſt none, no not young children, but cruelly deſtroieſt vs and all ours, ſo ſhall they be well thought of, and well ſpoken of amongſt men, that ſhall yeeld the like meaſure vnto you, O ye Babylonians and Chaldeans.]

Doctrine. Verſ. 1. *Teacheth vs, what griefe of heart, and abundance of teares, the affliction of Gods Church ſhould wring from vs: of what flinty nature are they then that either feele it*

not

not, or reioyce in the harme thereof. Vers. 2. *Teacheth vs, that the time of affliction and misery is not seasonable for outward mirth and meriments, for godly men should not be so Stoicall, when God calleth to sackcloth and ashes.* Vers. 3. *Teacheth vs, what is the hard-heartednesse, cruelty, and scoffing nature of the wicked, when they haue gotten Gods children into their nets.* Vers. 4. *Teacheth vs not to obey the wicked, no though they haue the mastery of vs, in euery thing that they demand, specially when God and his glory shall be prophaned thereby.* Vers. 5. *Teacheth vs continually to thinke vpon Gods Church, and the mysteries thereof, that thereby we may be prouoked to powre forth earnest praiers to God for it.* Vers. 6. *Teacheth vs, that we should rather forget our selues, than Gods Church: it teacheth vs also, that nothing in this life should bee so ioyfull vnto vs, as the restitution and flourishing thereof.* Vers. 7. *Teacheth vs, that we may safely pray against the wicked and vngodly, alwayes prouided, that as our affections bee free from malice towards men, so our hearts looke at nothing else therein, but Gods glory, and the good of his people.* Vers. 8, 9. *Teacheth vs, that God many times punisheth one sinne with another, as cruelty with cruelty, not that he delighteth in sinne, but to shew that sinne shall not escape vnpunished, and that to this end and purpose hee raiseth vp one wicked man and people against another, which when God is pleased once to discouer vnto vs, wee should much reuerence his most high iustice.*

PSALME 138.

THis Psalme may be diuided into three parts. *In the first, the Prophet promiseth humble and heartie thanksgiuing to the Lord for his mercies towards him, verse 1, 2, 3. In the second, he doth by the spirit of prophecy as it were, foretell, that other Kings and people shall doe it as well as he, shewing the cause wherefore they should so doe, verse 4, 5, 6. In the third he setteth out the assured perswasion that he had of God and his goodnesse towards him, praying for the continuance thereof, verse 7, 8.* Diuision.

1 The Title] *A Psalme of Danid* [*i.* a Psalme that *Danid* made, to set forth his thankfulnesse to God-ward: see *Psalme* 4. in the Title.] *Vers.* 1. *I will praise thee* [*viz.* O Lord, and that for thy mercies and benefits, and this Psalme should seeme to be a publike confession, that *Danid* made vnto God, for the blessings which he had receiued at his hands] *with my whole heart* [*i.* in sincerity of heart, with a sound, and not an hypocriticall heart, and this is opposed against a double heart: *q. d.* no part of my heart, nor of the affections thereof, but they shall be all wholly occupied in praising of thee] *euen before the Gods* [*i.* openly, and before the Kings and Magistrates of the world, for so haue you the word *gods*, vsed, *Psalme* 82. 1. which thing also *Danid* himselfe promiseth, *Psalme* 119. 46. and in other places] *will I praise thee.* [*viz.* continually, and vnfainedly.] *Vers.* 2. *I will worship towards thy Temple,* [*i.* I will call vpon thee, bending my presence towards the place where thou are serued: see *Psalme* 5. 7.] *and praise thy Name:* [*i.* thy maiesty, power, goodnesse, &c. as sundry times before] *because of thy louing kindnesse,* [*viz.* towards mee] *and for thy truth:* [*viz.* in accomplishing thy promises, so here he putteth downe the causes of his thanksgiuing: see *Psal.* 115. 1.] *for thou hast magnified thy Name aboue all things.* [*i.* thou hast made thy Maiesty and power appeare more excellent Sense. 1 2

excellent and great than all things whatsoeuer] *by thy word.* [*i.* by faithfull accomplishment of those things which thou hast promised in thy Word. It may also receiue this sense, *q. d.* the things which thou speakest and performest in thy Word, are more great and large, than that men can either name them, or
3 thou be sufficiently praised for them: see *Psalme* 71. 15.] *Vers.* 3. *When I called* [*viz.* vpon thee by prayer] *then thou heardest me,* [*i.* grantedst me my requests and petitions: See *Psalme* 120. 1.] *and thou* [*viz.* alone, for none could doe it but thou] *hast increased strength in my soule* [*i.* hast made my soule and inward man very mighty and strong, with patience to suffer all calamities whatsoeuer: it may be also vnderstood thus, that God had more and more strengthened himselfe, putting a part for
4 the whole.] *Vers.* 4. *All the Kings of the earth.* [This seemeth to be a prophecy of the calling of the Gentiles, he meaneth that many Kings and their people shall bee conuerted to the Lord] *shall praise thee O Lord,* [*viz.* by mine example] *for they haue heard the words of thy mouth.* [*i.* they haue not onely with their eares heard, but with their eies seene, and with their hearts consented vnto the truth of thy word generally, and particularly this, that thou hast by wonderfull meanes brought me to the Kingdome: and this he speaketh specially of Hiram King of Tirus, and others
5 neere vnto him.] *Vers.* 5. *And they shall sing* [*viz.* openly, and in the hearing of others] *of the waies of the Lord,* [*i.* of the things which the Lord doth, and of the order and course which he obserueth therein: he meaneth, that they shall both acknowledge Gods workes, and praise him for the same, specially for the course which he hath kept in preseruing *Dauid* from his enemies, and exalting him to the Kingdome] *because the glory of the Lord is great.* [*i.* because the things that he hath done gloriously and openly, as it were a Conquerour, are very high and ex-
6 cellent.] *Vers.* 6. *For the Lord is high,* [*i.* mighty, and passing the very heauens themselues, and so it may be a reason of the great glory of the Lord, whereof he spake before] *yet* [*q. d.* notwithstanding the great distance betweene him and vs] *he beholdeth* [*viz.* with a fauourable and louing countenance, and that not idly, but effectually, and as one that hath altogether care ouer such] *the lowly:* [*i.* such as are humbled, despised, and contemned amongst men] *but the proud* [*viz.* men of the earth] *he knoweth* [*viz.* thorowly, both within and without] *afarre off.* [*viz.* how farre off soeuer they be from him: and it may be that he meaneth, that as the proud doth scornefully, and as it were afarre off behold others, so dealeth the Lord with them. A learned man readeth the whole verse thus] *though the Lord be lifted vp,* [*viz.* in great and exceeding glorie] *yet he beholdeth the lowly:* [*i.* such as are depressed and beaten downe of men] *and though he himselfe be high* [*i.* lifted vp euen aboue the Heauens] *he knoweth afarre off* [*q. d.* God hath both sight and certaine knowledge, both of the good
7 and of the bad: the senses in my iudgement differ not much.] *Vers.* 7. *Though I walke* [*i.* though I be much conuersant] *in the middest of trouble* [*i.* in very great danger, so that I am compassed about therewith, both before and behinde, on the right hand and on the left, see *Psalme* 23. 3, 4.] *yet wilt thou reuiue mee:* [*q. d.* though my dangers were so great, that I should seeme to bee dead, yet thou wilt quicken me, and preserue me from death.] *Thou wilt stretch forth thine hand vpon the wrath of mine enemies,* [*i.* thou wilt not onely set thy power betweene mee and their rage, to the end that they doe me not any hurt, but thou wilt also oppose and set thy selfe against them. A learned man readeth it thus] *thou stretchedst out thy hand against the face of mine enemies,* [*i.* thou wilt strike them, and that openly, as it were with thy left hand, and wilt defend me with thy right, as followeth in this verse] *and thy right hand* [*i.* thy gracious and mighty power] *shall saue me* [*i.* deliuer me out of
8 all my dangers.] *Vers.* 8. *The Lord* [*viz.* whose purpose and power none is able to withstand] *will performe* [*viz.* graciously and in good time] *his worke* [*i.* the worke that he hath begunne in me] *towards me,* [*i.* vpon me, and for my cause: *q. d.* he will proceed to declare, that he hath care ouer my saluation, and will bring to perfection that which he hath begunne: see *Phil.* 1. 6.] *O Lord thy mercy* [*viz.* towards all, but chiefly towards thy children] *endureth for euer:* [*i.* shall neuer haue end, for though

that

that in the life to come we ſhall not ſinne, no more than the Angels in heauen doe now, yet as they ſtand now, ſo muſt we then, by his only mercy in Chriſt] *forſake not the works of thine hands.* [*i.* leaue not me in mine affliction, and the good things that thou haſt begun in me.]

Verſ. 1. *Teacheth vs, vnfainedly to praiſe the Lord for his mercies: yea, that wee ſhould not be aſhamed to doe it before men of might and countenance.* Verſ. 2. *Teacheth vs, that Gods continuall grace towards vs, and the faithfull accompliſhment of his promiſes, ſhould alwaies prouoke vs to be thankefull vnto him.* Verſ. 3. *Teacheth vs, that God is nigh to the earneſt ſupplications and praiers of his ſeruants, which ſhould be a holy encouragement to his people to perſiſt and hold on in the faithfull accompliſhment of that religious duty.* Verſ. 4. *Teacheth vs, that it is the duty euen of Kings, to ſerue the Lord, as well as the meaneſt of the people, yea rather than they, becauſe that hauing receiued moe mercies, they are more bound to it, and their example will be more ſtrong to draw others, and that the hearing of Gods word, is a good meane for mens conuerſion.* Verſ. 5. *Teacheth vs, to take ſingular delight in the meditation and ſpeech of Gods works and word, becauſe much knowledge and feeling may bee wrought in vs thereby.* Verſ. 6. *Teacheth vs, that God conſidereth the conuerſation both of the good and the bad, but to diuers ends and effects, namely, to comfort and defend the one, and to correct and puniſh the other remaining in ſinne.* Verſ. 7. *Teacheth vs, that when Gods children are in their greateſt diſtreſſe, that euen then they ſhould aſſuredly beleeue that God will worke moſt comfortably for their deliuerance.* Verſ. 8. *Teacheth vs, that God beginneth nothing in his children, but he doth accompliſh and make the ſame perfect: and yet that it is our duty notwithſtanding, to vſe continuall and hearty praiers vnto him, for the performance thereof.* Doctrine.

PSALME 139.

I Doe ſuppoſe that this Pſalme, may rightly bee diuided into foure parts. In the firſt, the Prophet ſheweth that the Lord did thorowly know him and all his wayes both inward and outward, and this reacheth from verſe 1. to the end of the 6. In the ſecond hee declareth, that nothing neither in heauen nor in earth, nor in places vnder the earth, is able to hide him, from this great preſence and exact knowledge of God, from verſe 7. to the end of the 12. In the third part, he ſetteth out certaine reaſons thereof taken from mans creation, concluding with the excellency of Gods works and wayes, from verſe 13. to the end of the 18. And in the fourth part, hee praieth earneſtly againſt the wicked, deſiring the Lord more and more to try him, that in the end hee may bee found fit for him, from verſe 19. to the end of the Pſalme. Diuiſion.

The Title] *To him that excelleth, a Pſalme of Dauid.* [ſee this expounded before, *Pſalme* 4. in the Title: ſee alſo the Title of Pſalme 14.] *Verſ.* 1. *O Lord* [*viz.* who alone art the ſearcher of the hearts and reines] *thou haſt tried* [*viz.* by ſundry and many meanes] *mee* [*viz.* whom men ſpeake ſo much euill of] *and knowne mee,* [*viz.* Senſe. 1

[*viz.* thorowly, both inwardly and outwardly, ſo that my thoughts, words, and deeds, are open in thy ſight: and that which he ſpeaketh here generally, he vttereth in the next verſes more particularly. And this *Dauid* doth, appealing to the iudgement of God, and making him witneſſe of his heart, becauſe he ſaw that he
2 was vniuſtly accuſed of his enemies.] *Verſ.* 2. *Thou knoweſt* [*viz.* thorowly, as before, verſ. 1.] *my ſitting and my riſing*, [*i.* whether I ſit downe, or riſe vp, or doe any thing elſe, it is naked before thee: vnderſtanding alſo by theſe two, all the actions of the whole life of a man] *thou vnderſtandeſt* [*i.* knoweſt and perceiueſt] *my thought* [*i.* both it, and the things that are in it, I thinke vpon] *afarre off*: [*i.* long before it be brought to effect, yea long before it come into my minde,
3 or I haue conceiued any thing in my ſelfe.] *Verſ.* 3. *Thou compaſſeſt my pathes and my lying downe* [*i.* thou art alwaies with me, whether I iourny, trauell, or lie ſtill] *and art accuſtomed* [*i.* well acquainted, and as it were familiar] *with all*
4 *my waies*, [*i.* with the conuerſation and actions of my whole life.] *Verſ.* 4. *For there is not a word in my tongue* [*i.* I am not about to ſpeake any thing at all: he putteth the inſtrument of ſpeech and words conceiued and ready to be vttered, for words vttered already as it were] *but loe thou knoweſt it wholly, O Lord.* [*viz.* euen before I ſpeake it, ſo that neither it, nor any part of it, can bee hidden from
5 thee.] *Verſ.* 5. *Thou holdeſt me ſtrait* [*viz.* by thy almighty power] *behinde and before*, [*i.* on euery ſide, as aboue and below, on the right hand and on the left: *q. d.* thy power and preſence enuironeth mee on all ſides, ſo that I can neither thinke, doe, nor ſpeake any thing, but thou ſeeſt it, and knoweſt it] *and layeſt thine hand vpon mee* [*i.* thy power: *q. d.* euen as though thou haddeſt arreſted mee, and made mee thy priſoner, thou keepeſt mee in ſuch ſort, that I cannot goe out of thy ſight, nor doe any thing, but thou knoweſt it, yea and guideſt and
6 gouerneſt mee alſo.] *Verſ.* 6. *Thy knowledge* [*i.* the knowledge of thy Maieſtie, and of thy wonderfull and excellent workes] *is too wonderfull* [*i.* ouer high and maruellous] *for me* [*viz.* to reach vnto it] *it is ſo high* [*i.* excellent and exquiſite] *that I cannot attaine vnto it.* [*viz.* by any wit or induſtry that I haue: *q. d.* I am not able to comprehend of my ſelfe, or by any thing that is within me, or without me, to know thee, and thy great workes, becauſe they are farre beyond the reach of
7 my reaſon, capacity, and vnderſtanding.] *Verſe* 7. *Whither* [*i.* into what place of Heauen and earth] *ſhall I goe from thy ſpirit*, [*viz.* to hide me from thy knowledge and vnderſtanding: becauſe men conceiue and vnderſtand things by the ſpirit, which is a faculty and power of the inward man: hee ſpeaketh thus of God, not meaning it of the holy Ghoſt, which is the third perſon of the God-head: *q. d.* I know not whither to goe, but thou wilt alwaies perceiue and vnderſtand where I am] *whither ſhall I flie from thy preſence?* [*q. d.* I know not whither to get mee from thy ſight, as may appeare by the particular enumeration following.]
8 *Verſ.* 8. *If I aſcend* [*i.* goe vp] *into Heauen*, [*viz.* which is thy ſeat and dwelling houſe as it were] *thou art there* [*i.* I ſhall certainely finde thee there] *if I lie downe in hell*, [*i.* in the graue, as wee haue had it ſundry times in this Booke of Pſalmes: *q. d.* if I ſhould reſt in the graue and lower parts of the earth, as men doe in their beds] *thou art there.* [*viz.* in thy almighty power, prouidence, and pre-
9 ſence.] *Verſ.* 9. *Let me take the wings of the morning*, [*i.* as I take it, the ſunne-beames, putting a part for the whole: *q. d.* albeit I had as great quickneſſe as the Sunne hath, both when it riſeth, and when as it were in a moment it goeth round about the world, yet that would not profit mee, to hide me from thy preſence and knowledge] *and dwell in the vttermoſt parts of the Sea:* [*i.* ſhould dwell
10 as farre as there is any ſea: or at the furtheſt end of the Sea.] *Verſ.* 10. *Yet thither* [*viz.* euen to that ſame very place] *ſhall thine hand* [*i.* thy power and might] *leade me* [*viz.* euen as a ſhepherd is wont to leade his ſheepe] *and thy right hand* [*i.* thy great power and might] *hold me.* [*viz.* there, and keepe mee in that place: *q. d.* though I would thinke by flying hither and thither to withdraw my ſelfe from thy preſence, yet I ſhould be in thy preſence and power ſtill, becauſe by it, I ſhould

be

be carried whither I my ſelfe would, to ſtay there, and to returne againe from thence, at thy pleaſure, euen as the ſheepe hang vpon the ſhepherd.] *Verſ.* 11. *If I ſay,* 11
[*i.* if I ſhould either ſpeake or thinke thus] *yet the darkneſſe* [*q. d.* ſeeing other places and meanes cannot helpe, yet this ſhift I will haue, I ſhall be hidden from thee in the night: for I take it, that by darkneſſe hee vnderſtandeth night, as may appeare by that which followeth] *ſhall hide me,* [*viz.* from thy preſence and knowledge, ſo that thou ſhalt not ſee or perceiue me] *euen the night ſhall be light about me:* [*q. d.* certainly I ſhall be but deceiued, for that which is done in the night, is as well knowne to thee, as that which is done in the noone day, for howſoeuer to me, and other creatures, the night is darke, yet to thee that art the Creator, all things are open, naked, and bare, as *Heb.* 4. 13.] *Verſ.* 12. *Yea the darkneſſe* [*i.* the night, nor no other 12
darkneſſe whatſoeuer, though it were as thicke and palpable as the darkneſſe of Egypt] *hideth not* [*viz.* any, either thought, word, or deed] *from thee,* [*i.* from thy ſight and knowledge] *but the night ſhineth,* [*viz.* before thee, and in thy ſight, meaning by the word *ſhineth,* that it is as cleare for God to behold any thing in, as the noone tide] *the darkneſſe and light* [*i.* the night and the day: ſee *Gen.* 1. 5.] *are both alike,* [*viz.* to thee, for thou ſeeſt as clearely in the one, as in the other.] *Verſ.* 13. 13
For thou haſt poſſeſſed [here he yeeldeth a reaſon why God ſhould know the things before mentioned, and it is taken from the notable creation of man by Gods wonderfull gouernment: *q. d.* by good reaſon, all theſe things are knowne to thee, becauſe thou haſt created man and euery part and peece of him: and vnder the word *poſſeſſed,* the Prophet noteth, firſt the knowledge that God hath of vs, for no man poſſeſſeth euidences, or houſes, but he knoweth the right title and roomes thereof: Secondly, his right and authority: for howſoeuer men obtaine vniuſt poſſeſſions, yet with the Lord there is no iniuſtice] *my reines,* [*i.* mine affections, yea the moſt ſecret thoughts of my heart, and whatſoeuer lay, or lieth hid within me] *thou haſt couered me in my mothers wombe.* [A learned man addeth here a terme that maketh the ſenſe moſt plaine, thus] *from the time that thou haſt, &c.* [*q. d.* yea euen from my conception, and long before, thou kneweſt all things concerning me: And yet I deny not, but this text of the Geneua Bible may haue a good ſenſe thus] *thou haſt couered me* [*viz.* with fleſh, ſinewes, skinne, &c.] *in my mothers wombe.* [*i.* before I was borne, and when in that place thou gaueſt a forme and faſhion to me, and ſo it may be a reaſon why nothing can be hidden from God, becauſe God made him there, and knew him there, therefore much more in this life.] *Verſ.* 14. *I will praiſe thee,* [*viz.* 14
with my whole heart, as *Pſalme* 138. 1.] *for I am fearefully and wonderouſly made:* [*i.* the very creation and making of me, and the due conſideration which I haue thereof, doe ſtrike into me a feare of thy Maieſty, and a wondering at thy workmanſhip: or elſe thus, thou haſt created me after a fearefull and wonderfull ſort. A very learned man readeth it thus] *I doe praiſe thee, becauſe by theſe thy reuerend works I am brought to wondering* [and then repeateth theſe words] *I praiſe thy maruellous works, my ſoule knoweth them very well:* but I take the other text to be as good as this] *maruellous* [*i.* very excellent and wonderfull] *are thy works,* [*viz.* euery one of them, and namely, the continuall forming and creating of mankinde] *and my ſoule knoweth it well.* [*viz.* through thy great goodneſſe, who haſt put that light into it, to know and conſider of that excellent and wonderfull worke.] *Verſ.* 15. *My bones* [*i.* neither they all nor any 15
one of them, for thou keepeſt them in a continuall account: ſee *Pſal.* 34. 20.] *are not hid from thee,* [for thou kneweſt both their names and their number] *though I was made in a ſecret place,* [*viz.* in my mothers wombe, as verſe 13. *q. d.* the cloſeneſſe of the place could not hide them from thy preſence and knowledge] *and faſhioned beneath in the earth.* [whereas thou notwithſtanding wert in heauen: *q. d.* the diſtance of the place could not hinder thee from the ſight and knowledge of me, and of euery part and peece of me.] *Verſ.* 16. *Thine eies did ſee me,* [this is ſpoken of God, accor- 16
ding to mans vnderſtanding, not that God hath eies, but that the Lord knew more perfitly by many degrees, than we know things by our ſight] *when I was without forme,* [*i.* when I had neither ſhape nor faſhion, but was as it were a rude lumpe: he ſpeaketh

here of a great ſecret of nature, of which we ſhould both thinke and ſpeake reuerently and modeſtly] *for in thy booke* [this is ſpoken according to men, who vſe bookes for the helpe of their memory, that they may haue euery thing by peece-meale, as it were] *were all things written,* [*i.* all the members and parts of my body were as well knowne in thy prouidence vnto thee, as if they had beene written in a booke and laid before thee] *which* [*viz.* members and parts of mine] *in continuance* [*viz.* of time] *were faſhioned,* [*viz.* through thy great power and working] *when there was none of them before.* [*viz.* created and made. This is it that he meaneth, that as God in the beginning made heauen and earth, as a huge heape without forme, and yet afterwards gaue them that notable forme which they haue, and out of them framed that great variety of excellent creatures: ſo out of the rude lumpe conceiued firſt in the wombe, which yet notwithſtanding did in it ſelfe containe the whole body, did the Lord by a maruellous workmanſhip create that excellent forme and pro-
17 portion of mans body, and of the ſeuerall members and ioynts thereof.] *Verſ.* 17. *How deare* [*i.* how precious, yea incomprehenſible to my iudgement, or to all mens iudgement whatſoeuer] *therefore* [*viz.* for the cauſes aboue rehearſed] *are thy thoughts vnto mee,* [*i.* are the meditations which I my ſelfe haue, concerning thee and thy great works] *how great is the ſumme of them?* [*i.* both of thy works, and of the thoughts and meditations which I haue of them: *q. d.* they are ſo many as they are able to ouerwhelme all the vnderſtanding of men, that they are not able to count
18 them, much leſſe to comprehend them: ſee *Pſal.* 40. 5.] *Verſ.* 18. *If I ſhould count them,* [*i.* goe about or endeuour to count them] *they are moe than the ſand:* [*q. d.* I might as well number the ſand of the Sea, which is infinite & innumerable: ſee for this ſpeech, 1 *Sam.* 13. 5. 2 *Sam.* 17. 11. *Pſal.* 78. 27.] *when I awake* [*viz.* from my ſleepe and naturall reſt] *I am ſtill with thee,* [*i.* I doe continually meditate of thy wonderfull works and wiſdome: *q. d.* Except it be when I ſleepe, I ſpend little or no time other-
19 wiſe than in the meditation of thy maieſty and works.] *Verſ.* 19. *Oh that thou wouldeſt ſlay,* [*viz.* in thy iuſt iudgements] *O God, the wicked and bloudy men* [*i.* men that giue themſelues ouer to wickednesſe and murder: *q. d.* then ſhould I much reioyce, to haue this my wiſh and praier performed, and I and others ſhould be inſtructed to turne from their waies and not to follow them] *to whom I ſay,* [*viz.* vnfainedly and with a good heart] *depart yee from mee,* [ſee *Pſal.* 6. 8. A learned man readeth this verſe farre otherwiſe, and giueth a contrary ſenſe, but I ſee no reaſon or ground for it: for the place of the 2 *Chron.* 30. 18, 19. hath no ſuch thing in it.] *Verſ.* 20. *Which*
20 [*viz.* wicked and bloudy men] *ſpeake wickedly of thee,* [*i.* doe openly ſhew both by words and deeds, without any manner of hypocriſie or counterfeiting, a full contempt both of thee and thine, and that of hatred againſt both] *and being thine enemies,* [*i.* oppoſing and ſetting themſelues againſt thee and thine] *are lifted vp* [*i.* aduance themſelues and are ſwelled in pride, as though that in the loftineſſe of their hearts, they would doe whatſoeuer pleaſed them vpon the earth, but all this is] *in vaine.* [*i.* to no purpoſe, for downe they ſhall be caſt and haue terrible fals. A learned man readeth this latter part thus] *who doe vainely extoll.* [*i.* not only without a cauſe, but alſo proudly and preſumptuouſly ſet vp, fauour & allow of thine enemies: of which ſee *Rom.* 13. 2.]
21 *Verſ.* 21. *Doe not I hate them, O Lord, that hate thee?* [*q. d.* thou knoweſt that I doe it, for that I take to be the force of the interrogation] *and doe not I earneſtly contend with thoſe that riſe vp againſt thee?* [*i.* doe I not ſtriue, as it were, for life and death againſt thoſe that are thine enemies: for this phraſe *riſing vp* againſt one, ſee *Pſalme* 3. 1.]
22 *Verſ.* 22. *I hate them with an vnfained hatred,* [*i.* not as men, who ſeeme to hate, and yet to loue, but I do vnfainedly and with a round heart] *as they were mine vtter enemies.* [*viz.* yea and more too, if it be poſſible for a man to hate more. He ſheweth that he had Gods glory in ſuch regard, that he would not haue any familiarity with the con-
23 temners of God.] *Verſ.* 23. *Try me, O God* [*viz.* thorowly] *and know mine heart,* [*i.* not that he doubted whether God knew it yea or no, but to declare that he did willingly ſubiect himſelfe to Gods triall] *proue me, and know my thoughts,* [this repetition & doubling ſeemeth not only to note his earneſtnes in praier, but alſo the vnfainednes of his

heart,

heart, ſincerely ſubmitting it ſelfe to the examination and triall of God: and all is, *q.d.* thou art a witneſſe of all my matters, and I am thy ſeruant, therefore if need be, behold I am ready to endure thy trials, ſee *Pſal.* 26. 1, 2, &c. Neither doth hee here boaſt, as though he were without ſinne, but aſſureth himſelfe that God will accept his godlineſſe and endeuour, although that through infirmitie he fall ſundry times.] *Verſ.* 24. *And conſider* [*viz.* throughly and narrowly] *if there be any way of wickedneſſe in me,* [*i.* whether I follow an vngodly and rebellious kinde of life againſt thee, yea or nay, for it is one thing to fall of infirmitie, and another thing to ſinne rebelliouſly: *Paul Rom.* 7. expreſſeth it by ſinne dwelling in vs, and ſinne reigning in vs] *and leade me* [*viz.* through thy goodneſſe and mercie] *in the way,* [*viz.* of thy Commandements, *i.* in a godly and holy conuerſation] *for euer.* [*i.* continually. Hee praieth vnto God, that he may be conſtant in his obedience, and that hee may finiſh the courſe of his life in his faith and feare.] 24

Verſ. 1. *Teacheth vs, that God is the ſearcher of the heart and reines.* Verſ. 2. *Teacheth vs, that the Lord doth not onely know, but alſo diſpoſe of all the affaires of our life: and that therefore in all and euery one of them, wee ſhould relie vpon him, and commit them to him that will make them proſperous, alſo that hee looketh euen vnto our thoughts, and that therefore wee ſhould ſtriue euen to a reformation of them likewiſe.* Doctrine. Verſ. 3. *Teacheth vs, that God is the protector and defender of thoſe that bee his, in euery thing that they take in hand.* Verſ. 4. *Teacheth vs, that God regardeth euen our words, and that therefore wee ſhould labour to make them approued vnto him.* Verſ. 5. *Teacheth vs, that we can doe nothing without God.* Verſ. 6. *Teacheth vs, that wee cannot of our ſelues attaine to the knowledge of God and his maieſtie: and that therefore the good meanes that hee hath vouchſafed vs for the working of that in vs, ſhould bee deare vnto vs.* Verſ. 7, 8, 9, 10, 11, 12. *Teach vs, that no thing, nor no place, can hide vs from the preſence and power of God, neither heauen, nor hell, nor the ſea, nor the darkneſſe, nor any thing elſe whatſoeuer. They teach further, that it is a very vaine and falſe perſwaſion for a man to thinke, that by going or flying hee can eſcape from God. They ſhew alſo, that God by his power and prouidence is euery where.* Verſ. 10. *Doth ſpecially teach vs this, that whatſoeuer we purpoſe, yet we can goe no whither, but thither whither the Lord will haue vs to goe.* Verſ. 13. *Teacheth vs, that God preſerueth and keepeth vs, euen before we be borne, or elſe ſhould wee neuer behold this light.* Verſ. 14. *Teacheth vs, but euen to looke into our ſelues and our creation, and wee ſhall finde great occaſion offered vs thereby to bee thankefull to God.* Verſ. 15. *Setteth out Gods prouidence, as to whole man generally, ſo euen to the particular parts and members of his bodie: which as our Sauiour Chriſt himſelfe alſo teacheth vs, ſhould cauſe vs vnfainedly to depend vpon him.* Verſ. 16. *Teacheth, that God alone worketh all in all in our conception, creation, &c. whatſoeuer inſtruments or meanes he vſe therein.* Verſ. 17. *Teacheth vs, reuerently to eſteeme of Gods waies, and of his workes, and not to let them paſſe with ſo ſlight a conſideration, as commonly men doe.* Verſ. 18. *Teacheth vs, that Gods workes are infinite, and we not able to comprehend them, no not any one of them in ſuch ſort as we ſhould, and as the excellencie of them requireth: it teacheth vs alſo to bee occupied in the meditation and beholding of them, that thereby wee may more and more profit in the knowledge and apprehenſion of his maieſtie, goodneſſe, power, &c.* Verſ. 19. *Teacheth vs, not onely to pray againſt the malicious and obſtinate enemies of Gods Church, but alſo to haue no ſocietie nor familiaritie with them: for how can wee ioine with them that are enemies to God, his truth, his people, and all goodneſſe whatſoeuer.* Verſ. 20. *Doth liuely ſet out the nature of the vngodly, who in the pride of their owne hearts, ſpare not to ſpeake againſt God himſelfe: it ſheweth alſo further, that this their pride and haughtineſſe is but vaine.* Verſ. 21. *Teacheth vs to oppoſe our ſelues againſt thoſe that ſet themſelues againſt God and his truth: this belongeth generally to all Chriſtians, but moſt eſpecially to Kings and Princes, ſuch a one as Dauid was, who therefore haue their authoritie giuen them, that they might repreſſe the euill, aswell as defend and maintaine the good.* Verſ. 22. *Teacheth vs, that this ſetting of our ſelues againſt*

ſuch

such must bee done, as not for any worldly or carnall respect, so of a single and sound heart towards God and men. Vers. 23. *Teacheth vs, that it is good to pray the Lord throughly to trie vs, because that the more we are tried, the more pure and fine wee are to him.* Vers. 24. *Teacheth vs to pray for constancie and continuance in every good and holy way: and the rather, because as there is wandering and weaknesse in our selues, so these are miserable back-sliding times, and many foule examples are set before vs to pull vs away.*

PSALME 140.

Diuision. THis Psalme consisting wholly, as it were, of praier, may bee diuided into two parts. In the first, the Prophet praieth to bee deliuered from his enemies, describing their mischieuous and malicious mindes towards him, from vers. 1. to the end of the seuenth. In the second part, hee praieth against the wicked, and prophecieth their destruction, assuring himselfe, that God in mercie will saue his, and that they therefore shall praise his name continually, and this reacheth from vers. 8. to the end of the Psalme.

Sense. The title, *To him that excelleth, a Psalme of Dauid.* [this is sundry times expounded before, and namely, *Psal.* 4. in the title thereof.]

1 *Vers.* 1. *Deliuer mee O Lord* [*viz.* of thy goodnesse through thy almightie power] *from the euill man,* [*i.* from him that wholly giueth himselfe, euen as it were, without prouocation or occasion to doe euill] *preserue mee* [*viz.* safe and sound, and that according to thy good pleasure] *from the cruell man.* [*i.* from him that setteth himselfe in cruelcie to performe against me whatsoeuer he can. And though in this verse hee speake but of one, yet hee meaneth many, as may appeare by the sudden change of the number, for in the next verse he speaketh in the plurall number: and these many were *Saul* and his counsellors, and his seruants, who both by furie, force and fraud, did persecute him.]

2 *Vers.* 2. *Which imagine* [*viz.* euen vpon their beds, and continually: see *Mich.* 2. 1.] *euill things* [*viz.* against me: vnderstanding by *euill things,* such things as tended to his hurt and destruction] *in their hearts,* [*i.* secretly and closely] *and make warre* [*viz.* both by themselues and others, whom they prouoke and stirre vp by all meanes they can against mee: see *Psal.* 120. 7.] *continually.* [*i.* euery day, so that no day escapeth them. In this verse hee chargeth his enemies, that they did both openly and priuately, both in purpose and counsell, by themselues and by others, deuise all mischiefe against him: and vers. 3. and others following, hee sheweth that both in

3 word and deed they attempted to performe it.] *Vers.* 3. *They* [*i.* the wicked and vngodly men] *haue sharpened their tongues* [*viz.* to detract, and speake euill of me, and to hurt me] *like a serpent,* [*i.* as a serpents tongue is sharpe, and so striketh by reason thereof more deeply: so these men both hard by and afarre off, doe pierce and wound me with their poisons] *Adders poison is vnder their lips.* [*i.* their mouth is full of wicked and venomous words against me: some reade *Adders,* some reade *Vipers,* some *Aspes*: for mine owne part, I suppose, that the word being somewhat of a doubtfull signification, should be referred to such kinde of serpents, as though they lie still in a place, doe yet notwithstanding spit their poison or venome farre from them] *Selah,* [this hath beene expounded before, as I suppose, *Psal.* 3. vers. 2. It is as much

as

as if the Prophet ſhould ſay, *marke this*, being a note or warning of attention. 11
Verſ. 4. *Keepe* [*viz.* vnder the ſhadow of thy wings, and thy almightie power and 4
protection] *me* [*viz.* who am thus ſought and ſet for by mine enemies] *from the hands of the wicked*, [*i.* from their power and that which they would doe vnto me: for hee putteth the inſtruments whereby they performe things, for the things themſelues] *preſerue me from the cruell man*, [ſee verſ. 1. of this Pſalme.] *which purpoſeth* [*viz.* in himſelfe] *to cauſe* [*viz.* either by his force or by his fraud, or by both] *my ſteps to ſlide*. [*i.* to caſt me downe, and to cauſe me to fall, that ſo when he hath me downe, he may the more eaſily and tyrannouſly exerciſe his will againſt mee. I take it to bee a metaphor taken from men, who lay grinnes and cords to ouerthrow wilde beaſts withall.]
Verſ. 5. *The proud* [*i.* the wicked and vngodly, which are puffed vp in the pride 5
of their owne imagination] *haue laid* [*viz.* cloſely and ſecretly] *a ſnare for mee* [*viz.* to take or catch mee withall, ſee *Pſal.* 119. 69. 85. 95.] *and ſpread a net with cords* [*i.* haue ſet a very great and ſtrong net, thinking aſſuredly to catch mee ſo faſt therein that I ſhall not eſcape] *in my path-way*: [*i.* euen in the plaine or beaten way that I ſhould walke] *and ſet grinnes for me*. [*i.* to catch and take mee, as before. Vnder all theſe metaphors borrowed from fowlers and hunters, tending all to one end, hee meaneth nothing elſe but this, that they did not onely vſe open force and violence againſt him, but alſo ſubtilties and crafts to ſurpriſe and take him] *Selah*. [this is expounded before, verſ. 3.] *Verſ.* 6. *Therefore*, [*i.* I ſeeing my ſelfe thus beſet by 6
men, did runne to the Lord by praier] *I ſaid* [*viz.* with a feeling heart, when I was in theſe dangers and diſtreſſes] *vnto the Lord*, [*viz.* whoſe goodneſſe and power I had had great experience of, as appeareth verſ. 7.] *thou* [*viz.* alone, and none but thou] *art my God*: [*i.* hee vpon whom onely I will depend for helpe and ſuccour] *heare, O Lord, the voice of my praiers*, [*i.* grant mee thoſe requeſts which with my voice and words I make vnto thee.] *Verſ.* 7. *O Lord God the ſtrength of my ſaluation*, 7
[*i.* thou that ſaueſt and deliuereſt mee from all dangers, with maruellous power and ſtrength, and in whom onely my deliuerance ſtandeth: this is a notable title attributed to God, for the ſtrengthening of his faith] *thou haſt couered* [*viz.* by thy power and might, euen as it were, with a Helmet and ſhield] *my head* [*i.* mee my ſelfe, a part for the whole: and yet hee nameth this part rather than others, becauſe it is the moſt excellent, as which, in ſome mens iudgements, containeth life in it, and doth diſperſe the ſame into all the parts of the bodie] *in the day of the battell*. [*i.* when I was in the field, and did fight: *q. d.* thou haſt deliuered me heretofore from all the aſſaults of mine enemies, and I hope that thou wilt hereafter likewiſe deliuer mee.]
Verſ. 8. *Let not the wicked haue his deſire, O Lord*, [*i.* the things that he hath deſired 8
againſt mee: *q. d.* Let him not ſee mine ouerthrow, which hee much wiſheth and deſireth] *performe not* [*i.* giue him not leaue or ſtrength to performe againſt mee] *his wicked thought*: [*i.* the wicked thing, which hee hath wickedly thought vpon, and deuiſed againſt mee, and by one no doubt hee vnderſtandeth many miſchiefes of theirs] *leſt they bee proud* [*viz.* aboue meaſure, for hee had before charged them with pride, verſ. 5. hee meaneth, leſt they ſhould wax proud euen againſt God and man] *Selah*. [this is expounded before.] *Verſ.* 9. *As for the chiefe of them* [how 9
great or high ſoeuer he or they be. Whether he ſpeake it of *Saul*, *Doeg*, and ſuch like particularly, it is not certaine] *that compaſſe mee about*, [*viz.* to deſtroy, and are my deadly enemies: ſee *Pſal.* 3. 6. alſo *Pſal.* 118. 10, 11, 12.] *let the miſchiefe of their owne lips* [*i.* that miſchiefe which with their owne lips they haue ſpoken againſt mee] *come vpon them*. [*i.* fall vpon them through thy iuſt iudgement. I know others both tranſlate this verſe otherwiſe, and giue ſome other ſenſe, but mee thinketh this is plaine.] *Verſ.* 10. *Let coales* [*viz.* of thy wrath and iudgement] *fall vpon them*, 10
[*viz.* from heauen, as it did in the deſtruction of *Sodom* and *Gomorrah*, to which hee ſeemeth to allude] *let him* [*viz.* God: thus hee ſpeaketh to him or of him, in the third perſon] *caſt them into the fire*, [*viz.* that neuer goeth out, but burneth for euer *Mar.* 9. 45.] *and into the deepe pits*, [*viz.* of danger and deſtruction] *that they riſe not*. [*i.* that they may neuer bee able to riſe vp againe to doe any more hurt.]

Verſ. 11.

11 *Verſ.* 11. *For the backbiters,* [*i.* ſlanderers, and ſuch as haue their tongues full of venome, and worke miſchiefe rather by fraud, flatterie and backbiting, than by open force] *ſhall not be eſtabliſhed* [*viz.* any long while] *vpon the earth,* [*i.* in this life to liue long here] *euill* [*i.* plagues and puniſhments from the Lord] *ſhall hunt* [*viz.* from place to place and purſue him, ſo that he ſhall not eſcape it] *the cruell man* [ſee verſ. 1. 4. of this Pſalme] *to deſtruction.* [*i.* in ſuch ſort, that it ſhall in the end vtterly deſtroy
12 him. *Immanuel* and others reade this whole verſe as a praier.] *Verſ.* 12. *I know* [*viz.* certainly, and aſſuredly: *q. d.* I am fully perſwaded, both by Gods word and the daily executing of his iudgements vpon the wicked] *that the Lord* [*viz.* himſelfe] *will auenge* [*i.* in good time, not onely deliuer his, but ouertake with his iudgements the wicked and vngodly, for the iniuries they haue done them] *the afflicted:* [*i.* ſuch as are afflicted by the wicked] *and iudge* [*i.* not onely pronounce righteous ſentence, but alſo deliuer from the crueltie of the vngodly] *the poore.* [*i.* thoſe his ſeruants which
13 are here deſpiſed amongſt the worldlings of the earth.] *Verſ.* 13. *Surely the righteous* [*i.* thoſe whom thou haſt made righteous, by imputing righteouſneſſe vnto them, and by framing them to a righteous conuerſation] *ſhall praiſe* [*viz.* vnfainedly, and with all their hearts] *thy name,* [*i.* thy maieſtie, power and goodneſſe] *and the iuſt* [*i.* ſuch as deale faithfully both with thee and their brethren] *ſhall dwell in thy preſence.* [*i.* ſhall not onely in this life bee maintained and vpholden by thy fatherly care and prouidence, but ſhall be made partakers of eternall glorie.]

Doctrine. Verſ. 1. *Teacheth vs. to pray to bee ſafely deliuered from the rage of the wicked.* Verſ. 2. *and* 3. *Doe generally paint out the malicious nature of the wicked.* Verſ. 2. *Doth particularly teach vs, that the wicked thoughts againſt Gods children are ſinne before him.* Verſ. 3. *Teacheth vs, that the wicked ſpare not euen with ſlanderous and venomous tongues to perſecute the godly.* Verſ. 4. *Teacheth vs, that vnleſſe the Lord kepe vs, wee cannot bee deliuered from the rage and power of the vngodly: for their miſchiefe is much, their power is great, &c.* Verſ. 5. *Sheweth the malicious mindes of the wicked, who ceaſe not both openly and ſecretly to endeuour the deſtruction of the good.* Verſ. 6. *Teacheth vs, that the more men ſet themſelues againſt vs, the more earneſt and often wee ſhould bee with God in praier for his gracious aſſiſtance.* Verſ. 7. *Teacheth vs, that God is the protector of his in all dangers and diſtreſſes whatſoeuer.* Verſ. 8. *Sheweth, that if God let not wicked men in their attempts, they will bee more bold in miſchiefe, and ſwell againſt his maieſtie and men alſo.* Verſ. 9, 10. *Teach vs, that wee may pray againſt the malicious wicked, and deſire their ouerthrow.* Verſ. 11. *Teacheth vs what a grieuous offence the ſinne of backbiting and ſlandering is, whitherto wee may perceiue by the greatneſſe of the puniſhment threatned againſt it.* Verſ. 12. *Teacheth vs to bee aſſured of Gods fauour and goodneſſe towards vs, and of his iudgements towards the wicked, which will make vs the better vndergoe trials, and miniſter the more hope of full deliuerance.* Verſ. 13. *Teacheth vs two things; firſt, that it becommeth the godly to ſhew themſelues continually thankefull, becauſe God is continually mercifull to them: Secondly, what is the excellent eſtate and condition of Gods children, which though it doe not yet appeare, yet ſhall it in the end breake forth with fulneſſe of glorie.*

PSALME

PSALME 141.

THis Psalme consisting wholly of supplication and prai- Diuision.
er vnto God, may be diuided into two parts: first, hee beseecheth the Lord to accept his praier, and to guide him into a godly conuersation, and for this end, to prouide such for him as may brotherly admonish him, from vers. 1. to the end of the 5. In the second, hee foretelleth, as it were, the destruction of the wicked, desiring the Lord to deliuer him from them, and to ouerthrow them in their deuices, from vers. 6. to the end of the Psalme.

The Title] *A Psalme of Dauid.* [*i.* which *Dauid* made: this hath beene expounded sundry times before. It should seeme that *Dauid* made this Psalme at some time or other when he was grieuously afflicted and persecuted, and we may referre it without iniurie, as I suppose, to the historie contained, 1 *Sam.* 24.] *Vers.* 1. *O Lord I call vpon thee,* [*i.* pray vnto thee earnestly and continually, specially in the time of my grieuous afflictions] *haste thee vnto me,* [*viz.* to helpe me, and to deliuer me out of the same: neither doth he here prescribe God a time, but rather declareth the great danger and distresse that he was in: *q. d.* vnlesse he were speedily holpen, in the iudgement of flesh and bloud he should perish] *heare my voice* [*i.* grant the praiers which I vtter with my voice and words] *when I crie vnto thee.* [*i.* when heartily and earnestly I pray vnto thee.] *Vers.* 2. *Let my praier* [*viz.* which I make vnto thee] *be directed in thy sight* [*i.* come before thee and bee accepted of thee] *as the incense,* [*viz.* which was wont to bee offered vnto thee by thine owne commandement. And here he alludeth to the perfumes which they vsed in the time of the Law, of which reade *Exod.* 30. chap.] *and the lifting vp of my hands,* [*i.* euen my praier and supplication. Hee putteth a gesture vsed in praier for praier it selfe, as 1 *Tim.* 2. 8.] *as an euening sacrifice.* [*i.* as that sacrifice which thou hast appointed to bee offered to thee in the euening: God prescribed that both morning and euening, a sacrifice should be daily offered vp vnto him, as *Exod.* 29. vers. 38, 39. also *Numb.* 28. 3, 4. but here hee speaketh but of one onely.] *Vers.* 3. *Set a watch, O Lord, before my mouth,* [*viz.* that I may not onely be kept from the act of reuengement, but also that I may not speake any thing but that which I should speake] *and keepe the doore of my lips.* [*i.* keepe mee from euill speech, and guide both mee and my words so, that I doe not rashly vtter any thing, or else mine aduersaries subtilly draw somewhat from me, before I be aware.] *Vers.* 4. *Incline not* [*viz.* by leauing me in the hands of mine owne counsell, and withdrawing thy grace and goodnesse from mee: for otherwise God draweth not any man to euill, as *Iames* 1. 13.] *mine heart* [*i.* the affections, motions and appetites of my heart, and by this hee declareth, that it is little or nothing for a man to bridle his speech, if wicked affections be not repressed within the minde] *to euill,* [*i.* to any euill thing: he praieth that God would confirme him against euill, and strengthen him in good things, so that he decline not to the right hand, or to the left hand, by any either threatnings or allurements of his aduersaries] *that I should commit* [*viz.* against thee, and that either in thought, word, or deed, but specially in deed] *wicked workes,* [*i.* vngodly and vnlawfull, yea, such things, as thou condemnest] *with men that worke iniquitie:* [*i.* in the companie of such as giue ouer themselues with greedinesse to commit euery euill thing, and are strong and mightie to performe naughtinesse] *and let me not eat of their delicates.* [*i.* let me not onely not enioy such prosperitie as they doe,

Sense.
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doe, by which they are puffed vp to wickednesse, but let mee not haue acquaintance with them at their tables, lest I bee ouertaken with their sinne: so wee see what a conscience *Dauid* had, to abstaine euen from the allurements and prouocations to
5 euill.] *Vers. 5. Let the righteous* [*i.* the godly and vertuous, yea, such a one, as to whom thou, O Lord, imputest righteousnesse, and whom also thou framest to righteousnesse,] *smite me,* [*viz.* with the friendly and charitable word of admonition or reproofe] *for that is a benefit,* [or *shall be a benefit*: *q. d.* I doe, and will account of it, as of a great good turne] *and let him reproue me,* [*viz.* in euery thing wherein he shall know me to doe amisse: whereby hee declareth, that hee had in such sort accustomed his heart to docilitie, quietnesse and patience, that hee would not thinke sharpe any reprehension, which he knew to proceed from the spirit of mildnesse.] *and it* [*i.* this admonition and reproofe] *shall be a precious oile* [*i.* in stead of a precious oile vnto me: *q. d.* it shall bring both more pleasure and profit to mine inward man, than any outward oile can bring to my outward man, which though it be sweet in smell, and profitable to supple the members of the bodie, yet the other shall bee more sweet and profitable,] *that shall not breake my head,* [*i.* which shall not hurt me. But this part of the verse, and that which followeth, is better and more plainely translated by a learned man thus] *let him not withhold it from my head,* [*i.* let him not cease continually to sprinkle me, as it were, with his most sweet and pleasant reproofes: his whole meaning is, that the reproofes of Gods people should not onely not bee hurtfull, but pleasant and profitable vnto him, and that hee preferred their reprehensions before all the fauour of the vngodly] *the more hee* [*i.* the righteous man] *shall doe it,* [*i.* performe christianly and charitably this dutie of admonition and reproofe vnto me] *so much the more shall my praier be,* [*i.* so much the more earnestly shall I pray for them] *in their euils,* [*i.* not onely when they themselues shall bee afflicted, but looke whatsoeuer euils I shall receiue from them, they shall not prouoke my minde against them, but rather prouoke mee to commend them in my free praiers to God. The Geneua text hath it thus] *for within a while* [*i.* very quickly and shortly] *I* [*viz.* my selfe, seeing them cast downe and ouerthrowne] *shall euen pray* [*viz.* for them though they persecute me] *in their miseries,* [*i.* when they shall fall into such miseries as they cannot auoid: *q. d.* let vs wait but a little while, and wee shall see the wicked mens calamities so great, that we shall be constrained in pittie to pray for them. This is a good sense, referring it to the wicked, but yet mee thinketh the other which referreth it to
6 the godly, is more apt and fit, and hangeth better together.] *Vers. 6. When their Iudges* [*i.* their rulers and gouernours] *shall be cast downe* [*i.* ouerthrowne through Gods hand and power] *in stonie places,* [*i.* euen as it were from the high rocks and huge mountaines] *they* [*i.* the people which follow such corrupt rulers and captaines] *shall heare my words* [*i.* reuerently receiue and giue consent vnto the good things which I shall speake] *for they are sweet.* [*viz.* in deed: *q. d.* howsoeuer they are now reproued as naught and vnsauorie, yet they are good, and shall be so accepted then. He seemeth here to lay the common peoples fault (who were drunke with false reports, and carried forward with extreme rage against him) vpon the rulers and Iudges themselues, not onely suffering them without punishment to speake so vncontrolledly, but also for that they were in their owne persons infamous examples of that wickednesse: *q. d.* when the great ones shall be discomfited and ouerthrowne, the people shall bee wise and come to amendment. This is good, but I rather allow *Immanuels* text and sense thus] *but their Iudges* [*i.* their rulers and captaines, specially and aboue the rest *Saul*] *moue themselues* [*i.* goe] *by the sides of the rocks,* [*i.* closely and secretly thinking to apprehend me: see 1 *Sam.* 23. 26. also 24. 3.] *though they vnderstand* [*i.* know in their consciences, and sometimes confesse with their mouthes] *that my words are pleasant;* [or sweet, meaning that hee had not so much as by a word offended them, or any of them, but had pleasured them very greatly, and spoken most humbly, comfortably and sweetly vnto them: see 1 *Sam.* 24. 9, 10, &c. also 26. 14, 15, &c.]
7 *Vers. 7. Our bones* [*i.* I and my companions, putting a part of them for the whole] *lie scattered* [*viz.* here and there, meaning that they were in great distresse and danger,

danger, becauſe that they were many times ſundered one of them from another, as that body is, whoſe members are, as it were, out of ioint, or diſtracted one of them from another] *at the graues mouth,* [*i.* in great danger, and euen as it were, at deaths doore] *as hee that heweth wood* [*viz.* maketh the ſhiuers to flie hither and thither, ſo are wee through thy iudgements diſperſed] *or diggeth in the earth* [*viz.* and caſteth it abroad one peece from another hee careth not whither. This Text and ſenſe is ſomewhat darke, therefore cleere it out of a learned man thus] *as though man ſhould cut wood and cleaue it on the earth: our bones are ſcattered, ready to bee thruſt into the graues mouth* [*i.* the enemies doe compaſſe me and mine with ſuch great violence, and are ſo ready to flie vpon vs all, that we ſhall be preſently broken, and rent in peeces by their rage: vnleſſe thou, O Lord, lay to thy helping hand, which danger of theirs is moſt excellently ſet out, by a very fit ſimilitude taken from wood-cleauers: or elſe thus, I and my companions haue beene handled in all crueltie, as if that after they haue cut a mans throat, they would teare him in peeces before they would burie him.] *Verſ.* 8. *But mine eies* [*viz.* both of my minde and of my bodie] *looke* [*viz.* carefully and continually, as *Pſal.* 123. 1, 2, &c.] *vnto thee, O Lord God,* [*viz.* onely, who haſt both power and will for to helpe me] *in thee* [*viz.* onely, and none other but thee] *is my truſt:* [*viz.* alwaies, but ſpecially in this time of my great danger and calamitie] *leaue not my ſoule* [*i.* me my ſelfe, a part for the whole] *deſtitute.* [*viz.* of thy defence, aid and ſaluation.] 8

Verſ. 9. *Keepe me* [*viz.* of thy goodneſſe, and that by thy power and might] *from the ſnare* [*i.* that I fall not into the ſnare or grin, or be taken therewith] *which they* [*i.* mine enemies and vngodly men] *haue laid* [*viz.* cloſely and ſecretly] *for me* [*viz.* to take me, and to catch mee in] *and from the grinnes* [hee repeateth the ſame matter in other words, which is not vaine, becauſe it ſerueth to amplifie the crueltie and craft of his wicked aduerſaries] *of the workers of iniquitie.* [ſee before, *Pſal.* 5. 5. alſo *Pſal.* 6. 8. alſo verſ. 4. of this very Pſalme.] 9

Verſ. 10. *Let the wicked fall* [*viz.* through thy iuſt iudgement] *into his nets,* [*i.* into his owne nets, *viz.* which he hath made and laid for others] *together* [*viz.* with all them that take their part: *q. d.* let all the vngodly be ouertaken with their owne nets through thy iudgements, as fiſhes are taken with a caſting net, for ſuch a metaphor hee ſeemeth to vſe in this place: ſee for this metaphor, *Iſaiah* 19. 8.] *whiles I eſcape.* [*viz.* out of the dangers which they ſuppoſed to haue brought vpon me, and this eſcaping of his, muſt be attributed to Gods goodneſſe and power onely.] 10

Doctrine.

Verſ. 1. *Teacheth vs earneſtneſſe and feruencie in praier to our God, and not, as a man would ſay, to leaue off, till he haue graciouſly granted our requeſts.* Verſ. 2. *Teacheth vs, that ſeeing our praiers ſmacke of the corruption which is in vs, we ſhould earneſtly deſire the Lord to accept of them in his owne mercie, for otherwiſe he ſhall finde matter in vs, and in them to reiect both.* Verſ. 3. *Teacheth vs, that we cannot bridle our ſpeech, vnleſſe the Lord giue vs grace.* Verſ. 4. *Teacheth vs, not onely to pray againſt groſſe euils, but alſo things that may prouoke and ſtirre vs vp thereto, by reaſon of the ſlipperineſſe of our corruption.* Verſ. 5. *Teacheth vs, that the reproofes of the godly are good and profitable, and that therefore we ſhould much vſe them: ſecondly, that a godly man ſhould euer take them in good part, as a worthie meane that God vſeth to reforme euill in him by: thirdly, that no euill that men can doe to vs, ſhould make vs neglect our dutie towards them, but rather that we ſhould ſtriue to ouercome euill with all well doing.* Verſ. 6. *Teacheth vs, not onely how ſubtill and craftie the wicked are to entrap Gods children, but alſo that no humble or ſweet ſpeech that the godly can vſe, will aſſwage their malice and crueltie againſt them.* Verſ. 7. *Teacheth vs, to what a low ebbe and miſerable eſtate Gods children are many times brought in this life, but yet for all that he leaueth them not there, but maketh that rather to ſerue more for his glorie and their good.* Verſ. 8. *Teacheth vs, not onely in the great ſea of our afflictions, confidently to truſt in the Lord, but alſo with patience to attend his leaſure and time for our deliuerance.* Verſ. 9. *Teacheth vs to pray the Lord to deliuer vs from the fraud and force of his and our enemies.* Verſ. 10. *Teacheth vs to pray for the confuſion of the malicious enemies of God and his people.*

PSALME 142.

Diuision. *THis Psalme may bee diuided into two parts. In the first, the Prophet declareth, how that in the time of his great affliction and feare, yea euen then when all had forsaken him, hee cried earnestly vpon the Lord, from the first verse to the end of the fift. In the second part hee praieth earnestly vnto the Lord, to be deliuered from his enemies, sometimes alleaging the better to moue the Lord thereto, his owne miserie, his aduersaries strength, and the praise that the faithfull will yeeld to the Lord therefore, verſ. 6, 7.*

Sense. The Title] *A Psalme of Dauid to giue instruction* [See this expounded before, *Psalme* 42. and *Psalme* 44. in the titles thereof] *and a praier* [*viz.* which *Dauid* himselfe made] *when he was in the cane.* [*i.* in the selfesame caue with *Saul*, whereof reade,
1 *1 Sam.* 24.4.] *Verſ.* 1. *I cried* [*i.* I earnestly praied] *vnto the Lord* [*viz.* in my trouble, as *Psalme* 120. 1.] *with my voice* [*i.* with feruent words expressed with my voice] *with my voice I praied vnto the Lord.* [hee expresseth the same thing in other
2 termes, noting thereby the ardencie and earnestnesse of his praier.] *Verſ.* 2. *I powred out* [*viz.* plentifully and in great abundance] *my meditation* [*i.* the meditation of my heart *q. d.* I did not onely pray vnto him with my heart, but laid forth the holy meditations of my soule with abundance of words] *before him,* [*i.* in his presence, not meaning that God was ignorant of the thoughts of his heart, but expressing his great dutie towards the Lord] *and declared* [*viz.* plainly and plentifully] *mine affliction.* [*i.* the affliction and sorrow which I did suffer and endure: not but that God knew it, for hee knoweth all things, but because this is a peece of dutie
3 which hee hath laid vpon vs, to call vpon him in the time of our trouble.] *Verſ.* 3. *Though my spirit was in perplexitie in mee,* [*i.* though I my selfe was full of anguish, as *Psalme* 77. verse 3. and troubled with grieuous assaults both inward and outward] *yet thou knewest* [*i.* diddest approue and allow of, as *Psalme* 1. 6.] *my path,* [*i.* the order of my life, and innocent conuersation] *in the way wherein I walked* [*i.* what iourney or way soeuer I tooke] *haue they* [*i.* the wicked and mine enemies] *priuily*
4 *laid a snare for mee.* [*viz.* to catch mee in it: see *Psalme* 141. 9.] *Verſ.* 4. *I looked* [*viz.* as well and as narrowly as I could] *vpon my right hand,* [*i.* on euery side of mee or round about me, putting a part for the whole] *and beheld,* [*viz.* on my left hand, and that as attentiuely as I could] *but there was none* [*viz.* amongst men] *that would know mee:* [*i.* haue any care or regard of me, or succour me any manner of way] *all refuge* [*viz.* of or from men] *failed mee,* [*i.* was taken from me] *and none* [*viz.* amongst men] *cared for my soule.* [*i.* esteemed either mee or my life: *q. d.* I looked on euery
5 side, and I perceiued my selfe to bee destitute of all helpe and aid.] *Verſ.* 5. *Then* [*viz.* when I saw my selfe thus distressed: so that we see that the true taste and feeling of our owne dangers and miseries will speedily send vs to God] *cried I vnto the Lord,* [see this expounded verſ. 1. of this Psalme] *and said* [*viz.* from the bottome of my heart] *thou art my hope,* [*i.* hee in whom I put my hope to bee deliuered from all my distresse and feare, for otherwise he had his hope fast setled in his heart] *and my portion* [*viz.* wherewith I doe content my selfe, knowing that hauing thee, I haue all things, and wanting thee, I haue nothing] *in the land of the liuing.* [*i.* in this world, and in
6 this very present life, as *Psalme* 27.13.] *Verſ.* 6. *Hearken vnto my crie,* [*i.* grant my petition,

petition which I doe earneſtly make vnto thee, and powre forth before thee] *for I am brought very low*. [*viz.* by outward perſecutions and inward griefes, as verſ. 3. of this Pſalme, meaning by this ſpeech alſo that he was at the laſt caſt, and euen as it were, at deaths doore] *deliuer me* [*viz.* of thy goodneſſe through thy great power and might] *from my perſecutors*, [*i.* from ſuch as perſecute mee, and that without any cauſe on my part] *for they are too ſtrong for mee*. [*viz.* alone and of my ſelfe, meaning that hee was not able to deale with them any manner of way, vnleſſe God tooke his part and ſtrengthened him.] *Verſ.* 7. *Bring* [*viz.* through thy goodneſſe and power] 7
my ſoule [*i.* my life, and me my ſelfe: a part put for the whole, as *Pſal.* 14. 1. 8. and verſ. 4. of this Pſalme] *out of priſon*, [*i.* out of this moſt preſent danger and captiuitie wherein I am, and with which I am compaſſed about on euery ſide, by the reaſon of the rage of mine enemies, as the priſon is with ſtrong walls] *that I may praiſe thy name*: [*i.* thy maieſtie, power and goodneſſe, for that deliuerance: ſo wee haue had the word, *name*, vſed ſundry times in that ſenſe before] *then* [*i.* when thou ſhalt haue deliuered me] *ſhall the righteous come about mee*, [*i.* a great number of good people ſhall come vnto mee, and heare mee ſetting forth thy praiſe, for thy mercie towards me, and ſhall not onely reioice and bee glad on my behalfe, but praiſe thy name together with mee] *when thou art beneficiall vnto mee*. [*i.* when thou ſhalt haue beſtowed vpon me this great benefit of deliuerance: ſee *Pſal.* 119. 17.]

Verſ. 1. *Teacheth vs earneſtneſſe and feruencie in praier: a dutie that wee had* Doctrine.
neede to ſtriue to, in our owne and other mens great dulneſſe and coldneſſe. Verſ. 2. *Teacheth vs, that the way to bee rid from affliction, is heartie calling vpon the name of the Lord.* Verſ. 3. *Teacheth vs, that howſoeuer wee bee diſtreſſed, either outwardly or inwardly, this is our comfort, that the Lord approueth vs.* Verſ. 4. *Teacheth vs, of what little eſtimation Gods children bee with the world and worldly men.* Verſ. 5. *Teacheth vs, that the more afflictions increaſe vpon vs, the more cheerefully ſhould wee ſtirre vp our faith and hope, and earneſtly call vpon the Lord.* Verſ. 6. *Teacheth vs, that the feeling of our owne miſerie and weakneſſe, and the feare of our foes force, ſhould bee good whetſtones to ſharpen our praiers.* Verſ. 7. *Teacheth vs, not onely to praiſe God for thoſe mercies which hee beſtoweth vpon vs our ſelues, but alſo to repaire to others, vpon whom God hath beſtowed great graces, that thereby wee may bee prouoked to praiſe God, not onely for them but for our ſelues alſo, and his mercie towards vs.*

PSALME 143.

I Doe iudge this Pſalme may very fitly bee diuided into two parts. In the firſt, the Prophet beſeecheth the Lord to grant his petition, and to remoue his ſinnes, which might bee a hinderance to his mercies, alleaging certaine reaſons of his ſupplication, as the rage of the enemie, his owne weakneſſe, the experience hee had had of Gods goodneſſe, &c. from verſ. 1. to the end of the ſixt. In the ſecond part, he doth, as it were, renew his praier afreſh, deſiring the Lord to grant his requeſts, to ſhew him his mercie, to order his conuerſation, and to deliuer him from his aduerſaries and oppreſſors: from verſ. 7. to the end of the Pſalme. Diuiſion.

Sense.

The Title] *A Psalme of Dauid,* [*i.* which *Dauid* made: this is the title of sundry
1 Psalmes, and hath beene expounded before.] *Vers.* 1. *Heare my praier, O Lord,* [*i.* grant me the things that I pray for] *and hearken vnto my supplication:* [*i.* giue mee the things that I humbly sue vnto thee for] *answer me* [*viz.* who call vpon thee, and pray vnto thee, vnderstanding by *answering* also, yeelding vnto his requests] *in thy truth,* [*i.* according to thy gracious promises which containe in them nothing but truth, because they proceed from thee that art the God of truth, and truth it selfe] *and in thy righteousnesse.* [*i.* according to thy righteous nature, who doest deliuer a iust cause from iniustice: or else by righteousnesse we may vnderstand Gods goodnesse, by which he maintaineth those that are his, for Gods righteousnesse specially shineth
2 forth in his faithfull accomplishment of his promises.] *Vers.* 2. *And enter not into iudgement* [*i.* be so farre off from pronouncing sentence, I pray thee, that I would not haue thee to beginne to prepare thy selfe to lay out my faults, or to come into iudgement] *with thy seruant,* [*i.* with me thy seruant, speaking of himselfe in the third person, as sundry times before, and namely *Psal.* 119. 17.] *for in thy sight* [*i.* before thee, if thou shouldest once take vpon thee to enter into iudgement with them] *shall none* [of what state or condition soeuer he be] *that liueth* [*viz.* euen now, or shall liue hereafter] *be iustified.* [*i.* be found iust, if he be looked vpon in himselfe, for otherwise he mindeth not to say, that all shall be condemned, for God hath a remnant in election ac-
3 cording to grace.] *Vers.* 3. *For the enemie* [*i.* my enemie, or enemies rather, putting one who was the chiefe, as *Saul,* or some other, for him and all his complices] *hath persecuted my soule,* [*i.* hath eagerly pursued me and my life, to take it away from me] *he hath smitten* [*viz.* with his rage and crueltie] *my life,* [*i.* me my selfe and my companie that I haue with me, who are meanes for the preseruation of my life, which appeareth plainly by the historie of the first booke of *Sam.* and by *Psal.* 141. 7.] *he* [*i.* the enemie, as in the beginning of this verse] *hath laid me in the darknesse,* [*i.* hath caused me and mine to dwell in caues and holes, and other darke places: see 1 *Sam.* 24. 4.] *as they that haue beene dead long agoe.* [*q. d.* By the importunitie of our enemies, wee are enforced to flie the light, and to liue in darke places, euen as it were, in the graues with
4 them that died long since.] *Vers.* 4. *And my spirit was in perplexitie in mee,* [*i.* I was greatly and grieuously troubled, see *Psal.* 77. 3. also *Psal.* 142. 3.] *and my heart within me was amazed,* [*viz.* by reason of the grieuous assaults that both outwardly and in-
5 wardly I did endure.] *Vers.* 5. *Yet* [*q. d.* notwithstanding all my heauie affliction] *doe I remember* [*viz.* euen to my great ioy and comfort] *the time past;* [*i.* the graces and blessings which in former time thou didst bestow vpon my forefathers and mee. He putteth *time* for the things done in the time: hee meaneth, that by former examples and trials hee strengthened himselfe in the faith, against the bitter assaults which hee suffered] *I meditate* [*viz.* carefully and continually] *in all thy works* [*i.* in all that thou hast wrought] *yea, I meditate* [*i.* I doe diligently and deeply thinke vpon] *in the works of thine hands.* [*i.* in those excellent works which by thy power and prouidence thou
6 hast performed.] *Vers.* 6. *I stretch forth mine hands vnto thee,* [*i.* I doe earnestly and heartily pray vnto thee: he putteth the signe for the thing signified, as *Psal.* 141. 2. to declare that we must euen, as it were, lift vp our selues vnto God] *my soule* [*i.* I my selfe, but chiefly my inward man] *desireth after thee,* [*i.* longeth sore after thee: see *Psal* 42. 1, 2. also *Psal.* 84. 2.] *as the thirstie land.* [*viz.* doth desire water, raine or dew. Hee vnderstandeth by *thirstie land,* the earth which is dried and chopped for lacke of water, gaping greedily, as it were, to receiue the moisture or raine that
7 shall fall from heauen: see also *Psal.* 63. 1.] *Vers.* 7. *Heare mee* [*i.* grant the requests which I make vnto thee] *speedily, O Lord,* [*i.* quickly and in good time, not that hee prescribeth God a season, but expresseth rather his great miserie: *q. d.* vnlesse thou quickly helpe, it is like in mans iudgement that I shall be destroied] *for my spirit faileth,* [*i.* I faint euen in the inward man, and this is a reason of his praier, taken from his owne person, and the miserie that he was in] *hide not thy face from me,* [*i.* shew not thy selfe angry against me, as men many times doe, who will not vouchsafe to looke vpon them with whom they are displeased] *else* [*viz.* if thou hide thy face]

I ſhall be like vnto them that goe downe into the pit. [*i.* there will bee no difference betweene mee and thoſe that are dead.] *Verſ.* 8. *Let me heare thy louing kindneſſe* 8
[*i.* make me to know, feele, and perceiue thy mercie] *in the morning,* [*i.* in good time and ſpeedily] *for in thee is my truſt:* [*i.* I depend and hang onely vpon thee] *and ſhew me the way that I ſhould walke in,* [*i.* direct not onely the order and conuerſation of my life, but euen my very ſteps alſo from danger.] *for I lift vp my ſoule vnto thee.* [*i.* I doe both truſt in thee and call vpon thee from the heart.] *Verſ.* 9. *Deliuer mee,* 9
O Lord, from mine enemies, [*i.* from the power and rage of them who ſeeke nothing elſe but to deſtroy me] *for I hid me with thee.* [*i.* I did hang vpon thy prouidence and protection onely: ſee *Pſal.* 31. 5, 6.] *Verſ.* 10. *Teach mee to doe thy will,* [*i.* to doe 10
the thing which thou willeſt and commandeſt in thy word] *for thou art my God:* [*i.* thou art he alone whom I will ſerue and worſhip] *let thy good ſpirit* [*i.* thy bleſſed and holy ſpirit, which is called good, becauſe it is Gods effectuall inſtrument to leade vs into all goodneſſe] *leade me* [*viz.* which am ſo often and continually ſtraying and wandering from good things] *vnto the land of righteouſneſſe.* [*i.* guide mee not onely in this life to righteouſneſſe of life, but to that ſame eternall life wherein righteouſneſſe ſhall dwell for euer: ſee 2 *Pet.* 3. 13.] *Verſ.* 11. *Quicken mee, O Lord,* 11
[*i.* cauſe me to paſſe ſafe and ſound thorow this danger, wherein I ſeeme to bee, as it were, in death] *for thy names ſake:* [*i.* that I and others may praiſe thy name, as *Pſal.* 142. 7.] *and for thy righteouſneſſe,* [*i.* for thy righteous and faithfull accompliſhment of thy promiſes] *bring my ſoule* [*i.* mee, and my life] *out of trouble.* [*i.* out of this trouble, wherein it preſently is, and vnder which it will quaile if thou aſſiſt me not.]
Verſ. 12. *And for thy mercie ſake,* [*viz.* towards mee thy ſeruant] *ſlay mine enemies,* 12
[*i.* deſtroy them by what meanes or way ſoeuer thou ſhalt thinke good] *and deſtroy* [*viz.* in thy iuſtice and iudgement againſt the wicked] *all them* [*viz.* of what ſtate or condition ſoeuer they bee, whether it bee *Saul* as the chiefeſt, or his complices] *that oppreſſe my ſoule,* [*i.* mee, and would faine take away my life from me] *for I am thy ſeruant.* [*i.* I am ſuch a one, as whom thou in mercie haſt vouchſafed worthie of this honour, to commit ſome part of thy ſeruice into my hands: ſee 1 *Tim.* 1. 12, 13. ſo that he boaſteth not here of his merits, but magnifieth the grace of God, from whom this goodneſſe came.]

Verſ. 1. *Teacheth vs, firſt in our diſtreſſes to runne vnto God by earneſt and heartie* Doctrine.
praiers: ſecondly, to ground our praiers vpon the righteouſneſſe, truth, and faithfulneſſe of our God. Verſ. 2. *Teacheth vs two things: firſt, to pray the Lord to remoue all things that might hinder the courſe of his mercie toward vs: ſecondly, it is a ſtrong place to ouerthrow all imagination of mans righteouſneſſe.* Verſ. 3. *Teacheth vs, that God ſuffereth and appointeth the wicked many times to preuaile very farre againſt the godly, not for any fauour he beareth to the wicked, or malice to his people, but that the one might fill vp the meaſure of their iniquitie, and the other haue their faith and patience manifeſted.* Verſ. 4. *Is a notable place to proue, that euen Gods children in their troubles haue their affections: againſt that blockiſh dotage of the Stoikes.* Verſ. 5. *Teacheth vs, that the conſideration of Gods goodneſſe in former times, ſhould miniſter no ſmall comfort vnto vs, in the time of our preſent heauineſſe.* Verſ. 6. *Teacheth vs to hunger and thirſt after the Lord, and to bee earneſt with him in our ſupplications vnto his maieſtie.* Verſ. 7. *Teacheth vs, that the more our miſeries grow and increaſe vpon vs, the more earneſt and often we ſhould be with the Lord our God in praier.* Verſ. 8. *Teacheth vs, that there is nothing more comfortable than plentifully and in good time to feele Gods mercie.* Verſ. 9. *Teacheth vs in all diſtreſſes to commend our ſelues to Gods power and prouidence, as to a moſt ſure Rocke and Tower of defence.* Verſ. 10. *Is a notable place againſt free-will, becauſe we are blinde till God teach vs, and wee can doe nothing without the aſſiſtance of his holy ſpirit.* Verſ. 11. *Teacheth vs, that vnleſſe God ſet vs free from trouble, wee can neuer be deliuered.* Verſ. 12. *Teacheth vs, that wee may ſafely pray againſt the malicious and obſtinate enemies of Gods Church and people.*

PSALME 144.

Diuision. THis Psalme may be diuided into three parts. In the first, he praiseth God for his goodnesse, and confesseth his owne vnworthinesse, and this is comprehended in the foure first verses. In the second, hee praieth to God for the ouerthrow of his enemies (whose corruption hee toucheth) and for his owne deliuerance: and this reacheth from the fifth verse, to the end of the eleuenth. In the third, hee sheweth what fruit shall redound thereby, both to God and his people, viz. hee shall bee praised, and they shall bee comforted, from vers. 12. to the end of the Psalme.

Sense. The Title] *A Psalme of Dauid.* [viz. which hee made after his comming to the Kingdome, when hee had obtained diuers victories, and yet notwithstanding his enemies were very busie with him, either the Philistine, as 2 *Sam.* 5. or else some
1 other, as 2 *Sam.* 8.] *Vers.* 1. *Blessed* [i. praised, and that continually] *be the Lord my strength,* [i. hee who alone giueth mee strength to ouercome mine enemies, see *Psal.* 18.2.] *which teacheth my hands to fight,* [viz. against his and mine enemies, meaning hereby also, that God gaue him strength to ouercome them, as well as knowledge in warlike affaires to deale with them] *and my fingers to battell.* [i. apteth them
2 and maketh them able to endure fighting.] *Vers.* 2. *He* [viz. alone] *is my goodnesse,* [i. whatsoeuer good thing I haue either within me or without me, he is the fountaine from whence it floweth, meaning also that hee had euer felt God liberall and mercifull towards him] *my Fortresse, my Tower, and my deliuerer, my Shield,* [all these termes are expounded, *Psal.* 18. 2.] *and in him I trust:* [viz. stedfastly and continually] *which subdueth* [viz. by his almightie power] *my people* [i. the subiects that hee hath giuen me] *vnder me.* [i. vnder the obedience of me and my Lawes: he meaneth, that God did put into the hearts of his people, a minde willing and faithfull to commit themselues vnder him and his gouernment.] *Vers.* 3. *Lord what is man* [i. of himselfe, what account or regard is he to be had in] *that thou regardest him?* [viz. so greatly and so much as thou doest] *or the sonne of man* [i. his posteritie, how great or famous soeuer it be] *that thou thinkest vpon him?* [viz. in such great mercie, and with so fatherly
4 a care: see *Psal.* 8. vers. 4, 5, &c.] *Vers.* 4. *Man is like to vanitie,* [i. to a thing of no account or regard, or to a vaine thing. In another place he saith, that they *are vanitie,* that *the chiefe men are but liers, and to lay them vpon the ballance, they are altogether lighter than vanitie, Psal.* 62.9. *his daies* [i. the daies of his life in this world] *are like a shadow that passeth.* [viz. out of mens sights and remembrances quickly and suddenly: q. d. his life is but short, and of small continuance: see *Iob* 14. 1, 2. see also for
5 this verse, *Psal.* 39.5,6. and *Psal.* 90. almost thorowout.] *Vers.* 5. *Bow thine heauens, O Lord,* [viz. to come to succour and helpe mee: this is spoken of God according to mens vnderstanding, and hee calleth the heauens Gods owne, both because hee created them, and hath his principall habitation and dwelling in them: see for this phrase, 2 *Sam.* 22.10. also *Psalme* 18. 9.] *and come downe:* [viz. to deliuer mee from the hands of mine enemies and persecutors] *touch* [viz. in thy wrath and furie: q. d. thou needest not vse all thy power or any great might against them, begin but onely to lay thy hand vpon them: q. d. and doe but touch them, as a man would say, softly, and yet they shall bee consumed] *the mountaines,* [i. my most high and mightie enemies: this kinde of metaphor is very often vsed in the Prophets: see *Isai.* 2. 14.] *and they shall smoake.* [yea burne, and that to their owne destruction: he putteth the beginning

beginning of their miseries, for the accomplishment and full performance thereof. And he vseth all these manner of speeches, both in this verse, and in the verse following, that he might more excellently set out Gods power, who deliuereth his, after a wonderfull sort, and that he might declare, that no worldly lets or hindrances are able to doe anything against Gods infinite power, which he apprehended by faith.]

Verse. 6. Cast forth the lightning, and scatter them, [*viz.* one from another, and so that they may not be able to gather their forces together againe: *q. d.* by thy heauenly wisdome and power, destroy and ouerthrow them] *shoot out thine Arrowes* [*viz.* against them, vnderstanding by *Arrowes*, either thunders, or some other particular iudgements] *and consume them.* [*viz.* vtterly and from amongst men, that they may no longer molest me and thy people.] 6

Verse. 7. Send thine hand from above, [*i.* display and make manifest here below vpon the earth, thy might and power, which seemeth after a sort to be shut vp in heauen, because thy seruants be not deliuered from their distresses] *deliuer me* [*viz.* of thy goodnesse, and through thy power, from the rage and violence of those that persecute me] *and take me* [*viz.* who am ready to bee drowned with troubles] *out of the great waters,* [*viz.* which are ready to ouerflow & drowne me: by *great waters*, he doth not onely vnderstand the grieuous afflictions wherein hee was, but also the extreme rage of his enemies, who did breake in vpon him, as waters of the sea into the land: see *Psal.* 18.4. also 69.1. also 124.4.] *and from the hand* [*i.* from the power and force] *of strangers.* [this may be referred either to counterfeit and bastardly Israelites, who though they bragged in mouth, that they were good people, yet were they indeed starke naught; or else to them that were indeed Idolaters and Infidels, such as the Philistines were, and to these latter would I rather apply it.] 7

Verse. 8. Whose mouth talketh vanitie, [*i.* who doe nothing else, but speake and vtter vaine and vncertaine things, proudly promising vnto themselues great things] *and their right hand is a right hand of iniquitie.* [*i.* they are vnfaithfull people, and full of subtilties, and haue no certainty nor assurance in them. This speech is borrowed from the common custome of men, who when they make a promise, giue one another their hands: see *Gal.* 2. 9.] 8

Verse. 9. I will sing [*viz.* euen from my heart] *a new song* [*i.* a singular & excellent song, see *Psal.* 98.1.] *vnto thee O God,* [*viz.* when thou shalt haue performed these graces in deliuering me, and ouerthrowing mine enemies: and the Prophet maketh this promise, and carieth with him a purpose to performe it, because he was certainly perswaded and assured, that God would indeed doe both the one and the other] *and sing vnto thee vpon a viall, and an instrument of ten strings.* [see *Psal.* 33. 2. also *Psal.* 92. 3. he meaneth, that he would vse these instruments, as meanes to stir vp his affections, and to prouoke him more earnestly and heartily to serue the Lord.] 9

Verse. 10. It is he [*viz.* alone] *that giueth* [*viz.* of his goodnesse and mercy] *deliuerance,* [*viz.* from all dangers and distresses] *and rescueth* [*viz.* when no other can doe that for him] *David his seruant* [*i.* me whom he hath aduanced to this honor to serue him in the gouernment of the kingdome, and thus he speaketh of himselfe in the third person] *from the hurtfull sword.* [*i.* from the sword of his enemies, who did purpose to hurt him, if they could haue caught him, or ouerthrowne him: we may also stretch this word further, as that vnder it, he should comprehend all the dangers through the which he had passed, and he meaneth that this should be the argument or matter of the song that he would sing to the Lord.] 10

Verse. 11. Rescue me, [*viz.* O Lord, for vnto him onely hee directeth his praiers] *and deliuer me* [*viz.* who am in distresse and danger on euery side] *from the hand of strangers.* [See for the vnderstanding of this, and all that followeth in this verse, the 7 and 8 verses of this Psalme, where you shall see the very same words.] 11

Verse. 12. That our sonnes [*i.* the posteritie that we shall leaue behinde vs, through thy fauour towards vs, & thy iudgements vpon thine and our enemies] *may be as the plants* [*i.* tender, faire, greene, and flourishing] *growing vp in their youth,* [this may be referred either to the children, or to the plants, but I rather referre it to the plants: *q. d.* euen as plants set in good ground, grow vp apace: so by this thy blessing, the seed that we shall leaue behinde vs, shall increase in all comelinesse, beauty, and good things] *and our daughters* [*i.* our 12

seed

seed and posteritie, or vnder these two, sonnes and daughters, he meaneth all posteritie, either male or female, which they could leaue behinde them] *as the corner stones*, [*viz.* of the house builded, or in the foundation of the house, which were not onely profitable, to vphold the whole building, as *Psal.* 118. 22. but also were finely hewen, and cunningly wrought] *grauen* [*i.* curiously wrought and cut] *after the similitude of a Palace.* [*i.* after the forme of most costly stones wherewith most costly buildings, as Palaces, are built. But I like better a learned man, who readeth it thus] *that our sonnes, being as the Plants growing vp in their youth, and our daughters, being as the corner stones* [all this agreeth with the sense before giuen] *may be the building of the Temple.* [*i.* may be such stones, as may be vsed to the building and polishing of Gods Church, that we may all together grow vp, to an holy Temple in the Lord, *Ephes.* 2. 21. also *Ephes.* 4. 12, 13.] 13 *Vers.* 13. *That our corners* [*i.* not onely the barnes and store-houses which we haue, but euery corner of our dwelling house] *may be full* [*viz.* through thy blessing] *and abounding*, [*viz.* in great measure and plentie] *with diuers sorts*: [*viz.* not onely of graine and corne, but of all manner of prouision] *and that our sheepe may bring forth* [*viz.* through thy especiall blessings] *thousands and ten thousands.* [*i.* may increase infinitely, and as it were without number, for he putteth a number certaine, for an vncertaine] *in our streets.* [*i.* openly, so that not onely we our selues, to our great ioy, but our aduersaries to their great griefe may behold the same.] 14 *Vers.* 14. *That our oxen* [*viz.* also through this thy blessing] *may be strong to labour*, [*i.* meet and fit for all that labour whereunto thou hast appointed them, and we shall according to thy will vse them; hee meaneth by this, that the people may be rich and abound with all manner of worldly blessings] *that there be none inuasion* [*viz.* of the enemy against vs, that is, that the enemy runne not in vpon our land and vs, neither make breaches in our walls, nor enter into our Cities] *nor going out*, [*viz.* to battell and warre, which cannot be, if none come to assault them] *nor no crying in our streets.* [*i.* neither noise or sudden tumult, as commeth to passe in the taking of townes; nor no mourning by any occasion, either when the enemies slay vs, or otherwise: *q. d.* that no euill thing at all may come vpon vs, that no good thing may passe from vs, and that we haue no heauinesse, nor cause thereof within vs, and our Cities, but all things ioyfull and pleasant.] 15 *Vers.* 15. *Blessed are the people that be so*, [*i.* in so good a case: *q. d.* most happy surely are they] *yea blessed are the people whose God is the Lord.* [*i.* they indeed are blessed, who howsoeuer they haue or enioy the outward blessings before rehearsed, or haue them not, yet so doe taste and feele the grace of God, that they are still perswaded of his fatherly loue towards them, and in the apprehension thereof, goe on forward towards the obtaining of the heauenly inheritance.]

Doctrine. Vers. 1. *Teacheth vs, that we can doe nothing, no not outward things well, vnlesse the Lord teach and instruct vs, much lesse can we accomplish and performe spirituall and heauenly things, and therefore they dote and dreame that imagine so much of mans power and freewill, in his meere nature, to good things.* Vers. 2. *Teacheth vs, first, that God alone is the whole aid and defence of his children: secondly, that it is not Kings powers and policies, that keepe the people in good order and subiection, but he alone, who boweth their hearts thereto.* Vers. 3. *Teacheth vs, that there is nothing in man, as of man, that can commend him to God, but all the matter that man hath that way, must be drawne and fet from God himselfe.* Vers. 4. *Setteth out the vanitie, brittlenesse, and shortnesse of mans life, which should teach vs, not to make so great account of it as commonly we doe.* Vers. 5. *Teacheth vs, that God needeth not to vse any great power for the ouerthrow of his enemies.* Vers. 6. *Teacheth vs, that we may safely pray against the malicious and obstinate enemies of his truth.* Vers. 7. *Teacheth vs, that vnlesse God deliuer vs out of our great dangers, there is no way or meanes for vs to escape out of them.* Vers. 8. *Teacheth vs, that there is nothing but vanitie, lying, and falshood to be looked for at the hands of the wicked.* Vers. 9. *Teacheth vs, to bee alwaies thankefull to the Lord for his mercies, and because we are very dull thereto, to stirre vp our selues, by all the*

the meanes we can. Verſ. 10. *Teacheth vs, that Kings victories, and their deliuerances from dangers proceed from God, as well as the poore mans doth, notwithſtanding that they ſeeme to haue more outward meanes for their deliuerance than others haue.* Verſ. 11. *Teacheth vs, that becauſe we cannot helpe our ſelues, we ſhould pray the Lord to deliuer vs from diſtreſſes.* Verſ. 12. *Teacheth vs, that it is a ſingular bleſſing, to haue a poſteritie grafted into Gods Church, for if worldly men count it a great fauour to haue a rich ſeed, ſhould not wee much more count it an excellent bleſſing, to haue godly iſſue?* Verſ. 13. *Teacheth vs, that abundance of all things come from the Lord onely.* Verſ. 14. *Teacheth vs, that neither our cattell nor any thing elſe can ſtand vs in ſtead, without Gods eſpeciall bleſſing: and all theſe three verſes laid together, doe teach vs further, what great commodities enſue to Gods people, by the ouerthrow of their enemies: alſo that euen theſe outward bleſſings, are to Gods ſeruants ſure ſeales and teſtimonies of a better hope.* Verſ. 15. *Teacheth vs, that they indeed are in ſome meaſure bleſſed, that haue theſe outward benefits beſtowed vpon them, but yet they are in better caſe, which though they want them, feele with aſſurance of perſwaſion, the eternall fauour of God towards them, in the hope and certaintie of a better life.*

PSALME 145.

THis Pſalme propounding ſpecially the matter of thankeſgiuing and praiſe vnto the Lord, may be diuided into foure parts. In the firſt, he himſelfe promiſeth to praiſe the Lord, ſhewing a cauſe wherefore, verſ. 1, 2, 3. In the ſecond, he doth as it were propheſie, that all Gods creatures and works ſhall ſerue to ſet forth his praiſe: from verſ. 4. vnto the end of the 12. In the third, he ſheweth reaſons and cauſes why men ſhould praiſe the Lord, to wit, for his gouernment, his mercy, his prouidence, &c. from verſ. 13. to the 20. And laſtly, he ſhutteth vp the Pſalme with promiſe of thankſgiuing, as he began it, verſ. 21. Diuiſion.

The Title] *A Pſalme of Dauid* [i. which he made] *of praiſe.* [viz. vnto the Lord, i. of ſuch praiſe and thankſgiuing as he promiſed and performed vnto him. So that this word ſeemeth to comprehend the argument or the whole matter of the Pſalme: this Pſalme is written in the order of the Alphabet, euery verſe beginning with the letters, as they are in order in the Hebrew Alphabet, one onely being omitted, and that is the letter *Nun*, in the 14 verſe, which beginneth with *Samech*, the next letter in the Alphabet: ſuch Pſalmes we haue had before, *Pſal.* 25: which beginneth euery verſe ſo, two or three onely excepted: ſuch alſo are *Pſal.* 111. and 112. which begin euery verſe of it, and the ſecond part of it, with two letters of the Hebrew Alphabet in order.] *Verſ.* 1. *O my God* [i. he whom onely I worſhip] *and King*, [i. whom I ſerue, and whoſe ſubiect I am] *I will extoll thee* [viz. in my ſongs and thankſgiuings, and that aboue all whatſoeuer] *and will bleſſe* [i. praiſe] *thy name*: [i. thy maieſty, power, and goodneſſe] *for euer and euer.* [i. continually.] *Verſ.* 2. *I will bleſſe thee*, [i. praiſe thee, as before, verſ. 1.] *daily*, [i. euery day: q. d. no day ſhall paſſe ouer my head but I will ſpend it, or ſome part of it in magnifying of thee] *and praiſe thy name for euer and euer*, [ſee before, verſ. 1. of this Pſalme.] *Verſ.* 3. *Great is the Lord* [viz. in power and goodneſſe, towards all, but chiefely towards his owne] *and moſt worthy to be praiſed*, [viz. for thoſe excellent things that be in him, and the great works that he doth daily] *and* Senſe. 1 2 3

and his greatneſſe is incomprehenſible. [*viz.* of vs men: for though after regeneration, we doe looke into it by faith, yet it is but in ſome meaſure, for we know in part, and prophecy in part, 1 *Corinth.* 13. 9. and though it be ſaid that in the life to come we ſhall ſee him as he is, 1 *Iohn* 3. 2. yet he meaneth not that there we ſhall be able to attaine to the full apprehenſion of Gods eternall Maieſty, becauſe hee dwelleth in light that no man can come vnto, 1 *Tim.* 6. 16. and that which is finite (as we ſhall be after the reſurrection) though we ſhall haue glorified bodies, cannot comprehend that which is infinite, as God is alwaies, but that we ſhall haue a farre greater meaſure
4 in that life than we haue had in this.] *Verſ.* 4. *Generation ſhall praiſe thy works vnto generation,* [*i.* the praiſe and excellency of thy great works ſhall be magnified in all ages, both becauſe thou doeſt continue thy great works in euery age, and giueſt men care and conſcience to publiſh the ſame to their poſterity] *and declare thy power.* [*i.* the generations ſhall preach and ſet out the greatneſſe of thy power, and the excellencie
5 thereof. A learned man referreth it to Gods works, both ſenſes are true.] *Verſ.* 5. *I will meditate* [*viz.* deeply and diligently] *of the beauty* [*i.* not only of the comelineſſe, but alſo of the excellency] *of thy glorious Maieſty,* [*i.* of thy Maieſty which is full of wonderfull glory] *and thy wonderfull works.* [*i.* I will meditate of thy works
6 alſo, which are rather to be wondred at, than comprehended.] *Verſ.* 6. *And they* [*i.* men, and ſpecially thy people] *ſhall ſpeake* [*viz.* openly and plainly, meaning that they ſhall declare and ſet abroad] *of the power* [*viz.* which is great and exceeding] *of thy feareſull acts,* [*i.* of thoſe iudgements which thou exerciſeſt vpon the contemners of thy Maieſty, which ſhould ſtrike feare into all mens hearts] *and I will declare* [*viz.* freely and openly] *thy greatneſſe.* [*i.* thy excellent maieſtie, and power: ſee verſe
7 3. of this Pſalme.] *Verſ.* 7. *They* [*i.* men] *ſhall breake out* [*i.* plainly and with open mouth] *into the mention* [*i.* euen to the making mention of] *thy great goodneſſe* [*viz.* towards all, but ſpecially towards thy people] *and ſhall ſing aloud* [*i.* ſpeake openly and plainly.] *of thy righteouſneſſe* [*i.* of thy faithfull and iuſt dealing towards all.]
8 *Verſ.* 8. *The Lord is gracious and mercifull,* [this ſeemeth to be the ſpeciall matter of their ſong and prailing, and it ſeemeth to be taken out of *Exod.* 34. 6. ſee alſo *Pſalme* 86. 5, 15.] *ſlow to anger* [*i.* not eaſily moued to puniſh] *and of great mercy:*
9 [*viz.* towards thoſe that draw nigh vnto him.] *Verſ.* 9. *The Lord is good to all,* [*viz.* his creatures, and namely men, but chiefly amongſt them, to his choſen people] *and his mercies* [*i.* the abundant plenty of his mercy, for ſo much I ſuppoſe the word in the plurall number importeth] *are ouer all his works.* [*i.* there is none of his works, but it ſheweth vnto others, and findeth in it ſelfe, very large teſtimonies of Gods mercy and goodneſſe. They then doe not rightly vnderſtand the place, that from hence would gather, that Gods mercy exceedeth all his works, though that is to be confeſſed to be true. But this is the true and naturall meaning thereof, that though it be ſo, that by meanes of ſinne, all the world be wrapped vp vnder the curſe, yet the mercy of God paſſeth thorow all his creatures, and entereth euen vn-
10 to the very bruit beaſts, as verſe 15, 16. of this Pſalme.] *Verſ.* 10. *All thy works* [*viz.* which thou haſt created, and the noble deeds which thou haſt done] *praiſe thee, O Lord,* [*viz.* in their kinde, that is, doe ſet forth thy praiſes vnto men, and doe put into their mouthes, as it were, an occaſion to praiſe thee] *and thy Saints* [*i.* thoſe whom thou haſt made holy vnto thy ſelfe: ſee *Pſalme* 16. 3. alſo 132. 9.] *bleſſe*
11 *thee:* [*i.* praiſe thee, as verſe 1, 2. of this Pſalme.] *Verſ.* 11. *They* [*i.* both thy works and people] *ſhew* [*viz.* out, and that ſenſibly and plainly] *the glory of thy kingdome,* [*i.* the excellency of thy rule and gouernment, meaning alſo that Gods works, and the praiſes of his people, ſhoot all at this marke, *viz.* to bring the world in ſubiection to his obedience] *and ſpeake of thy power,* [*i.* ſet it forth very plainly: how the creatures perform this, ſee *Pſalme* 19. 1, 2, &c. alſo *Rom.* 1. 19, 20, &c.]
12 *Verſ.* 12. *To cauſe his power* [*i.* Gods power, for he ſuddenly changeth the perſon, from the ſecond to the third] *to be knowne* [In theſe words he noteth the end, why God vſeth his creatures, and mens praiſes, *viz.* that other men thereby may be drawne to ſee, approue, and confeſſe his goodneſſe and power] *to the ſonnes of men,* [*i.* to all

ages

ages and poſterities] *and the glorious renowne of his kingdome.* [ſee verſe 11. of this Pſalme.] *Verſ.* 13. *Thy kingdome* [*i.* the gouernment which thou exerciſeſt ouer all] *is an euerlaſting kingdome,* [*i.* ſhall neuer haue end] *and thy dominion* [*viz.* which thou haſt] *endureth thorowout all ages.* [*i.* ſhall neuer decay.] *Verſ.* 14. *The Lord* [*viz.* himſelfe] *vpholdeth,* [*viz.* by his mercy] *all that fall,* [*viz.* into any danger or diſtreſſe: ſee *Prou.* 24. 16, 17. and yet we muſt reſtraine this generall terme, to ſuch as the Lord knoweth, in his goodneſſe, are meet to be vpholden and ſtaied: without which goodnes of his, none is raiſed vp or maintained] *& lifteth vp all that are ready to fal.* [*q. d.* whether they be entring into afflictions or aduerſities, or whether they be already fallen into the ſame, God reacheth out his hand, and either keepeth them from falling, or elſe deliuereth them being fallen.] *Verſ.* 15. *The eies of all* [*viz.* things whatſoeuer] *wait vpon thee,* [*viz.* with patience, & that for their nuriture and ſuſtenance] *and thou giueſt* [*viz.* euen in thy mercy] *them their meat* [*i.* that portion of food that thou haſt appointed for them] *in due ſeaſon:* [*i.* in that time that thou ſeeſt with thy ſelfe, to be good & meet for them.] *Verſ.* 16. *Thou openeſt thine hand* [*i.* thou ſtretcheſt forth thy power, and giueſt plentifully and largely to all thy creatures] *and filleſt all things liuing,* [*i.* whatſoeuer liueth, and moueth, or hath ſenſe, feeling, and growth] *of thy good pleaſure:* [he noteth here the cauſe why all the creatures are nouriſhed, *viz.* Gods good pleaſure and will: ſee for theſe two verſes, *Pſal.* 104. verſe 27, 28, &c.] *Verſ.* 17. *The Lord is righteous* [*i.* iuſt and equall] *in all his waies,* [*i.* in euery thing that he taketh in hand: he meaneth that God obſerueth a moſt vpright courſe in euery thing he doth, how corrupt or partiall, ſoeuer men be in their dealings] *and holy in all his works:* [*i.* his very works declare, that there is a certaine kinde of vnſpeakeable holineſſe in his Maieſty: that word *holy,* would be better turned, *good or merciſull,* and ſo doth a learned man turne it: ſee to this end, verſe 9. of this Pſalme.] *Verſ.* 18. *The Lord is neere* [*i.* euen ready at hand not only to heare them, but to helpe them] *vnto all that call vpon him.* [*i.* to thoſe that worſhip and ſerue him: a part of Gods ſeruice put for the whole, as *Geneſis* 4. 26. 1 *Corinth.* 1. 2. alſo 2 *Timoth.* 2. 19.] *yea to all that call vpon him in truth.* [*i.* without faining, or hypocriſie, or elſe that call vpon him in ſuch ſort, that they prophane not the inuocation of his Name, by their inuentions and ſuperſtitions. In ſumme, he ſetteth *truth* againſt infidelity, doubting, impacience, murmuring, counterfeit humility, and vicious affecting of things, which are the fruits of lying, for true worſhippers: ſee *Iohn* 4. 24. and this he addeth in the way of correction: *q. d.* though I ſaid before, that the Lord heareth all them that call vpon him, yet I meane it of all them that call vpon him in truth.] *Verſ.* 19. *Hee will fulfill* [*i.* accompliſh and performe] *the deſire of them* [*i.* the things which they ſhall deſire and will, according to his will: ſee 1 *Iohn* 5. 14. becauſe God ſetteth vpon their affections, a law of obedience] *that feare him,* [*i.* that ſerue and worſhip him: this hath beene ſundry times expounded before] *hee will alſo heare their cry,* [*i.* grant them their requeſts, which they pray earneſtly vnto him for] *and will ſaue them.* [*i.* both deliuer them out of all the dangers of this life, and at the end bring them to eternall life.] *Verſ.* 20. *The Lord preſerueth* [*viz.* from any notorious hurt or danger: or if not ſo, yet he maketh a way for them to eſcape out of it, as ſhall be moſt for his glory and their comfort] *all them that loue him,* [*viz.* vnfainedly and with a good heart: ſee *Rom.* 8. 28.] *but he will deſtroy* [*viz.* in his wrath and iuſt iudgement] *all the wicked* [*viz.* of the world, of what eſtate or condition ſoeuer they be.] *Verſ.* 21. *My mouth ſhall ſpeake the praiſe of the Lord,* [*i.* I will boldly and openly in words ſet forth his praiſes: he putteth the inſtrument wherewith words are vttered, for the words themſelues] *all fleſh.* [*i.* all men, for when this word is ſo put alone, without adding any thing to it, it doth moſt commonly in the Scriptures reſpect men] *ſhall bleſſe his holy Name.* [*i.* ſhall praiſe his Maieſty, power, and goodneſſe] *for euer and euer.* [*i.* continually: ſee verſe 1, 2. of this Pſalme.]

Verſ. 1. *Teacheth vs, not only to be thankefull to God for his mercies, but alſo to continue in the ſame, becauſe his mercies are continually powred forth vpon vs.* Verſ. 2. *Teacheth* Doctrine.

vs;

vs, that we should let no day passe without hearty thankesgiuing to the Lord for his graces, because euery day and euery houre of a day we haue his mercies renewed vpon vs. Vers. 3. *Teacheth vs, that Gods power and incomprehensible Maiesty, should prouoke vs to thankfulnesse.* Vers. 4. *Teacheth vs, to haue a care to conuay the remembrance of Gods benefits to our posterity, that so they being partakers with vs of the same, they might together with vs praise his name therefore.* Vers. 5. *Teacheth vs to imploy more time in the meditation of Gods works, than heretofore we haue done: and yet not to doat vpon them as many doe without the word, for so we may quickly come to superstitious conceits.* Vers. 6. *Teacheth vs, as well to publish Gods iudgements as his mercies, that the wicked may bee pierced with a feare of his Maiesty.* Vers. 7. *Teacheth vs, neuer to be ashamed to publish Gods praises, no more than the Lord is either afraid or ashamed to doe vs good.* Vers. 8, 9. *Are excellent descriptions of God by his qualities, and comprehend much matter of comfort for those that be afflicted, and also containe very excellent causes, why wee should praise and thanke God.* Vers. 10. *Teacheth vs, that it becommeth all Gods creatures, but specially his faithfull people to blesse and praise the Lord, as who haue more deeply tasted of his goodnesse, than any of all the rest.* Vers. 11. *and* 12. *Teach vs to doe the same, and that not only for our owne good and the discharge of our owne duty, but that others also therby may be drawne to do the like.* Vers. 13. *Teacheth vs, that howsoeuer mens kingdomes be brittle, yet Gods gouernment ouer all, but specially ouer his, endureth for euer.* Vers. 14. *Teacheth vs, that God so prouideth for his children in their dangers and distresses, that howsoeuer they be afflicted, yet they doe not vtterly perish.* Vers. 15. *Setteth out Gods gracious prouidence and fatherly care ouer his children: who if he prouide for the rest of his creatures and men in the world, will not doubtlesse faile them.* Vers. 16. *Sheweth, that the Lord is liberall handed towards his creatures, and that all the good things which we haue, proceed from his good will and pleasure.* Vers. 17. *Teacheth vs, that whatsoeuer God doth, hee doth in all vprightnesse, though perhaps wee through the blindnesse and corruption of our nature, cannot conceiue so thereof.* Vers. 18. *Teacheth vs, that God quickly heareth the earnest and vnfained praiers of his seruants: which as it should minister ioy vnto them, so should it stir them vp to other good duties, and namely to this.* Vers. 19. *Sheweth, that God will graciously deliuer his out of all their dangers.* Vers. 20. *Sheweth the vnlikely reward betweene the godly and the vngodly.* Vers. 21. *Teacheth vs, both in our owne persons, and in others, to stirre vp, and prouoke our selues to continuall thankefulnesse.*

PSALME 146.

Diuision. *THis Psalme may be diuided into two parts. In the first he prouoketh himselfe to praise God, promising to performe it as long as he liueth, to which he addeth a dehortation, that wee should not trust in any man, nor giue them the matter of praises, verse* 1, 2, 3, 4, *and* 5. *In the second, he sheweth certaine causes why hee and others should praise the Lord, from verse* 6. *to the end of the Psalme.*

Sense. The Title] *Praise ye the Lord.* [see *Psalme* 106. in the Title.] *Vers.* 1. *Praise thou the Lord, O my soule,* [*viz.* for his mercy and goodnesse towards thee: vnderstanding by *soule*, the seat of his affections, which is the heart: see *Psal.* 103. 1.] *Vers.* 2. *I will praise the Lord* [*viz.* for his mercies] *during my life,* [*i.* as long as I liue, and all the daies of my life] *as long as I haue any being* [*viz.* either in this life, or in eternall life, for the action of praise and thanksgiuing to God shall not cease then] *I will sing* [*viz.* praises and thanksgiuing] *vnto my God.* [*i.* vnto him whom I serue, and whom I haue found

found by particular experience, to haue beene a ſingular God to me.] *Verſ.* 3. *Put not your truſt* [*i.* haue nor any confidence or affiance in them, as though that without God, or againſt him, they were able to helpe you] *in Princes*, [*viz.* how little or how great ſoeuer they be in authority] *nor in the ſon of man*, [*i.* in any man whatſoeuer: and this he doth, to the end that God may haue his whole glory, correcting and aboliſhing all peruerſe hopes, ſpecially thoſe which we haue in great perſonages] *for there is none helpe in them.* [*i.* he or they all together are not able of themſelues, to helpe either themſelues, or other diſtreſſed: and this is one reaſon why they ſhould not truſt in men.] *Verſ.* 4. *His breath departeth* [*i.* euen his ſoule and vitall ſpirit, that is, hee dieth: and ſo the hope which men repoſe in him or them periſheth] *and he returneth to his earth*, [*viz.* out of which he was taken, as *Gen.* 3. 19. and this muſt be vnderſtood in reſpect of his body] *then* [*viz.* when he dieth] *his thoughts periſh.* [*i.* all that he thought vpon and deuiſed in his imagination come to nothing: and this is another reaſon taken from the vanity of mans life.] *Verſ.* 5. *Bleſſed is hee* [*i.* he is in a good and bleſſed ſtate] *that hath the God of Iaakob for his helpe*, [*i.* that hath the true God to helpe and deliuer him in all aſſaies: ſee *Pſal.* 144. 15.] *whoſe hope is in the Lord his God.* [*i.* that putteth his truſt only in that true God, howſoeuer men doe deſtitute, forſake, or faile him.] *Verſ.* 6. *Which made heauen and earth* [ſee *Pſal.* 124. 8. alſo *Pſal.* 121. 2.] *the Sea and all that therein is*, [*i.* whatſoeuer liueth and moueth in the ſame: *Pſalme* 8. 8.] *which keepes his fidelity for euer.* [*i.* which doth faithfully and continually performe whatſoeuer he hath promiſed.] *Verſ.* 7. *Which executeth iuſtice* [*viz.* vpon the wicked and vngodly, and that word *iuſtice*, ſheweth that God doth them no iniury when he puniſheth them] *for the oppreſſed* [*i.* on the behalfe of the oppreſſed: *q. d.* when they are oppreſſed, and none able to deliuer them, then doth God take vpon him the defence of their iuſt cauſe againſt the oppreſſors] *which giueth bread to the hungry*: [*i.* food and ſuſtenance to them that want it] *the Lord looſeth the priſoners.* [*viz.* out of their priſon and bondage, as he did *Ioſeph*, by bowing rulers hearts to ſet them at liberty: ſee *Pſal.* 105. 20.] *Verſ.* 8. *The Lord giueth ſight to the blinde, the Lord raiſeth vp the crooked*, [*i.* he healeth all diſeaſes, yea though they be neuer ſo hard and incurable: how true this is, the whole body of the Scripture declareth, and ſpecially the miracles of our Sauiour Chriſt in the new Teſtament; and by *crooked*, he meaneth them that be broken, and bowed as it were together with afflictions and infirmities] *the Lord loueth the righteous.* [*i.* purſueth them eſpecially with his fauour, ſeeming after a ſort to reſtraine that to the godly, which he had generally ſpoken before.] *Verſ.* 9. *The Lord keepeth* [*viz.* ſafe and ſound, and free from hurt and danger] *the ſtrangers* [*viz.* which are toſſed from one place to another, and haue as it were no body to comfort them] *he releeueth the fatherleſſe and widow*: [*i.* he comforteth them in their diſtreſſe and heauineſſe: vnder theſe three, he comprehendeth all them that be deſtitute of aid and defence, or haue no meanes to come by the ſame: of theſe ſee *Exod.* 22. 22, 23, 24.] *but he ouerthroweth* [*viz.* in his iuſt iudgement] *the way of the wicked* [*i.* all his deuices, words and works: ſee *Pſal.* 1. 6.] *Verſ.* 10. *The Lord* [*viz.* our God, which weſerue] *ſhall reigne for euer* [*viz.* doe his enemies againſt him and his whatſoeuer they can] *O Sion*, [he ſpeaketh to Sion, that is, to the Church, becauſe God ſpecially reigneth for the preſeruation thereof] *thy God* [*viz.* whom thou ſerueſt] *endureth from generation to generation.* [*i.* ruleth and reigneth for euer and euer, as *Pſal.* 145. 13.] *Praiſe ye the Lord.* [ſee *Pſalme* 106. in the end.]

3 4 5 6 7 8 9 10

Doctrine.

Verſ. 1. *Teacheth vs, that our praiſing of God ſhould proceed from the heart: otherwiſe as our prayers without it ſo our thankeſgiuing ſhall be abominable before him.* Verſ. 2. *Teacheth vs, that wee ſhould continue in it, and neuer be weary of well doing.* Verſ. 3. *Teacheth vs, earneſtly to fight againſt that naturall corruption which is in vs, that is, to truſt in others beſides the Lord, that ſo they being ſhaken off, we might the more eaſily cleaue to him alone.* Verſ. 4. *Setteth out the brittlineſſe and brittleneſſe of mans life, which alſo wee ſhould vſe as an argument, to caſt from vs confidence in fleſh and blood.* Verſ. 5. *Teacheth vs, that howſoeuer wee be forſaken of men, yet wee are in good caſe if wee truſt*

in the Lord. Verſ. 6. *Teacheth vs to praiſe God, firſt for the works of creation: ſecondly, for his mercifull promiſing, and faithfull performing of that which he hath promiſed.* Verſ. 7. *Teacheth vs, that howſoeuer men deale vniuſtly one with another, yet God alwaies executeth iuſtice: Secondly it teacheth vs, that hee doth not for euer forget the poore afflicted eſtate of his people: Thirdly, that we ought to praiſe him for his prouidence towards the poore and needy, and his pity towards the priſoners.* Verſ. 8. *Teacheth vs, that many times in matters paſt mens reach, the Lord worketh moſt mightily, to the end that all the glory might bee giuen to him.* Verſ. 9. *Teacheth vs, that thoſe whom men commonly make leaſt account of, God moſt highly regardeth and eſteemeth: it ſett'eth out alſo, the vnlikely reward of the wicked and of the godly.* Verſ. 10. *Teacheth vs, that it is a ſingular comfort to the Church and to euery member thereof, to know that God is the King thereof, and that his kingdome and gouernment ſhall endure for euer.*

PSALME. 147.

Diuiſion. *THis Pſalme ſtanding chiefly in exhorting men to the praiſe of God, may be diuided into three parts. Firſt hee prouoketh men to praiſe God, ſpecially for his graces and goodneſſe towards his Church, from verſe 1. to the end of the 6. In the ſecond, he exhorteth men to praiſe him, ſpecially for his prouidence to all creatures, and namely towards men, from verſe 7. to the end of the 11. In the third, he prouoketh them to praiſe him for his might, power, and goodneſſe toward all, but chiefly towards his Church, from verſe 12. to the end of the Pſalme.*

Senſe. This Pſalme hath no Title, as many other before going haue none.] *Verſ.* 1. *Praiſe ye the Lord,* [*viz.* for his mercy and goodneſſe] *for it is good* [*i.* profitable and comfortable euen to vs: ſee *Pſal.* 92. 1.] *to ſing* [*viz.* praiſes and thankſgiuing] *vnto our God:* [*i.* vnto him who hath teſtified by infinite tokens, his great care and loue towards vs, and we againe on the other ſide do ſerue & worſhip] *for it* [*viz.* praiſe and thankſgiuing] *is a pleaſant thing,* [*i.* is an acceptable thing euen vnto God alſo, as who requireth the ſame at our hands, as a piece of his ſeruice, *Pſal.* 50. 15.] *and praiſe* [*viz.* giuen vnfainedly vnto God] *is comely.* [*viz.* both before him and all good men, though the wicked of the world make no account of it, but as a deformed thing:
2 ſee for theſe two words, *good* and *comely*, *Pſal.* 133. 1.] *Verſ.* 2. *The Lord* [*viz.* himſelfe] *doth build vp* [*viz.* through his goodneſſe and power] *Ieruſalem,* [*i.* his Church: and vnder the terme *build*, the holy Ghoſt doth meane, that God is the Author, the founder, yea all in all for his Church] *and gathereth together* [*viz.* by the voice of his word, and the vſe of his Sacraments] *the diſperſed of Iſrael.* [*i.* the ſtraying members of his Church. If we referre it to Ieruſalem and the Iewes, he meaneth, that God hath been alwaies a gracious Father vnto that people, and that howſoeuer they were now ſcattered abroad into other countries, yet he would bring them home againe to their owne. If we refer it to the Church, as we may, & ought to do indeed, he meaneth then that it is not builded by mans power but by a heauenly and diuine power, that is, by God himſelfe, who gathered into the boſome or lap of his Church, all thoſe that are
3 ſtraied from it, & appertaineth to his election.] *Verſ.* 3. *He* [*i.* the Lord] *healeth* [*viz.* by his word, and moſt comfortable promiſes contained therin, which are the medicines of our ſoules, and the diſeaſes thereof, and this he doth for his promiſe ſake] *& broken*

in

in heart: [*i.* humbled in the inward man, for their sinnes committed against him: see *Psal.* 51.17. it may also be taken for such as be grieuously afflicted, either outwardly, or inwardly, yea throwne downe and ouerwhelmed as it were, with their affliction] *and bindeth vp their sores.* [*i.* remedieth and redresseth their hurts and euils, and cureth as it were their griefes, like a good shepherd, *Ezech.* 34. 4. and as the good Samaritane, Luke 10. 34. and as a good Surgion is wont to doe after he hath opened and dressed his patients wounds.] *Vers.* 4. *He* [*i.* the Lord] *counteth the number of the starres,* [*i.* knoweth the very certaine number of them, and not that we should thinke that he sitteth there to reckon them, after the manner of men] *and calleth them all by their Names.* [*i.* knoweth how to name euery one of them: *q. d.* that God which sitteth in heauen, and knoweth all things, yea euen the least things that are, and who also ruleth all things euen in the very heauens, & doth by name beare rule ouer euery one of them, according to his authority and might: see *Isaiah* 40.26. yea euen that God is worthy to be praised: declaring also, that it is no more a hard matter for God to gather his Church and the dispersion thereof, than to number the starres, and to giue to euery thing his office, might, and propertie, guiding them all by his prouidence and wisdome, in such sort, that nothing shall be disorderous in that great multitude.] 4

Vers. 5. *Great is our Lord* [*viz.* in goodnesse] *and great is his power,* [*viz.* also, *q. d.* both his goodnesse and power is very great, yea infinite: see *Psalme* 135.3.] *his wisdome is infinite.* [*viz.* to men, as who can neither account it, nor thorowly comprehend it: vnderstanding by *wisdome,* his most fatherly and wise gouernment also, and the particulars thereof.] 5

Vers. 6. *The Lord releeueth* [*i.* comforteth by his word and spirit, and many times in his prouidence exalteth to great honour, as *Psalme* 113.7.] *the meeke,* [*i.* the humble-hearted, and such as by their afflictions are brought to true lowlinesse] *and abaseth the wicked to the ground,* [*i.* casteth them downe from the top of their honour, euen as low as can be.] 6

Vers. 7. *Sing* [*viz.* praises and thanksgiuing] *vnto the Lord* [*viz.* our God] *with praise,* [*i.* with ioifulnesse also, as well as with praise] *sing* [*viz.* Psalmes of praise] *vpon the harpe* [he addeth instruments for the better stirring of men vp: see *Psal.* 144. 9. and yet this was but temporall, and arbitrary] *vnto our God.* [see verse 1. of this Psalme.] 7

Vers. 8. *Which couereth the heauens with clouds,* [*i.* casteth thicke clouds containing raine in them ouer the firmament, meaning thereby, that God doth by that meanes change, as it were, the face of the heauen, which should draw vs euen to wonder at his power] *and prepareth* [*viz.* by that meanes] *raine for the earth,* [*i.* for the good and profit of the earth, because without raine and moisture from heauen, it would be vtterly barren] *and maketh*] *viz.* through his speciall blessing, as the first cause, and the raine as the instrument] *the grasse to grow* [*viz.* in great plenty and abundance] *vpon the mountaines.* [*i.* in most barren and dry places, which are for the most part very scant of grasse, because they are nigh to the parching and piercing heat of the Sunne.] 8

Vers. 9. *Which giueth* [*viz.* in mercy] *to beasts their food,* [*i.* the nourishment wherewith they are maintained and liue] *and to the young rauens* [which are not able to feed themselues] *which cry.* [*viz.* through want of food and sustenance: see *Iob* 39. 3. and in this verse the Prophet setteth out Gods fatherly care and prouidence, which stretcheth it selfe, euen to Rauens or Crowes, which are the most contemned fowles almost that are, men making no account of them as for food, but vtterly to destroy them, as hurtfull and noisome.] 9

Vers. 10. *Hee* [*i.* God] *hath not pleasure* [*i.* careth not for, nor delighteth in] *in the strength of an horse,* [of which you may reade a liuely description, *Iob* 39.22,23, *&c.* and vnder this and that which followeth, he comprehendeth all meanes of flesh and bloud whatsoeuer, in which many men put their trust, but that is a peruerse thing, and much to bee condemned: and yet without that wee may lawfully vse all holy meanes which God shall giue vs] *neither delighteth hee in the legs of man:* [*viz.* how strong, well proportioned, swift, and nimble soeuer they bee: meaning notwithstanding that God exerciseth this goodnesse towards vs, of the vse of the meanes, not for any worthinesse that is in any of the Creatures, but for his owne glory sake, and the good of his Church.] 10

Vers. 11. *But the Lord delighteth* 11

delighteth in them [*i.* both careth very much for them, and taketh singular pleasure in them] *that feare him*, [*i.* sincerely worship and serue him, hauing a reuerent feare of his Maiesty in their hearts] *and attend* [*viz.* in hope and patience] *vpon his mercy*. [*i.* the time, till in mercy he performe that which he hath graciously promised them.]

12 *Vers.* 12. *Praise the Lord* [*viz.* for his mercy and goodnesse] *O Ierusalem*, [*i.* O thou his Church] *praise thy God* [*i.* the God which thou seruest] *O Sion:* [by *Sion* and *Ierusalem*, he vnderstandeth both one thing, *viz.* Gods Church and Congregation: see *Psalme* 51. 18. meaning also by this often prouoking of men to praise the Lord, to teach them this, that they can neuer want occasion or matter in that behalfe.]

13 *Vers.* 13. *For hee hath made the barres of thy gates strong*, [*viz.* in such sort, that no enemy is able to breake them, or to make any irruption into them, meaning by this speech, that the Church was well defended with aid and succour from God, yea in such sort, that it need not feare the enemies thereof, because it was defended and should be deliuered from all euill] *and hath blessed* [*viz.* with all manner of goodnesse, and namely with increase of multitude] *thy children within thee*. [*i.* those that appertaine vnto thee, whether they bee young or old, for all are the children of

14 the Church.] *Vers.* 14. *Hee* [*viz.* alone] *setteth peace in thy borders*, [*i.* keepeth thy coasts, countrey and people in all quietnesse, not onely in that hee mightily driueth away all thine enemies, but also in that he inclineth the hearts of thine owne people to mutuall peace, and so keepeth them from tumults and rebellion] *and satisfieth thee* [*viz.* to the full in all abundance and plenty] *with the flower of the wheat* [it is in Hebrew with the fat of the wheat: see *Deutronomie* 32. 14. see also *Psalme* 81. 16. meaning euen that part of the wheat, not only which yeeldeth greatest plenty, but also wherein the greatest strength of nourishment consisted: vnderstanding also by this particular thing, whatsoeuer did appertaine to this present life, and was

15 fit for mans nourishment.] *Vers.* 15. *He* [*i.* God the Lord] *sendeth forth his commandement vpon the earth*, [*i.* he needeth no more, but to command only, and then by a certaine secret motion and inclination which he hath giuen vnto the earth, the earth bringeth forth the effects thereof, as we see by experience] *and his word* [*i.* the word which he vttereth] *runneth very swiftly*. [*viz.* to be accomplished and performed: *q. d.* when he hath declared what he would haue done, all things are prest and prepared ready to obey him: so that looke whatsoeuer he speaketh by his word and commandeth, it is presently done, as appeareth *Psal.* 33. 9. and by the particular enu-

16 meration of things, which followeth in this Psalme.] *Vers.* 16. *Hee giueth* [*i.* sendeth, *viz.* from heauen, and casteth it vpon the earth] *snow like wooll*, [*i.* very white, and light as wooll: so that in these respects snow and wooll may be compared together] *and scattereth the hoare frost* [*viz.* in sundry places] *like ashes* [or dust, which being light of themselues, and cast out, are scattered hither and thither with the winde.]

17 *Vers.* 17. *He casteth forth his yce like morsels*, [the Hebrew word that is here turned *yce*, is diuersly interpreted by sundry men: some take it, as we vse to take it, for water vpon the earth, congealed to a hard substance: other take it for frost that commeth vpon raine, presently fallen but a little before: yea we haue seene, that almost at the one and the selfe-same instant, there hath beene raine and frost: other-some for haile and tempest: and to this latter doe I incline, because that the drops of raine, by very great cold in the aire are turned into haile, which seeme to be little morsels or peeces as it were] *who can abide the cold thereof?* [or rather thus, who can abide his cold, that is, the cold which God can send, for otherwise the cold of yce or haile is not much.]

18 *Vers.* 18. *He sendeth* [*viz.* forth] *his word*, [*i.* Commandement] *and melteth them* [*viz.* presently: *q. d.* he needeth but only speake the word, and they are by and by molten and consumed as it were] *he causeth his wind to blow, and the waters flow*. [*i.* he bringeth speedily the wind into a warme quarter, and there commeth presently a thaw of the snow, frost, yce, haile, &c. and by their melting the waters are increased, and flow and swell beyond their ordinary and accustomed bounds. The *wind* is called Gods, both because he created it, and hath it continually at his commandement to doe with it whatsoeuer pleaseth him, and by *waters* he vnderstandeth both the waters of the Sea,

and

and the waters in the land.] *Verſ.* 19. *He ſheweth* [*viz.* plainly and manifeſtly, ſo that they cannot pretend ignorance] *his word* [*i.* his doctrine, and certaine knowledge out of the ſame, that they may follow him, whither he calleth them thereby] *vnto Iaakob*, [*i.* vnto his faithfull people] *his ſtatutes and his iudgements* [*i.* his whole Law and euery part thereof, whether it conſiſt of commandements, or puniſhments for the breach of thoſe commandements] *vnto Iſrael* [*i.* vnto his faithfull people: *Iaakob* and *Iſrael* are here put both for one thing: ſee *Pſal.* 14.7.] *Verſ.* 20. *Hee hath not dealt ſo* [*viz.* mercifully and graciouſly] *with euery nation*, [no not with any nation, for vnto the people of the Iewes, at that time, were the Oracles of God committed only: ſee *Rom.* 3.2. and *Rom.* 9.4.] *neither haue they* [*i.* other nations and people of the world beſides the Iewes] *knowne his iudgements.* [*i.* his word, putting a part of it for the whole, as ſundry times in *Pſal.* 119. True it is, the Gentiles before their calling knew him by his works, and that was ſufficient to make them without excuſe before him, but by his word hee was onely knowne to his owne people] *Praiſe yee the Lord.* [ſee *Pſal.* 106. in the end, alſo *Pſal.* 113. in the end, and *Pſal.* 146. in the end, and the reſt of the Pſalmes following euen vnto the end of this booke.]

19 20

Verſ. 1. *Teacheth vs, that it is profitable for our ſelues, and acceptable to God, to be earneſt and often in praiſing and thanking of him.* Verſ. 2. *Teacheth vs, the continuall care and loue which God beareth towards his Church, that ſo the Church in regard thereof, might not ſinke vnder the burden of her calamities.* Verſ. 3. *Setteth out Gods pitie and loue towards all ſuch as are truly beaten downe with their afflictions, either outward or inward, which alſo ſhould miniſter vnto them ſtrong conſolation and comfort againſt them.* Verſ. 4. *Setteth out his exceeding great power and care in the gouernment and diſpoſing of his creatures.* Verſ. 5. *Teacheth vs, that we cannot of our ſelues attaine to the leaſt part of Gods wiſdome, the reaſon is both plaine and ſtrong, for the naturall man perceiueth not the things of the ſpirit of God.* Verſ. 7. *Sheweth, how dull we are in praiſing our God, in that we are ſo often prouoked vnto it, and haue need of ſo many both outward and inward things to ſtirre vs vp thereto.* Verſ. 8. *Teacheth vs, that raine, the fruitfulneſſe of the earth, and all other ſuch like things proceed from God alone.* Verſ. 9. *Teacheth vs to be rightly perſwaded of Gods prouidence, who ſeeing he feedeth the vnreaſonable beaſts and rauens, will not leaue vs deſtitute.* Verſ. 10. *Teacheth vs, that no outward thing which we haue, or can doe, as of our ſelues, can commend vs to God.* Verſ. 11. *Teacheth vs, that if we will be acceptable before God, we muſt ſtriue to theſe two things, viz. to hope and patience to wait vpon him, and to yeeld vnto him that ſeruice that in his word hee requireth at our hands.* Verſ. 12. *Teacheth vs, that Gods faithfull people, and his Church, are ſpecially bound aboue others, to praiſe the Lord, becauſe they haue receiued aboue others ſpeciall fauours from his hand.* Verſ. 13. *Teacheth vs, that the ſafety, proſperity, and multiplying of the Church, commeth from God onely.* Verſ. 14. *Teacheth vs alſo, that the peace and plenty of his people proceed from him onely, and not from any policy or deuice of man whatſoeuer.* Verſ. 15. *Sheweth, that the Lord can by his word doe whatſoeuer pleaſeth himſelfe.* Verſ. 16, 17, 18. *Teacheth vs, that howſoeuer God vſe ſecondary cauſes, in the accompliſhment of his will, yet it is his power only that directeth and diſpoſeth of all things: ſee to this end Iob 37. throughout.* Verſ. 19. *Teacheth vs, that Gods word is the moſt ſingular iewell and bleſſing that God can giue vs in this life, howſoeuer the world either doth not thinke it ſo to be, or doth not ſo eſteeme it.* Verſ. 20. *Teacheth vs, that God will haue mercy vpon whomſoeuer hee will haue mercy, and he will ſhew compaſſion to whomſoeuer he will ſhew compaſſion, as for the other he will harden them.*

Doctrine.

PSALME 148.

Diuision. *THis Psalme may be diuided into three parts. In the first, the Prophet exhorteth all the heauenly creatures, to praise and glorifie God, from verse 1. to the end of the 6. In the second, hee stirreth vp earthly creatures to the performance of that great dutie, and all this he doth, that he might the better prouoke men thereunto, from verse 7. to the end of the 12. In the third he exhorteth them all together to praise the name of the Lord, shewing certaine notable causes, wherefore they should doe it, and this is comprehended in the two last verses of the Psalme.*

Sense. The Title] *Praise ye the Lord.* [See before, *Psalme* 106. also 111. also 112. also
1 113. also 146. also 135. and 149. and 150.] *Vers.* 1. *Praise ye the Lord from the heauen, q. d.* all ye things that are in the heauens, and haue your abiding there, magnifie the Lord, and extoll him for his goodnesse] *praise ye him in the high places,* [i. ye that are in the heauens, and haue your dwelling places as it were there, and the *heauens* are called high places, because they are high aboue vs: and note that in this verse, he speaketh generally vnto them all, naming them particularly, and as it were one
2 after another in the verses following.] *Vers.* 2. *Praise ye him, all yee his Angels,* [he speaketh this, not as though the Angels did not their duty in that behalfe, but because he would haue them to shew men the way as it were to praise God, and they are called *Gods Angels,* both because he created them, and also because they are alwaies ready to execute his Commandements] *praise him, all his armies.* [or *hosts,* this is a generall word, and is to be referred to all the heauenly creatures, as *Gen.* 2. 1. which are called *Gods armies* and *hosts,* because he vseth their ministery and seruice, either in the defence of his children, or in the ouerthrow of his and their enemies: and yet notwithstanding it may very well be applied to Angels especially, as who are the chiefe
3 and principall instruments which he vseth in those cases.] *Vers.* 3. *Praise ye him, Sunne and Moone* [he directeth his speech to the insensible creatures, though they haue no vnderstanding, because they glorifie their Creator, in doing their duty, and keeping the order which he hath set them, and because Gods glory shineth forth in them, and they doe, as it were, with a loud and cleare voice, publish and set forth his praises: see *Psalme* 19. 1. and *Psalme* 145. 11. all this he doth to shew, that it should be great vnkindnesse, if men should degenerate from the end of their creation] *praise ye him all bright starres.* [i. all starres: for there is no starre, but he hath brightnesse and light
4 in him, to shine vpon the earth, as *Gen.* 1. 16, 17.] *Vers.* 4. *Praise ye him, heauen of heauens,* [i. not only the Circles and Spheares, wherein the Planets are, as it were in diuers seats, and dwelling houses, as the Philosophers affirme, but euen the very true heauens, the place of eternall ioy prepared for the elect: see for this phrase 1 *King.* 8. 27.] *and waters* [i. raine] *that be aboue the heauen.* [i. are in the clouds aboue the firmament, and are there vpheld by his almighty power: see *Gen.* 1. 7. so *heauen* in this place, is put for the aire, or the nethermost region of the aire, aboue
5 which the clouds containing the raine are.] *Vers.* 5. *Let them* [viz. all together, and euery one of them] *praise the Name of the Lord:* [i. celebrate and set forth his maiesty, power, goodnesse, &c.] *for hee commanded,* [i. hee spake the word onely] *and they* [i. all and euery one of them] *were created.* [viz. immediatly, and presently, as *Psalme* 33. 6, 9.] *Vers.* 6. *And hee hath established them* [viz. by the strength and power of the same word, whereby he created them] *for euer and euer:* [i. to all

per-

perpetuity, and this muſt chiefly be vnderſtood of the Angels, and miniſtring ſpi-
rits] *he hath made an ordinance* [*i.* he hath ſet a decree, or decreed, by which they are
lead to doe the office wherunto they are appointed] *which ſhall not paſſe.* [*i.* which
ſhall not vaniſh or fleet away: or rather thus, *which they ſhall not paſſe.* [*i.* which 7
they ſhall not tranſgreſſe, or goe beyond, doe what they can.] *Verſ.* 7. *Praiſe ye the* 7
Lord from the earth, [*i.* ye earthly things, as from the heauen, verſe 1. was heauen-
ly things, and this is a generall terme, comprehending the particulars expreſſed af-
terwards] *ye Dragons,* [the Hebrew word properly ſignifieth great fiſhes, ſuch as are
Whales, but yet it may be applied generally to all great beaſts, whether they liue in
the land, or in the waters] *and all depths.* [*i.* all deepe places, or rather by the figure
Metonymia, all things contained in the deepe places, as whether they be in the bot-
tome of the ſea, or in the caues of the earth.] *Verſ.* 8. *Fire* [*i.* lightning] *and haile,* 8
[*i.* which commonly commeth with ſtormes of thunder and lightning] *ſnow and va-
pours,* [*viz.* in the aire, which are drawne vp thither by the power attractiue of the Sun]
ſtormy wind, which [*viz.* wind, or elſe all of them together, but I rather referre it to the
wind] *execute his word.* [*i.* obey his Commandement after their manner and faſhion,
the accompliſhment whereof, we ſee *Exod.* 14. 25. And this he ſaith, becauſe altera-
tions come not by fortune or chance, but are guided and gouerned by Gods ſecret
will.] *Verſ.* 9. *Mountaines and all hils,* [by this particular enumeration, he decla- 9
reth this to be his meaning, that he would haue no creatures excepted, though he doe
not reckon them vp all] *fruitfull trees* [*i.* trees that beare fruit for the nouriſhment of
man and beaſt, which thing many trees doe not, being repleniſhed only with boughs
and leaues] *and all Cedars.* [*viz.* how high and tall ſoeuer they be, meaning, that if
the beſt were not excepted, then the worſt ſhould not.] *Verſ.* 10. *Beaſts and all cat-* 10
tell, [*viz.* of what kinde or forme ſoeuer they be, the particulars whereof, he recko-
neth vp afterwards] *creeping things* [*viz.* as wormes, ſnakes, ſerpents, and ſuch like,
which creepe or craule, vnderſtanding alſo by thoſe the very fiſhes, as may appeare,
Geneſis 1. 20.] *and fethered fowles.* [*i.* euery thing that hath wings and flieth.]
Verſ. 11. *Kings of the earth,* [*i.* all manner of rulers and men of might, by what ti- 11
tle or name ſoeuer they are called: and in that he beginneth with them, he doth not
only cloſely as it were reproue them for their vnthankfulneſſe, becauſe that whereas
they are more bound to God than others, by reaſon of the greater benefits they haue
receiued from him, and yet notwithſtanding they are more ſlow to doe their duty in
this behalfe, vnleſſe they be wonderfully prouoked and pricked on forward, defrau-
ding God by that meanes, of the praiſe which is due vnto him, ſuppoſing that the
world was made only for them, but alſo ſecretly telleth them their duty, to wit, that
they ſhould goe before others in the performance of that great office: for the more
that any hath receiued, and in the offices of his exaltation draweth nigh to God, the
more is he bound to ſerue him, and to magnifie the riches of his grace] *and all peo-
ple,* [*viz.* of the world, of what nation, countrey, or kinred ſoeuer they be] *Princes
and all Iudges of the world.* [*i.* all that haue the matters of ſtate or publike iuſtice com-
mitted vnto them.] *Verſ.* 12. *Young men and maids, old men and children:* [the par- 12
ticular recitall of the diſtinction of ages and ſexes, which the Prophet vſeth in this
verſe, doth ſufficiently declare, that all without exception, ſhould imploy themſelues
in the ſeruice and praiſing of God. And theſe two words, *virgins* and *children,* im-
port an amplifying as it were of the matter: *q. d.* yea let virgins which are not ſo well
inſtructed as the male kinde is, and let children which are not ſo skilfull as the old
ſort are, performe this duty of praiſe vnto the Lord.] *Verſ.* 13. *Let them* [*viz.* all 13
together, both heauenly and earthly, reaſonable and vnreaſonable, but chiefly the
reaſonable creatures laſt rehearſed, verſe 11, 12.] *praiſe the Name of the Lord,* [*i.* his
goodneſſe, power and might] *for his Name only is to be exalted.* [*viz.* in the ſongs
and praiſes of his peoples, meaning that none is worthy of praiſe in reſpect of him-
ſelfe, but he alone: ſee *Pſalme* 148. 3.] *and his praiſe aboue the earth and the hea-
uens.* [*i.* he is to be praiſed more than the heauens or the earth: or elſe his praiſe is ſo
great, that neither the heauens nor the earth, nor all things therein contained, are

able

able ſufficiently to expreſſe it: and this is the firſt reaſon why they ſhould praiſe him,
14 taken from the excellencie of Gods owne maieſtie.] *Verſ.* 14. *For he* [*viz.* alone] *hath exalted* [*viz.* by his power and might] *the horne of his people*, [*i.* their ſtrength, for ſo haue wee had the word *horne* vſed ſundry times heretofore, meaning that God aduanced his Church both into great ſtrength and dignitie] *which* [*viz.* exaltation and lifting vp of their glorie and ſtrength] *is a praiſe to all his Saints*, [*i.* tendeth not onely to their glorie and praiſe, but alſo offereth them a plentifull occaſion to praiſe and magnifie his name, by reaſon of the grace which he hath ſhewed them. For the word, *Saints*, ſee *Pſal.* 145. 10.] *euen for the children of Iſrael*, [*i.* euen for the true and right Iſraelites, and this is another terme proper and peculiar to Gods ſonnes and ſeruants] *a people that is neere vnto him*, [*viz.* by the reaſon of the couenant which God had made with them in the perſon of *Abraham*, and confirmed in his ſonne Chriſt: and thus he doth more and more ſpecifie the people, who haue moſt ſingular occaſion to praiſe him] *Praiſe yee the Lord.* [ſee *Pſal.* 146. in the end.]

Doctrine. *One generall doctrine is offered in this Pſalme, from verſ.* 1. *to the end of the* 10. viz. *That if all Gods creatures in the dutie, and by the right of their creation, are bound to praiſe God in their kinde, much more man, for whoſe ſake all the creatures were made, that are made, and who hath more deeply taſted of Gods fauour than any; yea, than all the reſt. Another generall doctrine we may gather out of verſ.* 2. *that if Angels muſt bee put in minde of the performance of this dutie, men had much more need to be remembred, and not onely ſo, but to be pricked and prouoked forward thereto, as who are, as vnto euery good worke generally, ſo particularly vnto this, dull and backward, and therefore they ſhould well endure and profit by the ſpurres that are vſed to prouoke them thereto.* Verſ. 5. *Being a generall inference vpon the particular premiſes, doth plainly proue, that Angels as well as other things were created, and that therefore that is a dotage of ſome to thinke that they were without beginning, which if they were, ſurely they muſt haue beene God, becauſe nothing is without beginning but hee alone: and withall it plainly and ſufficiently ouerthroweth the dreame of the Sadduces, who did thinke that there was neither Angell nor Spirit.* Verſ. 6. *Teacheth vs, that not one of the creatures, nor all the creatures can goe beyond the bounds which God hath ſet them in his eternall decree.* Verſ. 8. *Teacheth vs, that all Gods creatures are but inſtruments to execute that which God will haue them to doe.* Verſ. 11. *Teacheth vs, that as Kings are the higheſt, ſo they ſhould be the firſt, and examples to others in the ſeruice of God.* Verſ. 12. *Teacheth vs, that no age or ſex can or ſhould be exempted from the ſincere worſhip and ſeruice of God.* Verſ. 13. *Teacheth vs, that as God onely is to bee praiſed, ſo he is onely to be praied vnto, becauſe praiſe and prayer belong onely vnto him alone.* Verſ. 14. *Teacheth vs, firſt, that all the glorie and ſtrength which the Church hath, it hath it from God, otherwiſe it could not ſtand againſt the malice of Satan, and miſchiefe of men, one minute of an houre: ſecondly, that God neuer beſtoweth benefit vpon the Church, but that it becommeth the ſame aboue all others to bee thankefull to God for it, and good reaſon, for they receiue ſpeciall graces aboue all others.*

PSALME 149.

Diuiſion. *THis Pſalme may bee diuided into two parts: In the firſt, hee exhorteth the faithfull to praiſe God for his great grace and mercie beſtowed vpon them, from verſ.* 1. *to the end of the fourth. In the ſecond, he prouoketh them to praiſe him, for the ſtrength and power which he gaue them to ſubdue their enemies: from verſ.* 5. *to the end of the Pſalme.*

The

The Title is expounded before, *Pſal.* 148. and in ſundry other places.] *Verſ.* 1. *Sing yee* [*viz.* which are his ſonnes and ſeruants] *vnto the Lord* [*viz.* your God] *a new ſong.* [*i.* a ſingular and excellent ſong, by reaſon of an vnaccuſtomed benefit which you haue receiued from the Lord: ſee *Pſal.* 33. 3. alſo *Pſal.* 144. 9.] *let his praiſe* [*i.* ſongs and Pſalmes made vnto his praiſe] *bee heard* [*viz.* openly and plainly] *in the congregation of Saints.* [*i.* in his Church: this is an excellent deſcription of the Church: for Saints, ſee *Pſal.* 148. 14.] *Verſ.* 2. *Let Iſrael* [*i.* the Church of God and faithfull people, ſee *Pſal.* 147. 19. alſo 148. 14.] *reioice* [*viz.* exceedingly, and with an vnfained ioy.] *in him that made him,* [*i.* in God, and he meaneth it not here of the generall creation onely, but alſo of their free adoption, by which they were choſen and ſeparated from all mankinde, to bee a peculiar people to God, which was, as it were, a new creation] *and let the children of Sion* [*i.* the faithfull members of the Church: ſee *Pſal.* 146. 10. and 147. 12.] *reioice* [*viz.* as before in this verſe] *in their King.* [*i.* either in *Dauid*, and ſo by conſequent in Chriſt, becauſe *Dauid* was but a figure of him: or elſe in God, whom the faithfull many times call *their King*, as *Pſal.* 5. 2. and this latter doe I rather allow, becauſe of that which goeth before in this verſe, and followeth in the next.] *Verſ.* 3. *Let them praiſe his name* [*i.* his maieſtie, power and goodneſſe] *with the flute: Let them ſing praiſes vnto him with the timbrell and harpe.* [*i.* let them boldly and freely praiſe him, by all the meanes that lawfully they may: ſee *Pſal.* 81. 2, 3. and other Pſalmes alſo, as 33. 2. and 144. 9.] *Verſ.* 4. *For the Lord hath pleaſure in his people,* [that is, as he did of ſingular mercie chuſe them, ſo he doth ſingularly delight in them: ſee *Pſal.* 147. 11.] *hee will make the meeke glorious by deliuerance.* [*i.* by deliuering them out of the hands of their enemies, and all their dangers: he meaneth, that God will giue them that be afflicted, this honour, *viz.* he will vouchſafe them aid and deliuerance from him, or as wee would ſay, will beſtow vpon them the great honour of deliuerance.] *Verſ.* 5. *Let the Saints* [ſee before, verſ. 1. of this Pſalme] *be ioifull with glorie,* [*i.* gloriouſly reioice: or elſe reioice for the great glorie that God hath vouchſafed to beſtow vpon them] *let them ſing aloud* [*viz.* vnto the Lord and his praiſe] *vpon their beds.* [*i.* in the night ſeaſon: *q. d.* let them ſpend daies and nights in the praiſing of him for his great mercies.] *Verſ.* 6. *Let the high acts of God* [*i.* the notable and ſingular things which hee hath done for them, and againſt their enemies] *be in their mouth.* [*i.* let them continually ſpeake of them, and praiſe him for them] *and a two-edged ſword in their hands.* [*viz.* both to defend themſelues, and to repulſe and to driue farre away their enemies.] *Verſ.* 7. *To exerciſe vengeance vpon the heathen,* [*i.* to repay them the iniurie and wrong which the heathen and wicked enemies haue done them] *and corrections among the people.* [*i.* to chaſtiſe, correct and ſubdue them, as others had done the like to them.] *Verſ.* 8. *To binde their Kings in chaines,* [*i.* to make euen their Princes and Rulers priſoners] *and their Nobles with fetters of Iron.* [*i.* to make them captiue alſo: it is as much, *q. d.* That there might be neither Prince nor people, but they might be ſubdued vnder them.] *Verſ.* 9. *That they* [*i.* the faithfull people] *may execute* [*viz.* with iuſtice and vprightneſſe] *vpon them* [*i.* vpon the heathen Kings and their people] *the iudgement that is written.* [*viz.* in the holy Scripture. So that I take theſe foure laſt verſes to bee a praier that the Prophet made for the flouriſhing eſtate of the people of the Iewes, that they might faithfully execute Gods iudgements vpon the Gentiles, according to his word, without adding any thing thereto, or taking any thing therefrom. See *Deut.* 12. 32. alſo *Deut.* 29. 29. If wee applie this to the Church and Kingdome of Chriſt, then by the two-edged ſword, wee muſt vnderſtand the word of God, which is the ſword of his mouth; of which ſee 2 *Theſſ.* 2. 8. *Heb.* 4. 12. *Reuel.* 1. 16. and all other inſtruments which God vſeth to caſt downe ſtrong holds, and to ouerthrow mightie imaginations, whereof ſee 2 *Cor.* 10. 4, &c.] *this honour* [*viz.* of their conqueſt and ouercomming of their enemies] *ſhall bee to all his Saints.* [*i.* they ſhall haue their part in it, and feele the worke and power of God enabling them to doe the like: which is a matter of great comfort.] *Praiſe yee the Lord.* [ſee of this in the end of *Pſal.* 148.]

Senſe.
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Verſ. 1.

Doctrine. Verſ. 1. *Teacheth vs two things: firſt, that as God multiplieth new benefits vpon vs, ſo wee ſhould anew and afreſh, as it were, ſtirre vp our ſelues to bee thankefull vnto him continually: ſecondly, that aboue all, his praiſes ſhould ſpecially bee ſounded forth in his Church, becauſe they haue receiued more mercies from him, than all the world beſide.* Verſ. 2. *Teacheth vs, that ſeeing God hath begotten vs againe vnto himſelfe, and is become our King, that therefore we ſhould ſtriue in all ſoundneſſe to the obedience of his will, for if he be our Lord, he will looke for honour at our hands, and if hee bee our Father, hee will haue loue.* Verſ. 3. *Teacheth vs to vſe all lawfull meanes to prouoke and ſtirre vp our ſelues to that great dutie of praiſe and thankſgiuing, for both our owne dulneſſe demandeth it, and the great choice and varietie of his mercies requireth it.* Verſ. 4. *Setteth out vnto vs the ſingular loue and affection of God towards his people, which ſhould aſſure our hearts, that rather his loue ſhall be loſt, than wee periſh.* Verſ. 5. *Teacheth vs not onely cheerefully to praiſe God for his mercies, but to doe it alſo continually both day and night.* Verſ. 6, 7, 8. *Teach vs, to wiſh and pray for the proſperitie and flouriſhing of Gods Church, and the confuſion and ouerthrow of the obſtinate enemies thereof.* Verſ. 9. *Teacheth vs, that by reaſon of the fellowlike affection and feeling which is and ought to bee amongſt the members of the Church, the ioy, glorie, and victorie of ſome members and parts thereof, ſhall be the ioy, glorie, and victorie of the other.*

Psalme 150.

Diuiſion. *THis Pſalme may bee diuided into three parts. Firſt, he ſheweth for what cauſes men ſhould praiſe the Lord, verſ. 1, 2. Secondly, hee ſheweth wherewith they ſhould praiſe him, verſ. 3, 4, 5. Thirdly, he ſheweth who they bee that ſhould praiſe him, verſ. 6.*

Senſe. The Title hath beene ſundry times touched heretofore.] *Verſ. 1. Praiſe yee God* [*viz.* which are his faithfull ſeruants] *in his ſanctuarie,* [this may be expounded thus, either that God dwelleth in heauen, which is ſometimes called his ſanctuarie, or thus, *in his ſanctuarie,* that is, in his Temple. Or elſe thus, *in his ſanctuarie:* that is, in his ſanctitie, or holineſſe, and ſo I ſuppoſe the Hebrew word would rather be turned: *q. d.* praiſe God for the great holineſſe he hath in himſelfe, ſome part whereof alſo it pleaſeth him to communicate vnto vs] *praiſe yee him in the firmament of his power:* [*i.* praiſe yee him for the firmament which declareth his power, as *Pſal.* 19. 1. or elſe thus] *praiſe yee him, for his power ſtretcheth out* [*viz.* ouer all creatures, becauſe in him and by him they liue, moue, and haue their being, and this ſenſe I take to be the better, and to agree beſt with the Hebrew text.] *Verſ. 2. Praiſe yee him in his mightie acts* [*i.* for his noble and valiant acts which hee hath done for you, and againſt your enemies: ſo that you ſee in theſe two verſes, this particle *in,* muſt be reſolued by *for*] *praiſe yee him according to his excellent greatneſſe.* [*i.* though yee cannot praiſe him as hee moſt iuſtly deſerueth, yet ſtriue you to render vnto him that which hee hath enabled you to performe. For he meaneth not, that we are able to praiſe him according to his excellencie.] *Verſ. 3. Praiſe him in the ſound of the Trumpet,* [*i.* with trumpets cleerely ſounded, ſee *Pſal.* 81. 3.] *praiſe yee him vpon the Violl and Harpe:* [ſee *Pſalme* 33. 2.] *Verſ. 4. Praiſe yee him with Timbrell and Flute,* [ſee *Pſal.* 149. 3.] *praiſe yee him with Virginals and Organs.*] *Verſ. 5. Praiſe yee him with ſounding Cimbals,* [*i.* with Cimbals that may bee heard, for otherwiſe there are no Cimbals or any other muſicall inſtruments, but they haue a ſound if they bee plaied vpon] *praiſe ye him with high ſounding Cimbals.* [*i.* with Cimbals which being ſet high and ſo tuned, may very eaſily be heard. By this particular enumeration, he meaneth nothing

thing elſe, but that they ſhould praiſe God by all holy and lawfull meanes they could, ſee to this purpoſe before *Pſal.* 149. 3. Concerning theſe inſtruments, it is true that vnder the law they ſerued to leade the people to a certaine kinde of holy ioy. If any would inferre hereupon, therefore they ſhould be vſed now publikely in the Church, they are much deceiued, for they were but ceremonies, and wee know and beleeue, that the ceremoniall Law and euery part and peece thereof, is aboliſhed: ſo that wee cannot without iniurie to Chriſt, retaine him publikely in our Churches. Concerning the priuate vſe of them, they are ſo farre forth to bee vſed, as they prouoke vs to holineſſe: if they bee inſtruments to ſtirre vp men to ſinne and filthineſſe, they muſt bee deteſted and abhorred as vile and abominable.] *Verſ.* 6. *Let euery thing that hath breath, praiſe the Lord.* [Some referre it to all creatures, and it is true that the word may well beare and import ſo much. I for mine owne part referre it onely to men, who though they liue as other creatures doe, yet the word *breath*, as alſo the word *life*, doth more properly agree to them, than to beaſts] *Praiſe yee the Lord*, [ſee before in the end of three or foure of theſe laſt Pſalmes. Now let vs marke, that when the Scripture doth ſo oftentimes put vs in minde to praiſe the Lord, it doth iuſtly charge and vpbraid vs with our vnthankfulneſſe and ſloathfulneſſe in that behalfe. 6

Verſ. 1, 2. *Teach vs, that we are bound to praiſe God, and ſheweth alſo certaine cauſes why we ſhould doe it*, viz. *for the holineſſe he communicateth to vs, for his great care and prouidence ouer vs and all creatures, for his mercies towards vs, and his iudgements towards the wicked, which if they cannot ſtirre vs vp to this dutie, what will?* Verſ. 2. *Teacheth vs, that though we cannot praiſe God, or pray vnto him aſwe ſhould, and he iuſtly deſerueth, yet wee ſhould not for all that leaue off, no more than wee doe in other fruits of faith and duties of obedience to God and man.* Verſ. 3, 4, 5. *Teach vs, to vſe all the holy and lawfull meanes we can, to ſtirre vp our ſelues to vnfained thankefulneſſe to our God.* Verſ 6. *Teacheth vs, that men aboue all his other creatures, are ſpecially bound to bee continually thankefull vnto him, becauſe they haue receiued more fauours than the reſt.* Doctrine.

Epheſ. 3. Verſ. 20, 21.

Vnto him that is able to doe exceeding abundantly, euen aboue all that we aske or thinke, according to the power that worketh in vs, be praiſe in the Church by Chriſt Ieſus, throwout all generations for euer. So be it.

FINIS.

A SHORT, YET SOVND Commentarie:

WRITTEN ON THAT WORTHIE WORKE, CALLED *The Prouerbs of* SALOMON:

And now publiſhed for the profit of GODS People.

PSALME 78. 1, 2.

Heare my doctrine, ô my people: incline your eares vnto the words of my mouth.

I will open my mouth in a parable. I will plentifully powre out hidden ſentences of old.



LONDON,
Printed by IOHN HAVILAND.
1624.



LONDON,
Printed by Ioan Haviland.
1624.

TO THE HONORABLE AND HIS VERY GOOD LADIE,

the Ladie BACON; T. W. wisheth abundance of all felicitie outward and inward *in this life, and afterwards eternall blessednesse through Christ in that life which lasteth for euer.*

AMongst the great, vnmeasurable and infinite benefits that God most rich in mercy and faithfull in performance, hath giuen vnto men of all estates and degrees, in this last (though worst) age of the world, as euident and infallible testimonies of his singular loue and bounty towards them, and as notable instruments to draw and allure them soundly to know, vnfainedly to loue, and reuerently to feare him alone that is the only giuer thereof: this in my poore iudgement (good Madame) seemeth vnto me (and I hope that others inlightned from God are of the same minde with me) not the least, nor to be reckoned

ned in the laſt place, namely, the excellent and moſt wonderfull light, not of manifold tongues onely, as Hebrew, Greeke, Chaldee, Syriake, Latine, &c. neither yet of ſundry arts alone, as Grammar, Rhetoricke, Logicke, Muſicke, Arithmeticke, Geometrie, &c. but of the holy Scriptures and Chriſtian Religion ſpecially: all which doubtleſſe being heretofore through Sathans, malice and mans ignorance, not caſt aſide amongſt wormes and moathes, by little and little to waſte and conſume them; but ſumptuouſly laid in graue, and deepely buried, and that almoſt without hope of quickning, God (that alwaies had and hath the fulneſſe of power in his hand) hath beene pleaſed now at the laſt, for the ouerthrow of ſuperſtition, idolatry and wicked life, and for the aduancement of his glory, and furtherance of mens ſaluation, to recall as it were euen from the graue it ſelfe, and to reuiue from the dead. Wherein howſoeuer the Lord hath graciouſly vouchſafed to declare his incomprehenſible power, accompliſhing ſo miraculous a worke, and to manifeſt his vnſpeakable loue not onely in the multitude and variety, but in the euidencie thereof; ſo that euen bleareied men and barbers (as is in the common by-word) may cleerely perceiue the ſame, yet the ſtrength of ſinne hath ſo not onely obſcured, but as it were defaced, though not the ſight, yet the power and efficacie of Gods fauour, with the fruits and effects which ſhould follow thereupon; that ſome through naturall blindneſſe and dimneſſe of their eies, cannot behold them: other ſome againe through dumbneſſe of mouth, and hauing their tongues tied, will not acknowledge them: other ſome againe through want of good iudgement, doe with polluted hands irreuerently receiue them, and almoſt all through prophaneneſſe of heart, and curſed corruption vnſanctifiedly (if not irreligiouſly) diſpoſe them. So few are there found in the world now adaies that profit by them to faith vnfained, and humble thankfulneſſe before him that plentifully hath prouided the ſame for their good, if they could tell how to accept and vſe the ſame. The contemplation and memorie whereof (I willingly and vnfainedly confeſſe it) ſeaueth behinde it no ſmall griefe, but a great wound rather in mine heart, and that moſt bitterly ſo much for mine owne iniquity, in

in that behalfe (though I know the ſame to be high and hainous) as for the common abomination, that euery where as a mightie ſtreame that will not be ſtopped, and forcible floud that cannot be withſtood, ouerfloweth all; and for the fearefull deſolation that in all probability and likelihood of mans iudgement will enſue thereupon, becauſe howſoeuer God be of long ſuffering and of great goodneſſe, yet he cannot, nor will not (for we are ſure he is zealous ouer his owne glory) continually ſuffer the vile and abominable of the world to trample and tread vnder their beaſtly feet his exceeding bleſſings and ſingular fauours. And yet I cannot hide this within my ſelfe, but muſt of neceſſitie breake forth into the declaration thereof, that I am againe ſomewhat recomforted, in that whitherſoeuer I caſt mine eies, whether at home or abroad, I certainly behold, and that without deceit of ſight, ſome amongſt all eſtates and degrees of men, high, low, rich, poore, young, old, noble, vnnoble, magiſtrates, miniſters, and people, and ſundrie of them of my Chriſtian acquaintance, on whoſe behalfe I daily offer vp vnto God through Chriſt the dutie of thankſgiuing, perſwading my ſelfe further, that there is vpon the face of the earth a mighty number beſides (though not knowne to me) whom God hath pleaſed in the multitude of his mercies doubtleſſe, and for much good towards them and others in them, not onely to ſingle and cull out as it were from the huge heap and wicked fellowſhip of the polluted and prophane, but richly to repleniſh and adorne them (as it were with moſt precious pearles) with the ſingular graces of ſound knowledge, ſtedfaſt faith, comfortable feeling, vnfained obedience, and ſundrie ſuch like holie and heauenly gifts. Amongſt whom, your ſex rightly conſidered, and the place you haue beene in wiſely reſpected and your preſent eſtate well weighed, I know few matchable with you (good Madame: flatterie is farre from my words, I humbly thanke God for it, and I hope pride remoued far from your ſelfe in hearing your owne praiſe, as I wiſh enuie may be from others as in regard of your due commendation) and not many to goe beyond you. For though to be borne not only of worſhipfull parents, but of a ſanctified ſtocke, be ſome thing both before God and man: and though learned and holy education be a good helpe towards

the reformation of our corruption, and as it were the inſtilling of another nature into vs: and though to be richly ioyned in holy matrimonie be a token doubtleſſe of Gods great fauour and loue: and though to haue in the vndefiled mariage bed, a bleſſed ſeed and lawfull iſſue, be a ſpeciall bleſſing and mercie from God: and though to leade and liue a vertuous and vnreproueable life in the ſight of men (who are wont neglecting themſelues, with euill and curious eies to looke vpon others) be a happie thing: (with all which fauours you haue by the diuine prouidence, beene euen laden as it were in your birth, bringing vp, youth, old age, virginitie, mariage, widowhood and poſterity) yet becauſe many be degenerate and ſtart aſide from their anceſtors godlineſſe: and ſome through careleſneſſe cauſe to periſh the coſt that hath beene beſtowed vpon them in good bringing vp: and others make themſelues both in ſingle and maried life loathſome to the Lord, and infamous before men, becauſe either they haue not begun well, or haue not held on vnto the end: and other ſome by euill example, haue done the children of their wombe more hurt in the world, than they haue done them good in bringing them forth to behold the light of the Sunne: and other ſome haue added to the weakneſſe of their ſex, not watchfulneſſe againſt ſinne, as their dutie required, but laied the reines of their ſeuerall iniquities and manifold inticements to euill in their owne necks: and many haue miſuſed their places of honor and credit to all licentiouſneſſe of the fleſh, and careleſneſſe of God, and of the waies of his worſhip, and ſo conſequently of eternall ſaluation: (from all which inconueniences and miſchiefes the Lord hath mercifully kept you in euery condition of life wherein he hath beene pleaſed to place you) me thinketh you haue wherein to reioyce, and that not only ſo much in the things themſelues, freely and plentifully beſtowed vpon you, as in the happie continuance and mighty increaſe of theſe his goodneſſes in you, you alſo hauing receiued grace from God to beautifie them with an vnblameable and holy conuerſation. By meanes whereof it is come to paſſe, that as you are much beloued at home in the midſt of Gods Saints and faithfull ſeruants here, and theſe not only common profeſſors, but many worthy Miniſters: (for kindneſſe towards whom, and particularly towards my ſelfe, I doe humbly here

herein all our names thanke God, and you as his gracious inſtrument) ſo you are made truly famous abroad in forraine Churches and countreys, and highly reuerenced of many worthy men there, indued doubtleſſe with ſingular graces for Gods glory, and the building vp of the body of the fellowſhip of Saints. But what meane I to enter into this broad field of your Chriſtian commendation, where breath would rather faile me, and time I am ſure, with ability to wade into it as I ſhould, than matter any manner of way be wanting. Giue me leaue therefore (good Madame) I beſeech you to deſiſt from your praiſe, (which I know you doe not willingly heare, though it be deſerued as on your part, and though perhaps it might be as a quicke ſpur in the dull ſides of others to prouoke them to good things) and to turne my ſpeech to exhortation rather and comfort. The courſe that you are entered into, and the race that now you haue a long time runne in, is holy and honourable. Hold on therefore in the ſame cheerefully, notwithſtanding the manifold hinderances that within and without be caſt in your way to turne you aſide, if it might be: and bee not weary of well-doing at any hand; for as you know that your profeſſion requireth it, ſo God hath promiſed that the time will come wherein you ſhall reape (as the Saints of God haue done before you) if you faint not. Let the aſſured faithfulneſſe and infinite power of him, that hath in his word made you large promiſes, be a pricke vnto you herein. And foraſmuch as hee hath giuen you grace to begin well, and to hold on hitherto, doubt not, but he that hath both the will and the deed in his owne hands to beſtow them where and as it pleaſeth him, will make perfect in you euery good worke, euen till the day of Ieſus Chriſt. Is it poſſible, that that incorruptible crowne of eternall glory, which in his only beloued he hath prepared for you, ſhould fade away? Vpon theſe things I beſeech you (hauing caſt away worldly cares) fix continually the eie of your faith, that you may end your old yeeres in the Lords peace, and be indeed gathered vnto your Fathers comfortably, ſaying, as that holy Apoſtle old *Paul* ſaid: *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith: from henceforth there is laid vp for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day; and not to me only, but vnto all them alſo that loue his appearing.*

appearing. Your learned father, your honourable husband, your louing brother, your deare ſiſters ſome of them, and (if I bee not deceiued) ſome alſo of your owne holy ſeed (all of them hauing yeelded vp their ſpirits in the faith and feare of God) are I doubt not gone thither before you: and why ſhould you your ſelfe, or any other thinke that you ſhould be ſundred from them? As for the lengthning of your life, aboue many before reckoned, ſurely God hath done it for his owne glorie, and the good of his Church, into which alſo you being religiouſly gathered as a ſound member thereof, you haue euen in that an aſſured teſtimonie giuen vnto you, that warfaring here with his Saints as you doe, againſt ſinne, the world and the deuill, you ſhall in good time, through him that hath loued you and waſhed you in his bloud, become more than a conquerour, and eternally triumph together with them and the reſt in heauen. Till which time, as I reſt reſolued, that God the author and perfecter of euerie good thing in all his, will not withdraw his gracious hand from you in any grace, ſpecially ſpirituall and heauenly: ſo I am certainly perſwaded that many ſuch as are led by his ſpirit, and know you in Chriſt Ieſus, and loue you in the truth, will not (God aiding them) neglect any dutie either outward or inward, that poſſible they can performe to further that worke. Amongſt whom I, though the leaſt and moſt vnworthy, as in reſpect of my ſelfe, yet tied thereto by the dutie of my profeſſion from God, and bound to it by ſundry fauours receiued from you, will in my poore meaſure ſtriue to doe, though not ſo much as others, neither yet ſo much as I owe (which I freely acknowledge as being priuie to mine owne diſabilitie and inſufficiencie that way, and not vtterly vnacquainted with other mens fulneſſe and vpheaped ſtore) yet what God hath or ſhall be pleaſed to enable me to accompliſh. Which that your good Ladiſhip may be the better aſſured of, I am bold now to preſent vnto you and to publiſh vnder your name ſome ſhort notes and meditations of mine (long ſince written for the deareſt friend I had in the world) vpon that worthy booke of *Salomons* Prouerbs. What it is, I leaue to you, and the Church of God to iudge of: and yet this much I hope I may without pride proteſt, that though it be not exquiſite like vnto the worthy workes of many *Bezaleels* in our age; yet it is ſound; and though it bee not finely

finely poliſhed, either in fitneſſe of words, or great ſtore of Art, yet the truth it is I hope, and neuer a whit the more to bee miſliked, becauſe it is naked and plaine, but the rather to be imbraced of Gods people; who I hope will ſhew me this fauour, that as they will not reiect any good thing in it for any euill that may be found or ſuſpected to be therein, neither yet admit any euill for the goods ſake, but in a diſcerning ſpirit refuſe the one and receiue the other: ſo they will aſſiſt me with their praiers to God for the increaſe of any good thing that is within me, to Gods glory, and the benefit of his people; and in much loue, according to the ſpirit of loue wherewith they are repleniſhed, either Chriſtianly couer that which is amiſſe, or courteouſly cure it. And as for you (good Madame) though I reſt perſwaded that it ſhall be well accepted of you, yet can I not but againe and againe beſeech you to receiue it, not onely as from the hand, but as from the heart of him, who, if either his poore praiers in abſence, or ſpeech in preſence, or any thing elſe either within him or without him, could any manner of way, either further you, or anſwer ſome part of that Chriſtian kindneſſe which he hath receiued from you, would not be wanting in any dutie toward you or yours that God ſhall inable him to performe. Now the verie God of peace ſanctifie you throughout; and grant that your whole ſpirit, ſoule and bodie may bee kept blameleſſe vnto the comming of our Lord Ieſus Chriſt. *London*, the XXV. of this September. 1589.

Your good Ladiſhips, as very much bounden, ſo in all things very ready in Chriſt to his poore power,
T. W. *the Lords vnworthy ſeruant.*

TO THE GODLY AND CHRISTIAN READER.

BEe aduertiſed I pray thee (gentle Reader) and that for thine owne good, and better vnderſtanding of the things thou ſhalt reade in this booke, that whereſoeuer thou ſhalt finde this i. it ſignifieth as much as, that is to ſay: and where theſe two letters q.d. are vſed, it importeth thus much, as though he would ſay: and obſerue withall that viz. is to wit, &c. Other things I doubt not but thou wilt of thy ſelfe through Gods bleſſing well perceiue, as the more learned ſort ſhall alſo without me: and yet for thoſe that had not ſuch skill, I could not but note theſe things. As for thoſe that haue attained to more vnderſtanding and knowledge, this Diſtichon.

Sperare in Chriſtum, & vitæ tolerare labores,
Et benè poſſe mori diſce: beatus eris.



Lord giue vs vnderſtanding in all things, ſpecially in the myſteries of thy holy Law, that we may like of, and allow thoſe things only which be right and holy before thee, through Chriſt: So be it.

AN EXPOSITION VPON the PROVERBS.

THis whole Booke (as I take it) may be diuided into two parts. In the firſt *Salomon* teacheth vs, how wee ſhould ſtand affected towards God and his truth, and this is comprehended in the nine firſt Chapters of this Booke. In the ſecond, he deliuereth particular doctrines, ſpecially ſuch as concerne our duty towards men, and are to be referred to men, manners, words, deeds, and other circumſtances: from Chapter 10. to the end of the Booke.

CHAP. I.

THis Chapter (as I ſuppoſe) may bee diuided into three parts. Diuiſion.
In the firſt is contained a Proeme or Preface to the whole worke, ſetting out the Writer, the end, vſe and profit of the ſame: from verſ. 1. to the end of the 6. In the ſecond is comprehended an exhortation to goodneſſe, and an admonition to auoid the entiſements of ſinners; from verſ. 7. to the end of the 19. In the third is declared the great paines that Gods wiſdome taketh to draw men vnto him, but how little it preuaileth amongſt them: which ſin of theirs they ſhall not carry away vnpuniſhed; from verſ. 20. to the end of the Chapter.

THe Parables [*i.* the figuratiue and darke kinde of ſpeeches (ſee *Pſalme* 49. 4. alſo 78. 2. ſee alſo *Matthew* 13. 3, 10, 11, 34, 35.) True it is, that the Hebrew word ſignifieth all kinde of figuratiue ſpeeches whatſoeuer; of which ſort we ſhall ſee many in this booke: ſometimes expreſſed by ſimilitudes, ſometimes by Allegories, ſometimes by Metaphors, and ſometimes by one meanes, and ſometimes by another: and yet I thinke it may very well be taken for ſentences, words or ſpeeches, which as they are grauely and ſhortly vttered, ſo doe notwithſtanding containe in them plenty of good matter.] *of Salomon,* [Here we ſee who was Senſe. 1

the

the pen-man and vtterer of these graue sentences: see 1 *King* 4. 32. and when he saith *of Salomon*, he meaneth, that *Salomon* spake them: and these I take, as also all that follow, to be *Salomons* owne words, speaking of himselfe in the third person] *the sonne of Dauid* [*viz.* who was a man according vnto Gods owne heart; and this serueth both for the commendation of *Salomon* and of his Booke. So that we see in this verse the worke to be commended, first, for the excellency of it, vnder the word *Parables:* secondly, of the Writer, *viz. Salomon* the wisest man that euer was: thirdly, of the Writers Parents, *viz. Dauid*, a very godly man: and lastly, of the state and condition wherein either the Father, or the Writer, or both were] *viz. King of Israel:* [*i.* ruler and gouernour of the people, that was called by the name of their great Grandfather *Iaakob*. And though this word *King of Israel*, may seeme to be referred both to *Dauid* and *Salomon*, because they were both Kings ouer that people, yet I
2 take it that it ought chiefly and onely in this place to be referred to *Dauid*.] *Vers.* 2. *To know* [vnderstand here thus much; which Parables and graue sentences were written to this end, that men might learne and know] *wisdome* [*i.* absolute, stedfast and effectuall knowledge both of heauenly and worldly things,] *and instruction* [*viz.* concerning men and their duties, to the end that they that by nature are rude and vnskilfull, may by this doctrine be reclaimed to a better trade and course of life,] *to vnderstand* [*q. d.* whereby also a man may vnderstand] *the words of knowledge*, [*i.* such speeches and sentences, as are with skill, knowledge and iudgement vttered and spoken. Some thinke that there are three sorts of knowledge set downe in this verse, which may be obtained by the reading of this Booke: vnderstanding by *wisdome*, the certaine and assured knowledge of euery thing: by *instruction*, the waies and meanes to attaine to that knowledge, which here is set after it, because the other in dignity and worthinesse goeth before it: and by *vnderstanding the words of knowledge*, he vnderstandeth prudence; as when by the helpe of wisdome and knowledge, a man obtaineth ability to iudge of matters, and to perceiue one thing by
3 another.] *Vers.* 3. *To receiue* [*viz.* from the mouth of thy teacher, if thou bee a scholler and learner: for in this verse he sheweth the profit that it will bring to learners, and in the next verse how it will inable teachers.] *instruction* [see verse 2. meaning also by *instruction*, good rules, holy counsell, and right order:] *to doe wisely*, [*viz.* in all the waies that thou shalt walke, and all the things that thou shalt attempt,] *by iustice, and iudgement, and equity.* [This place is turned, as though these things were meanes and instruments of a good mans wise dealing: whereas I suppose it should be turned thus, as also some doe turne it] *To receiue the instruction of vnderstanding*, [*i.* wise and skilfull instruction] *of iustice, iudgement, and euery right thing.* [vnderstanding by *iustice*, iust, holy, and good workes; by *iudgement*, that sentence whereby euery man hath his owne yeelded him; and by *equity*, or in the plurall number (as it is in the Hebrew text) *equities*, (which also maketh some to turne it
4 *euery right thing*) vpright and equall dealing one with another.] *Vers.* 4. *To giue* [*viz.* by the meanes of the master and teacher] *vnto the simple* [*i.* to him that not only hath little knowledge, and is (as a man would say) vnskilled, but though he haue some iudgement, is notwithstanding easily and in a moment (as it were) induced to beleeue any thing; and is carried (as it were) hither and thither, from the way of truth: see *Prouerbs* 14. 15. where the same word in our English text is turned, *foolish*] *sharpnesse of wit*, [he vnderstandeth hereby, not onely quicknesse of sight to perceiue the subtilties of the enemies; but also soundnesse of iudgement, that he be no more carried away, as he hath beene,] *and to the childe* [*i.* vnto him that is vnaduised, and wanteth discretion it giueth] *knowledge* [*i.* sound iudgement,] *and discretion*, [*viz.* how and after what sort to behaue himselfe, and to walke: see
5 *Eph.* 4. 14.] *Vers.* 5. *A wise man* [*q. d.* These things profit not the simple and vnlearned only, but euen they that haue attained some measure of light and knowledge, shall both be confirmed and increased in iudgement] *shall heare* [*viz.* these things; vnderstanding by hearing, not only the bending of the outward eares, but also the inclining of the minde thereto] *and increase* [*viz.* thereby] *in learning:* [*i.* in all manner of knowledge:

ledge: q. d. he shall be more wise and learned than he was before.] *and a man of vnderstanding* [i. he that by experience (as it were) hath attained to a more measure of knowledge and iudgement than others: see verse 2. of this Chapter] *shall attaine* [viz. by this meanes, meaning also by attaining, not only the getting, but the possessing, keeping, and vsing,] *vnto wise counsels* [viz. not onely in himselfe, but shall be able to profit others thereby.] *Vers. 6. To vnderstand* [viz. by meanes of the holy and wholsome rules propounded in this booke] *a parable* [see vers. 1. of this Chapter.] *and the interpretation*: [viz. of parables, or of any fine, or eloquent speech whatsoeuer.] *the words of the wise* [yea, though they speake neuer so wisely] *and their darke sayings* [q. d. yea, though they speake neuer so darkly also. Also all these profits, the holy Ghost alleageth, not onely to shew the excellency of the Booke, but also to draw men to the loue and liking of his doctrine.] *Vers. 7. The feare of the Lord* [i. a reuerence of Gods Maiesty in mens hearts, with an acknowledgement that we onely trust in him, and a care and a conscience, being loth and fearefull to displease him] *is the beginning of knowledge*: [i. is not onely the first meane and way to attaine the sound knowledge of God and all goodnesse, but is as it were the fountaine and foundation of all good things. *Salomon* in this followed his father *Dauid*, as may appeare *Psalme* 111. 10.] *but fooles* [i. wicked and vngodly persons, as generally thorowout this booke, and more particularly *Psal.* 14. 1.] *despise* [viz either proudly, or carelesly, but yet both waies to their owne hurt] *wisdome and instruction*: [see vers. 2. of this Chapter.] *Vers. 8. My sonne* [*Salomon* speaketh this to euery one that is willing to learne, as the teacher being great either in yeeres or credit, may speake to the party that is to bee instructed: see *Psalme* 34. 11.] *heare* [viz attentiuely and diligently, see also verse 5. of this Chapter] *thy fathers instruction*, [i. the instruction and good counsell that thy father giueth thee] *and forsake not* [viz. at any time, but keepe carefully with thee] *thy mothers teaching*: [i. those things which thy mother shall instruct and teach thee: hee maketh mention of mother, because he had before spoken of father, meaning by both together, the counsels and commandements of their parents: and yet because mothers admonitions and perswasions, are of great force in their children, while they are young, he speaketh also particularly of them.] *Vers. 9. For they* [i. the instructions and doctrines of thy parents, if they be rightly receiued on thy behalfe] *shall be a comely ornament vnto thy head, and as chaines for thy necke*. [i. they shall garnish and decke thee very excellently, euen as a Crowne set vpon the head, or a chaine about the necke adorneth a man; meaning that they shall make him gracious and acceptable both before God and men. And this is a reason of his exhortation, hauing respect therein to the very manners and affections of children, who are much moued with gifts and sundry sorts of ornaments: euen so men should be drawne to the obedience of Gods will, by his great and large promises.] *Vers. 10. My sonne*, [see vers. 8. of this chapt.] *if sinners* [i. notorious wicked men, as *Psal.* 1. 1, 5.] *doe entise thee* [viz. to any manner of wickednesse whatsoeuer: their intisements he rehearseth afterwards, vers. 11, 12, 13, 14.] *consent thou not* [viz. at any hand, to those their vngodly prouocations, much lesse doe the euill.] *Vers. 11. If they* [i. those wicked ones] *say* [viz. either openly or closely, and that either by word or deed, for a mans gestures and actions, speake after a sort,] *come*, [viz. and goe with vs, that is, be a companion with vs in the mischiefe we will performe] *we will lay wait* [viz. closely and craftily] *for blood*, [i. for mens liues to take them away, meaning that they would commit murther, and all manner of outrage to other mens hurt: see *Esay* 1. 15. also *Psalme* 5. 6. also *Psalme* 51. 14. and sundry other places.] *and lie privily* [viz. in wait: see *Psalme* 10. 8, 9, 10.] *for the innocent* [viz. to catch and snare him: see *Psal.* 141. 9.] *without a cause* [viz. on their behalfe giuen, to practise so against them: see *Psal.* 119. 161. and these may be either the wicked mens words, who in the testimony of their owne conscience say, they persecute the godly without any cause at all, or else the words of the holy Ghost iustifying the good; but I incline rather to the former. And note, that as in this verse they bragge, what mischiefe they will closely and

craftily performe againſt them, ſo in the next verſe they doe ſhamefully vaunt what
12 open miſchiefe they will commit.] *Verſ.* 12. *We* [*viz.* in the pride and cruelty of our owne hearts] *will ſwallow them vp* [*i.* will quite and cleane deſtroy the godly] *aliue* [*i.* being either in good health and ſound, or elſe flouriſhing in glory, wealth, &c. but the former is the better, though the *Rabbins* allow of the latter.] *like a graue* [*i.* euen as a graue doth receiue and take in dead corpſes, and neuer is ſatiſfied: ſee *Prouerb.* 30. 15, 16. ſo will they deſtroy the good, and neuer leaue off.] *euen whole* [*i.* we will ſpare no part or peece of them, neither skin, fleſh, nor bones] *as thoſe that goe downe into the pit.* [*i.* as thoſe that are buried whole, ſo ſhall theſe bee
13 deſtroied whole. *Verſ.* 13. *We ſhall finde* [*i.* not onely certainly finde, but aſſuredly alſo obtaine and poſſeſſe] *all precious riches,* [*i.* all manner of precious and rich things: and this perſwaſion is drawne from profit.] *and fill our houſes* [*i.* we ſhall haue great ſtore and abundance] *with ſpoile* [*viz.* of the good people: meaning that they ſhould
14 haue, as a plentifull prey, all manner of rich and precious things.] *Verſ.* 14. *Caſt in thy lot amongſt vs,* [*i.* haue a portion and a part with vs, and ioine thy ſelfe vnto vs in theſe things. But I would rather reade it in the future tenſe, *q. d.* Looke what part we haue, thou ſhalt haue the ſame: and we looke for none but good, therefore thy portion ſhall be plentifull:] *we will all haue one purſe.* [this is another enticement of the wicked: *q. d.* we will be ſhare and ſhare like, and as we put all into one bag; ſo wee
15 will haue it equally diuided, and none ſhall be preferred before another.] *Verſ.* 15. *My ſonne,* [ſee verſ. 8. of this Chapter.] *walke not thou in the way with them,* [*i.* be not conuerſant with them at any hand, neither haue any fellowſhip or dealing with them, either openly or priuatly.] *refraine thy foot from their path,* [*i.* walke not in their wicked waies leſt thou bee partaker with them, as of the ſame ſinnes, ſo of
16 the ſame puniſhments.] *Verſ.* 16. *For their feet runne to euill* [*i.* they are ſwift to commit iniquity] *and make haſte to ſhed bloud* [*i.* to murther and kill men, and to take away their liues: ſee verſ. 11. of this Chapter: and this is a reaſon why the godly
17 ſhould not hearken to the enticements of the wicked.] *Verſ.* 17. and 18. as they are read in the *Geneua* text, ſeeme to carry with them this ſenſe: that as the Fowler hath no cauſe giuen him on the behalfe of the bird to catch the bird, and yet notwithſtanding doth take the ſame: ſo the wicked lie cloſely in wait, to deſtroy the good, though the godly haue giuen them no occaſion ſo to doe. But others varie both in ſenſe and reading thus.] *for in vaine* [*i.* to no purpoſe at all.] *is the net* [*viz.* of the Fowler] *ſpread before the eyes* [*i.* openly, and in the ſight] *of all that hath wing,* [*i.* of euery bird and fowle: *q. d.* though theſe men make an account, as though they had gotten the prey, yet they can no more certainly ſay that they can bring to paſſe their counſels and purpoſes, than an vnskilfull fowler (which laieth his ſnares and grins openly) can certainly affirme, that he will catch the birds that flie by, and obſerue his nets: and ſo it is as another reaſon, that as before hee had perſwaded them not to yeeld to the enticements of the wicked, becauſe all things they did tended to iniuſtice and cruelty: ſo here he diſſwadeth them, becauſe they can looke for no
18 certaine euent of their purpoſes.] *Verſ.* 18. *Moreouer,* [*q. d.* this is another reaſon why you ſhould not yeeld to their prouocations,] *they themſelues* [*i.* the wicked and vngodly] *lay wait for their owne bloud:* [*i.* worke miſchiefe, euen to the deſtruction of themſelues] *in that they hide themſelues:* [*viz.* thinking thereby to catch and inſnare others:] *it is againſt their owne ſoules.* [*i.* it is hurtfull to themſelues: ſee to this end *Pſalme* 7. 14, 15, 16. And ſo here is a third argument, taken from the heauy deſtruction of the wicked, which they purchaſe vnto themſelues by their owne
19 wicked doings.] *Verſ.* 19. *Such* [*i.* ſo dangerous and deadly] *are the waies* [*i.* the purpoſes and practiſes] *of euery one* [*i.* of what ſtate or condition ſoeuer he or they be of] *that is greedy of gaine,* [*i.* that is giuen to it, and gapeth after vniuſt gaine,] *he* [*i.* the wicked] *would take away* [*viz.* for the ſatisfying of his owne greedy and couetous deſire] *the life of the owners thereof.* [*i.* of ſuch gaine or good things as other men haue and they deſire. Some reade it otherwiſe, and make another ſenſe of the latter part of the verſe thus;] *in ſuch ſtate* [*viz.* both for wicked purpoſes and great danger.]

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are the companies [*i.* the ſocieties, fellowſhips, or corporations (as a man would ſay:) for he ſeemeth to allude to that which was ſpoken before, verſ. 14. ſee *Gen.* 37. 25. where mention is made of a company of *Iſhmaelitiſh* merchants alſo,] *of all that are giuen to gaine.* [*i.* to vniuſt gaine: and in that terme alſo he ſheweth, that none of them can eſcape death and deſtruction; becauſe the iudgement which God will lay vpon them cannot bee auoided.] *Gaine* [*i.* vniuſt gaine] *taketh away the ſoule of them* [*i.* the life of them] *that are giuen thereto.* [*viz* greedily and aboue meaſure. This is it (as I take it) that the holy Ghoſt doth ſententiouſly conclude, that the wicked ſhall not eſcape vnpuniſhed: and all this is done, to draw the godly that they conſent not to their wicked allurements.] *Verſ.* 20. *Wiſdome* [It is the Hebrew text in the plurall number, by which he noteth moſt high and excellent wiſdome, *viz.* euen the eternall wiſdome of God (Ieſus Chriſt) of whom ſee afterward, chapt. 8. and in whom are hid all the treaſures of wiſdome and knowledge, *Coloſſ.* 2. 3.] *crieth* [*viz.* earneſtly and continually: by which he ſetteth out his great loue to the conuerſion of men.] *without* [*i.* abroad and openly,] *ſhe vttereth her voice* [*i.* ſhe ſpeaketh freely and plainly] *in the ſtreets:* [*viz.* of the City: both theſe laid together, ſound *q. d.* both openly and priuatly, in the City and in the fields, wiſdome ceaſeth not to call men to amendment.] *Verſ.* 21. *She calleth* [*viz.* men to amendment] *in the high ſtreet among the preaſe,* [*q. d.* ſhe is in the great aſſembly and concourſe of people, taking thereby the greateſt and beſt opportunity of well-doing.] *in the entring of the gates,* [*viz.* whither people were wont to repaire for matters of iuſtice and iudgement: as *Gen.* 34. 20. *Ruth.* 4. 1. *q. d.* both in the market place and in the iudgement place, wiſdome ſeeketh to draw men vnto her,] *and vttereth her words* [*viz.* very plainly and ſenſibly, that all may vnderſtand] *in the City* [*i.* in euery place and quarter of the City: ſee *Pſalme* 55. 9, 10, 11.] *ſaying:* [*viz.* vnto the wicked and vngodly.] *Verſ.* 22. *O ye fooliſh,* [or *ſimple* rather, as verſ. 4. of this Chapter: for he vſeth one and the ſelfe ſame words in both places.] *how long will ye loue fooliſhneſſe?* [*q. d.* will ye neuer leaue off this ſheepiſhneſſe and ſimpleneſſe?] *and the ſcornefull,* [of theſe ſee *Pſalme* 1. 1. who turne all things into ſcoffes, the wickedeſt people that can be] *take their pleaſure in ſcorning?* [*i.* how long will you delight in it, to your owne hurt and deſtruction in the end, vnleſſe you repent:] *and the fooles* [this word doth not only comprehend ſuch as are ſpoken of before, verſ. 7. of this Chapter, who are giuen to falſe opinions, and follow waies directly contrary to wiſdome; but alſo want wiſdome, and giue not their minds thereto] *hate knowledge* [*viz.* offered them. Marke how in this verſe he paſſeth ſuddenly from the ſecond perſon to the third.] *Verſ.* 23. *Turne you* [*viz.* from your euill waies: neither ſpeaketh he this, as though they had either will or power to doe it without God; but to ſhew that now the meane was offered them, which if they refuſed, it would bee a greater iudgement againſt them.] *at my correction,* [*i.* now that I doe by words and ſpeeches labour to correct and amend you,] *loe* [*q. d.* if you will doe this, ſee what benefits you ſhall draw and pull to your ſelfe.] *I will powre out my minde vnto you,* [*i.* I will make you plentifully acquainted with the fulneſſe of all good things which dwell in me,] *and make you vnderſtand my words.* [*i.* the words which I ſhall ſpeake for your amendment: *q. d.* till I giue you vnderſtanding thereof, they can bee no otherwiſe to you, but as a ſealed or cloſed booke.] *Verſ.* 24. *Becauſe I haue called* [*viz.* earneſtly vnto you, for your amendment and good] *and ye refuſed;* [*viz.* to hearken and yeeld obedience vnto my voice.] *I haue ſtretched out mine hand,* [*q. d.* I haue beckned vnto you with my hand, and giuen you ſignes and tokens of my calling and protection,] *and none* [*viz.* amongſt you] *would regard,* [*viz.* theſe teſtimonies and tokens of my loue towards you.] *Verſ.* 25. *But* [*q. d.* moreouer and beſides all this] *ye haue deſpiſed all my counſell,* [*i.* through your rebellion you haue contemptuouſly caſt from you all that I purpoſed and offered vnto you for your good:] *and would none of my correction.* [*i.* would not accept or regard any meane that I vſed, either of word or chaſtiſement for your bettering and amendment. In theſe two verſes, he reckoneth vp their ſins, in the next followeth their iudgements.]

20 21 22 23 24 25

26 *Verſ.* 26. *I will alſo laugh* [*i.* I will not care for you or regard you. Laughter attributed to God according to man: ſee *Pſalme* 2. 4.] *at your deſtruction,* [the word properly ſignifieth a vapour, exhalation or cloud; but here by a Metaphor it is taken for calamity or miſery, which bringeth deſtruction vpon men; and that in a double reſpect, becauſe as clouds and vapours darken the day, ſo calamity and miſery make darke many times the glory and renowme of men: againe, as vapours and exhalations ariſe ſuddenly, and ſuddenly depart againe: ſo doth the glory of the wicked when the tempeſt of miſery beginneth once to blow vpon it.] *and mocke* [*viz.* you in your miſery: and this is ſpoken of God according to mans capacity] *when your feare commeth* [*viz.* ſuddenly, as in the next verſe, *vpon you:* vnderſtanding by *feare,* not onely the things which the wicked feare, but alſo the time of their calamity, in which they ſhall be in great feare and doubting; yea the very anguiſh and griefe
27 of their heart alſo.] *Verſ.* 27. *When your feare* [ſee verſ. 26.] *commeth* [*viz.* vpon you, and that certainly and aſſuredly, which he ſignifieth by ſpeaking in the preſent tenſe.] *like ſudden deſolation,* [*i.* like ſuch deſtruction and waſting, as for the ſuddennes of it, can neither be eaſily borne, nor well preuented. That word which is here turned *deſolation,* doth properly ſignifie, a ſudden and furious breach or deſtruction of any thing, breaking and ouerthrowing euery thing that it meeteth with.] *and your deſtruction* [*i.* the deſtruction which is appointed for you] *ſhall come* [*viz.* vpon you] *like a Whirle-wind,* [*i.* both ſuddenly and with great violence: hee expreſſeth one thing vnder ſundry termes] *when affliction and anguiſh* [*i.* when trouble and griefe, either outward in the body, or inward in the minde] *ſhall come vpon you* [*viz.* iuſtly from God: *q. d.* I will not onely then laugh at your deſtruction, but you your ſelfe
28 ſhall pray and not be heard.] *Verſ.* 28. *Then* [*i.* in the time of their trouble and ſorrow] *ſhall they* [*i.* the wicked: marke the ſudden change of the perſon, from the ſecond to the third] *call vpon me* [*i.* pray vnto me, as *Pſalme* 50. 15.] *but I will not anſwer:* [*i.* grant them their requeſts: yea, by with-holding the things they pray for, I will teſtifie my wrath againſt them,] *they ſhall ſeeke me early* [*i.* very diligently, carefully, and as it were inceſſantly: *q. d.* they ſhall ſpare no paines, yea they ſhall breake their ſleepes in the morning.] *but ſhall not finde mee,* [*viz.* gracious and mercifull vnto them in their griefes, becauſe God will bee found of none but of ſuch as ſeeke him according to his will reuealed in his word, and that with the ſame
29 affection of heart, which he in the ſame requireth.] *Verſ.* 29. *Becauſe they hated knowledge,* [ſee verſ. 22. of this Chapter, he doth here againe repeat the cauſes of the ruine and deſtruction of the wicked] *and did not chuſe* [*viz.* when it was graciouſly tendred and offered them] *the feare of the Lord* [ſee verſ. 7. of this Chapter.]
30 *Verſ.* 30. *They would none of my counſell, but deſpiſed all my correction.* [ſee verſ. 25. of this Chapter. He meaneth that in the pride of their owne hearts, they were ſet to
31 contemne and deſpiſe whatſoeuer God would doe for them.] *Verſ.* 31. *Therefore* [*viz.* for this their great contempt and rebellion] *ſhall they eat* [*viz.* in all abundance, plenty and fulneſſe] *of the fruit of their owne way* [*i.* they ſhall be ſatisfied with their wicked counſels, and haue iuſt puniſhments laid vpon them for the ſame, euen the wickednes which they haue ſowne, they ſhall reape with all fulneſſe: ſee Chap. 22. 8.] *and be filled with their owne deuices:* [*i.* with the puniſhments and miſchiefes which
32 they themſelues had deuiſed againſt others.] *Verſ.* 32. *For eaſe* [*i.* not only the peace and quietneſſe which they here enioy, but their ſtubbornneſſe and ſetlednesſe in euill, wherein they pleaſe themſelues and promiſe vnto themſelues all proſperity: ſee *Ieremiah* 48. 11. *Zephany* 1. 12.] *ſlaieth the fooliſh* [*i.* the ſimple, which know not how to vſe it, as verſe 22. of this Chap.] *and the proſperity of fooles* [*i.* that proſperity which fooles and wicked perſons enioy] *deſtroyeth them* [*i.* plungeth them daily more and
33 more into deſtruction.] *Verſ.* 33. *But he that obeieth me* [*viz.* in doing the things which I command him] *ſhall dwell ſafely* [*viz.* from all naughty men, or any miſchiefe they can imagine againſt him: ſee *Pſal.* 4. 8.] *and be quiet from feare of euill* [*i.* not only, no euill it ſelfe, but no ſuſpicion or feare of it ſhall goe to his heart, hee ſhall bee ſo ſtrengthened through Gods promiſes, and defended by his almighty power.

Verſ.

Doctrine.

Verſ. 1. *Teacheth vs, that it is a great bleſſing, when God giueth to any Countrey or Common-wealth, wiſe and godly Princes.* Verſ. 2. *Teacheth vs, that Gods word is, and ought to be the ground of all our knowledge.* Verſ. 3. *Teacheth vs, that it ought to be the rule of all our actions, either publike or priuate.* Verſ. 4. *Proueth, that the knowledge of Gods word belongeth euen to the ſimple, contrary to the Popiſh aſſertion, which would haue none meddle with it, but great ſchollers and learned men.* Verſ. 5, 6. *Shew, that euen the wiſeſt alſo may out of the ſame learne, for increaſe of iudgement and knowledge: ſo that we may rightly ſay, that the word are waters, wherein the great Elephant may ſwimme, and the little Lambe wade and goe.* Verſ. 7. *Teacheth vs, that we can neuer come to ſound knowledge of God and his truth, vnleſſe there be a right reuerence of his Maieſtie in our hearts.* Verſ. 8. *Teacheth vs, firſt that it is Parents duties to inſtruct thoſe whom God hath giuen them. Secondly, that children ſhould reuerently hearken vnto the wholeſome counſell of their friends and parents.* Verſ. 9. *Teacheth vs, that it is a notable grace to bee bowable to the good words of exhortation.* Verſ. 10. *Teacheth vs, at no hand to conſent to wicked perſwaſions and inticements.* Verſ. 11, 12, 13, 14. *Teach vs, that the wicked will leaue no ſtone vnrolled, to the end they may draw ſome to commit wickedneſſe with them, ſometimes ſetting before them pleaſure, ſometimes profit, and ſometimes one thing, and ſometimes another.* Verſ. 15. *Teacheth vs two things: firſt, to auoid the company of the wicked: ſecondly, not to be like vnto them in outward conuerſation.* Verſ. 16. *Sheweth, how eager and ſharpe ſet the wicked are vpon miſchiefe.* Verſ. 17. *Teacheth vs, that the wicked are not ſo ſure of the accompliſhment of their practiſes, as they ſuppoſe.* Verſ. 18. *Teacheth vs, that through Gods iuſt iudgements, the vngodly are many times taken in the miſchieuous imaginations of their owne hearts.* Verſ. 19. *Teacheth vs, that there is no wicked man, of what eſtate or condition ſoeuer he be, which continueth in his ſinne, that ſhall eſtape vnpuniſhed.* Verſ. 20, 21, 22. *Teach vs, that the heauenly wiſdome vſeth all meanes and opportunities to bring men vnto it, which are ſtragling from it.* Verſ. 22. *Sheweth, that the wicked preferre vanitie and ſinne, before all goodneſſe whatſoeuer.* Verſ. 23. *Teacheth vs, that thoſe which vnfainedly turne to the Lord, ſhall not onely eſcape iudgements in this life, and in the life to come, but ſhall be throughly inſtructed in all the waies of God.* Verſ. 24, 25. *Teach vs, that there can be no greater ſinne committed againſt God, than rebellion, and the contempt of his Maieſtie.* Verſ. 26. *Teacheth that the Lord will haue no care of them that haue no care of him.* Verſ. 27. *Sheweth, that both ſudden and fearefull deſtruction ſhall fall vpon all wicked contemners of God and his truth.* Verſ. 28. *Teacheth vs, that thoſe which refuſe to heare God when he ſpeaketh, ſhall not be heard when they pray vnto him.* Verſ. 29. *Teacheth vs, that this is a great ſinne againſt God, euen the contempt and refuſall of graces offered: the ſame thing doth verſe 30. teach vs.* Verſ. 31. *Teacheth vs, that it is iuſt with God, to puniſh ſinne with ſinne in the wicked, though he himſelfe delight not in ſinne.* Verſ. 32. *Teacheth vs, that euen the very good things that the wicked haue, tend to their greater iudgement and condemnation.* Verſ. 33. *Teacheth vs, that obedience to Gods law, is a good pledge to his children, that God will in his prouident and fatherly care, continually watch ouer them.*

CHAP. II.

Coherence.

SALOMON in the end of the other Chapter, had brought in Gods wiſdome ſpeaking vnto men, and calling them to amendment, which being done, he beginneth againe, either in his owne perſon, or in the perſon of wiſdome (chuſe whether you will accept of) to exhort men to embrace her, and reuerently and rightly to eſteeme of her.

Diuision. *I Would thinke, that the Chapter may be diuided into two parts. In the first, either wisdome it selfe, or* Salomon *admonisheth vs to obey her, both because it teacheth vs the feare of God, and also instructeth vs in his mercy, prouidence, &c. In the second part he reckoneth vp the great benefits and blessings that that heauenly wisdome bestoweth vpon vs; and namely, that it shall deliuer vs from euery euill way, as slander, backbiting, adulterie, &c. The first part reacheth from vers. 1. to the end of the 9. verse: and the second, from vers. 10. to the end of the Chapter.*

Sense. 1 MY sonne [see chapt. 1. 8.] *if thou wilt receiue* [*i.* euen as it were greedily, earnestly, reuerently, and rightly] *my words*, [*i.* the matters that I shall propound and speake vnto thee] *and hide* [*viz.* as most precious and deare things: see *Psal.* 119. 11.] *my commandements*, [*i.* the things and words which I command thee] *within thee*: [*viz.* in thy heart; yet so that they may be expressed also in thy outward conuersation,]

2 *Vers.* 2. *And cause thine eares* [*viz.* both of thy body & of thy minde] *to hearken* [*viz.* reuerently, attentiuely, and diligently] *vnto wisdome*: [*viz.* that speaketh so often and so openly vnto thee, as chapt. 1. vers. 20. &c.] *and incline* [*viz.* willingly and vnfainedly] *thine heart* [*viz.* wholly & altogether] *to vnderstanding*. [*i.* to obtaine and get

3 sound knowledge of Gods will reuealed in his word.] *Vers.* 3. *For* [this word would be better turned *yea*: *q. d.* if thou addest this further, that thou hast a minde to pray for wisdome.] *if thou callest after knowledge* [*i.* bend thy speech towards her, that thou maist (as it were) call her vnto thee, as when one calleth another, and so by that meanes she may become familiar and acquainted with thee.] *and criest* [*viz.* aloud and earnestly: by which he noteth care and diligence] *for vnderstanding*. [*i.* for the obtaining of it: as men when some are going apace from them, cry aloud that they may be heard. Some reade this verse thus] *Yea if thou call vpon wisdome*, [*i.* reuerently call vpon God for the obtaining of wisdome, as *Salomon* did, 1 *King.* 3. 6. *and criest aloud to vnderstanding*, [*i.* praiest earnestly to God, as God himselfe commandeth, *Iam.* 1. 5. And indeed I take this to be the better sense, by reason of that which

4 followeth, vers. 6. of this Chapter.] *Vers.* 4. *If thou seekest her* [*viz.* as diligently and painfully] *as siluer*, [*i.* as thou thy selfe wouldst, or any other man seeke siluer lost or hidden,] *and searchest for her* [*viz.* as carefully and as narrowly] *as for treasures* [*viz.* which are hidden in some close, strong, and secret place, as in the earth, or otherwise, whither men cannot come, but by great labour and toile: *q. d.* if thou seekest it with as earnest an affection as siluer is sought, and treasures digged vp, and that thou art not content with a common kinde of searching; but if thou finde it not at once, thou wilt still seeke till thou hast found, then thus and thus shall it be with thee. And mark here what degrees the holy Ghost vseth: first, he would haue vs to be carefull to receiue, and to hold fast the doctrine of God, vers. 1. Then he would haue vs to be carefull, by diligent attention, for the receiuing and remembring of it, vers. 2. Thirdly, hee would haue vs to vse earnest praier for the obtaining of it, vers. 3. And lastly, hee would haue vs to bestow all labour, study and industry, vers. 4.]

5 *Vers.* 5. *Then* [*i.* when thou hast carefully striuen to the performance of these things] *shalt thou vnderstand* [*viz.* plainely, familiarly, rightly and soundly] *the feare of the Lord*, [see chap. 1. vers. 7.] *and finde* [*viz.* so that thou shalt obtaine and possesse] *the knowledge of God*. [*i.* such knowledge of him, as thou oughtest to haue, of which, see *Iohn* 17. 3. and also shalt know by experience, that he knoweth thee, that is, careth

6 for thee, as may appeare by vers. 6, 7. following.] *Vers.* 6. *For the Lord* [*viz.* alone, and none but he] *giueth* [*viz.* freely of his owne mercy] *wisdome* [*i.* true and heauenly

uenly wisdome, *Iam.* 3. 15. 17. *q. d.* I said before, that thou shouldst finde wisdome and knowledge, but now lest thou shouldst ascribe it to thine owne strength, I tell thee, it must come from God which giueth it plentifully, &c. *Iam.* 1. 5.] *out of his mouth* [he meaneth Gods good will and pleasure manifested vnto vs by his word, vnderstanding his word also thereby: see *Deut.* 8. 3. *Matth.* 4. 4.] *commeth knowledge*, [*i.* all sound knowledge of his maiestie] *and vnderstanding* [*i.* right vnderstanding of his holy mysteries.] *Vers.* 7. *He* [*i.* God] *preserueth* [*viz.* by his Almightie power and prouidence] *the state of the righteous* [*i.* he vpholdeth them that haue care and conscience of a righteous conuersation in a good estate and condition. Some reade it thus] *He hath euery thing* [*viz.* that is indeed good] *laid vp in store for the righteous* [*i.* God so knoweth and prouideth for the righteous, that he causeth them to abound with all things that are good indeed] *he is a shield to them that walke vprightly.* [*i.* he doth by his power, saue, preserue, and defend them that studie and striue for a holy conuersation.] 7

Vers. 8. *That they may keepe* [*viz.* through strength and grace from him] *the waies of iudgement* [*i.* such vpright paths, as tend to iudgement and right towards all, specially towards their neighbour, to which the Hebrew word should most properly be referred, (as I suppose) not declining any whit at all from right and equitie] *and he* [*i.* God alone, without the helpe or aid of others] *preserueth* [see vers. 7. of this Chapter] *the way* [*i.* the whole course or trade of his life, whatsoeuer hee thinketh, speaketh, doth, or taketh in hand: meaning that the Lord prospereth it also: see *Psal.* 1. 3, 6.] *of his Saints.* [*i.* of those which he frameth to a holy life: see *Psal.* 16. 3.] also *Psal.* 140. 12.] 8

Vers. 9. *Then* [*viz.* when thou shalt be instructed with knowledge and wisdome from the Lord] *shalt thou vnderstand* [*viz.* through the light which God shall bestow vpon thee] *righteousnesse, and iudgement, and equitie,* [see these words expounded before, chap. 1. vers. 3. And here he noteth an other fruit of the studie of wisdome, which is properly to bee vnderstood towards men: as the first mentioned, vers. 5. was towards God.] *and euery good path* [*i.* euery right course and order, to frame thy life well and religiously; yea, thou shalt vnderstand euery good thing through the desire of wisdome.] 9

Vers. 10. *When wisdome entreth into thy heart,* [*i.* findeth a fast and deepe seat in thee] *and knowledge delighteth thy soule;* [*viz.* about all: the end of the sentence and meaning is to be looked for in the next verse.] 10

Vers. 11. *Then shall counsell* [*viz.* which thou shalt learne out of Gods word] *preserue thee,* [*viz.* from all euill: see vers. 7, 8. of this Chapter] *and vnderstanding* [*viz.* of Gods will reuealed in his word] *shall keepe thee* [*viz.* safe and sound.] 11

Vers. 12. *And deliuer thee* [*i.* from euery thing that is euill: so that thou shalt not attempt nor take in hand any euill thing; yea from a disordred life, into which thou slippest through infirmitie of nature, or whereunto thou art prouoked by the words and deeds of the vngodly.] *and from the man* [*i.* from men: for it is one number put for another.] *that speaketh* [*viz.* not onely in his heart, but with his mouth] *frowarde things* [*viz.* both against God and men.] 12

Vers. 13. *Which* [*q. d.* it will set thee free also from such and such persons: and marke how suddenly he changeth the numbers from the singular to the plurall. Some ioyne it so the former verse thus] *which* [*viz.* men, speaking peruerse things] *leaue the waies of righteousnesse,* [*i.* vpright, good, and holy waies; and he meaneth by this speech, that the wicked many times put out the light, that God hath bestowed vpon them.] *to walke in the waies of darknesse.* [*i.* in corrupt and euill courses: for euery one that doth euill hateth the light, *Iohn* 3. 20. also *Rom.* 13. 12, 13. *Ephes.* 5. 13.] 13

Vers. 14. *Which reioyce* [*viz.* greatly] *in doing euill,* [*i.* when either they themselues doe any, or heare of others which commit it] *and delight* [*viz.* very much] *in the frowardnesse of the wicked,* [*viz.* man: yet I had rather turne it thus, *in the frowardnesse of euill,* that is, in the worst and most euill frowardnesses. Some referre the word *reioycing* to the minde, inwardly; and the word *delight* to the body, outwardly, because the motions of the minde many times appeare outwardly in the bodie: *q. d.* both outwardly and inwardly they are glad of all naughtinesse.] 14

Vers. 15. *Whose waies* [*i.* whose liues and dealings both towards God and men] *are crooked,* [*i.* wicked and vngodly, 15

and

apt leade not onely to trouble, but to destruction also] *and they are lewd in their paths.* [*i.* their whole trade and course of life sauoureth of nothing but lewd-
16 nesse.] *Vers.* 16. *And it* [*i.* wisdome and true knowledge, if thou once apprehend it indeed] *shall deliuer thee* [see vers. 12. of this Chapter.] *from the strange woman,* [*i.* from the Whore or Harlot, who in the Scripture is called by this name, because she estrangeth her selfe from her husband, and giueth ouer the vse of her bodie to a stranger.] *euen from the stranger* [*i.* the Harlot] *which flattereth* [*viz.* very sweetly and pleasantly] *with her words.* [*i.* with her inticing speeches: see *Prou.* 7. 10, 11, &c.]
17 *Vers.* 17. *Which forsaketh* [*viz.* both in action and affection, though perhaps not in respect of bodily presence, for she maketh an account of her Husband also, as *Prou.* 7. 19.] *the guide of her youth,* [*i.* her Husband which God gaue her in her youth to guide and gouerne her, not onely then, but for euer: *For the Husband is the head of the Wife,* 1 *Cor.* 11. 3.] *and forgetteth* [*viz.* vtterly and altogether] *the couenant of her God.* [that is, the bond of mariage solemnly passed betweene the parties, God himselfe being Author thereof, and his name being called vpon
18 at the contract made: see *Malach.* 2. 14.] *Vers.* 18. *Surely* [or as some reade it, *For, q. d.* it is no small blessing that thou shalt obtaine by hauing sound wisdome; for it shall deliuer thee from deadly danger and destruction.] *her house* [*i.* euen the very entrance and going into her house: *q. d.* the very first beginning of familiaritie and acquaintance] *tendeth to death,* [*i.* bringeth death and destruction with it, if it be pursued] *and her paths* [*i.* the treading in her paths, and walking in her order of life and conuersation: See chapter 1. 15. vnderstand here, *tend,* or *leads*] *vnto the dead.* [*i.* vnto them that are dead already and buried: see *Psal.* 88. 10. Hee meaneth, that to follow the waies of the Harlot, bringeth with it death and destruc-
19 tion both of bodie and soule.] *Vers.* 19. *All they* [*viz.* of what state or condition soeuer they be] *that go vnto her,* [*i.* that haue but some familiaritie or beginning of acquaintance with her] *returne not againe.* [*viz.* without touch or taint of some mischiefe: meaning also, that they hardly returne to the Lord by vnfained repentance] *neither take they hold of the waies of life.* [*i.* they liue not againe, or returne into life: meaning also by *life,* and *the waies thereof,* a better order or course of life, than they lead before. And though he speake the same things in many words, meaning that they shall not at any hand escape destruction, yet the words must be vn-derstood of eternall death, rather than of temporall and bodily death, which yet notwithstanding the Adulterers purchase and procure to themselues, by their incessant
20 filthy life.] *Vers.* 20. *Therefore* [*q. d.* seeing thou seest what iudgements shall fall vpon the wicked, ioyne thou thy selfe to the good: others reade it otherwise, but me thinketh this is plaine enough] *walke thou in the way of good men,* [*i.* be conuersant with them, and order thy life well, according to the good orders and courses of their life] *and keepe the waies of the righteous:* [*viz.* in thy conuersation and beha-
21 uiour: *q. d.* in thy life, follow their good and holy steps.] *Vers.* 21. *For* [he sheweth here a reason, taken from the iust iudgements of God towards the good, in this verse, and towards the wicked, vers. 22.] *the iust* [*i.* those that haue care and conscience of iustice and well doing] *shall dwell in the land,* [*viz.* which the Lord hath mercifully giuen them, for I take it, that he alludeth to the promises made in the Law, *Exod.* 20. 12. and other places. Yet so that vnder the same, hee meaneth all
22 manner of blessings whatsoeuer: see *Psal.* 37. 29.] *and the vpright men* [see *Psal.* 119. 1.] *shall remaine in it* [*viz.* a long season.] *Vers.* 22. *But the wicked shall be cut off from the earth,* [*viz.* through the iust iudgement of God against them for their sinnes] *and the transgressors* [*i.* such as transgresse against God and his law] *shall be rooted out of it.* [vnder this word, he meaneth that the wicked shall assuredly, suddenly, and vtterly be destroyed: see *Psal.* 37. 36, 38. also *Psal.* 52. 5. And here vnderstand by these outward and corporall things, inward, spirituall, and eternall, either life or death: and marke that this is vsuall with him to amplifie by the contrary, as Chap. 1. 32, 33. Chap. 3. 35. and in sundry other places.]

Vers. 1.

Doctrine.

Verſ. 1. *Teacheth, to bring with vs a minde ready and prepared to receiue good things.* Verſ. 2. *Teacheth vs, to haue care, faithfully to retaine and keepe thoſe good things which we haue heard and learned.* Verſ. 3. *Teacheth vs, to vſe earneſt and continuall praier for the obtaining of all good things whatſoeuer.* Verſ. 4. *Teacheth vs, to ſpare no labour or coſt for the obtaining of good things, yea the better that the things are which we ſeeke for, the more earneſtly to trauell therein.* Verſ. 5. *Teacheth vs, that if wee ſeeke for the things of God with that affection that he requireth, and to the end he commandeth, we ſhall not loſe our labour.* Verſ. 6. *Teacheth vs, that the gift of wiſdome, knowledge, iudgement, and euery good gift whatſoeuer, commeth from the Lord.* Verſ. 7. *Teacheth vs Gods great care and ſingular prouidence ouer thoſe that bee his.* Verſ. 8. *Teacheth vs, that God reuealeth knowledge and wiſdome vnto thoſe that be his, to the end that they might learne according to the ſame to direct all their waies.* Verſ. 9. *Teacheth vs, that we know nothing of goodneſſe, till God make the ſame manifeſt vnto vs.* Verſ. 10. *Teacheth vs, both in the inward man, and in the outward man, to take delight and pleaſure in good things.* Verſ. 11. 12, &c. *Teach vs, what great benefits ſound and ſincere knowledge of Gods heauenly will wiſdome ſhall bring with it, to them that haue attained through Gods goodneſſe to the ſame.* Verſ. 12. *Teacheth vs, to auoid all frowardneſſe, whether it be in heart or ſpeech.* Verſ. 13. *Teacheth vs, to take heed that wee bleare not the light, which God hath made manifeſt vnto vs.* Verſ. 14. *Teacheth vs, to beware of reioycing in euill and naughtineſſe, for that is the height and top of all ſinne.* Verſ. 15. *Teacheth vs, that when men delight in crooked waies, they more and more goe aſtray from God in following the lewdneſſe of their owne ſoules.* Verſ. 16. *Painteth out very liuely the qualities and conditions of a Harlot or Strumpet.* Verſ. 17. *Sheweth, that in adulterie there is a double tranſgreſſion committed, one againſt God, and another againſt man, which is the Husband.* Verſ. 18, 19. *Shew how dangerous and deadly a thing it is, to haue any familiaritie or acquaintance at all with light and diſhoneſt women.* Verſ. 20. *Teacheth vs, to ſet good men in their goodneſſe before our eies, to bee examples and patternes of good life and converſation vnto vs.* Verſ. 21, 22. *Set out the difference betweene the reward of the good and the bad, both in this life, but eſpecially in the life to come.*

CHAP. III.

Coherence.

IN the other Chapter the holy Ghoſt had exhorted men to embrace and obey wiſdome, and now becauſe this Doctrine is not eaſily yeelded vnto, yea mans nature doth wholly rebell againſt the ſame, he beginneth new and freſh exhortations, prouoking men to earneſt and vnfained embracing of Gods word.

Diuiſion.

THE Chapter may be diuided into three parts. In the firſt he ſetteth out the vſe of Gods word, which teacheth vs to truſt in God, to feare and honour him, and patiently to abide his corrections, from verſ. 1. to the end of the 12. In the ſecond part he citeth promiſes and bleſſings, aſſuring vs that all things ſhall fall out well to them that ſubiect themſelues to Gods word and wiſdome, from verſ. 13. to the end of the 26. In the third he laboureth to remoue ſuch euils, as might hinder men from embracing Gods word and wiſdome, as the doing

doing of iniury, keeping company with the wicked, &c. setting out the iustice of Gods iudgements against the doing and doers thereof, from verſ. 27. to the end of the Chapter.

Senſe.

1 MY *ſonne,* [ſee Chapter 1. 8.] *forget not thou* [*viz.* at any time] *my law* [*i.* my doctrine and inſtruction: and he calleth it his, not becauſe he was the Author of it, but the vtterer or penner of it] *but let thine heart* [wholly and ſoundly] *keepe* [*viz.* within it, in reſpect of knowledge] *my commandements* [*i.* both the things that I command, and the words in which I expreſſe them.] *Verſ.* 2. *For they* [*i.* the not forgetting and keeping of them] *ſhall increaſe the length of thy daies, and the yeares of life,* [*i.* of thy life. He meaneth not, that the daies and termes which the Lord hath ſet vs, ſhall be lengthned or ſhortned, but he ſpeaketh it according to the cuſtome of the law, *Exod.* 20. 12.] *and thy proſperitie.* [or as it is in the Hebrew, thy peace, vnderſtanding thereby all manner of proſperitie, as it is ſundry times vſed in Scripture,

3 without which, long time ſhould be but miſerable.] *Verſ.* 3. *Let not mercy* [*i.* the ſeruice and worſhip of God preſcribed in his law, which he calleth mercy, becauſe God in mercy onely made the ſame manifeſt vnto men] *and truth* [*i.* vpright & true dealing towards men, commanded in the ſecond table] *forſake thee,* [*viz.* at any time, but haue them in continuall remembrance to doe and performe them: ſee *Deut.* 5. 29.] *binde them on thy necke,* [*viz.* as a chaine or Iewell: ſee Chapt. 1. 9. And he ſeemeth to allude to that which is written, *Deut.* 6. 8. where they are commanded to binde them vpon their hands, and to haue them as frontlets betweene their eies: meaning nothing but the great care which they ſhould haue to remember Gods word: ſee *Exod.* 13. 9. ſee alſo verſ. 21. of this Chapter] *and write them vpon the table of thine heart* [*i.* lay them vp in thine heart, and thinke often vpon them, as men doe thoſe things which they haue in writings or tables. Vnder theſe two words, *binding* and *writing,* and the words ioyned with them, the holy Ghoſt meaneth nothing elſe but this, but that he ſhould continually thinke vpon them in his minde, and ſpeake of them in his talke, that thereby he might be the more prouoked to obey

4 them in his works.] *Verſ.* 4. *So* [*i.* by this meanes, if thou ſtriue to performe theſe counſels and commandements] *ſhalt thou finde* [*viz.* aſſuredly and without all doubt] *fauour* [*i.* acceptation and good liking] *and good vnderſtanding* [*i.* ſound iudgement and wiſdome, in deuiſing and performing thy matters] *in the ſight of God* [who will accompany thee with his prouidence] *and man.* [*i.* men, as chap. 2. verſ. 1. whoſe hearts God would bow to approue and like of all his doings.] *Verſ.* 5. *Truſt*

5 *in the Lord* [*viz.* onely, and at all times, either in proſperitie or aduerſitie] *with all thine heart,* [*i.* vnfainedly: for God hateth men of two hearts and hypocrites] *and leane not vnto* [*i.* truſt not in: ſee *Iſaiah* 36. 6.] *thine owne wiſdome* [*i.* mans wiſdome, or the wiſdome of fleſh and bloud, whether thou haue it in and of thy ſelfe, or from others: for it is nothing elſe but fooliſhneſſe before God, *Rom.* 8. 6, 7. *Iames* 3. 15.]

6 *Verſ.* 6. *In all thy waies* [*i.* whatſoeuer thou doeſt purpoſe, enterpriſe or performe,] *acknowledge him,* [*i.* ſtedfaſtly beleeue, and vnfainedly confeſſe, that all is done by his exceeding great power, excellent wiſdome, and wonderfull prouidence: ſee to this end *Dauids* exhortation to *Salomon,* 1 *Chron.* 28. 9.] *and he ſhall direct thy waies,* [*i.* he ſhall ſo gouerne and guide all thy matters, that thou ſhalt not be fruſtrate of thy

7 hope: ſee *Pſal.* 37. 5. alſo *Pſal.* 55. 22.] *Verſ.* 7. *Be not wiſe in thine owne eies,* [*i.* in thine owne iudgement and opinion: *q. d.* think not that thine owne wiſdome is ſufficient to diſpatch thine affaires withall, without the wiſdome and word of God, but beware of ſuch conceits] *but feare the Lord,* [*i.* worſhip and ſerue him, hanging onely vpon him] *and depart* [*viz.* with ſpeed and vnfainedly] *from euill.* [*i.* euery thing

8 that is euill: ſee *Pſal.* 37. 27. *Iob* 1. 1.] *Verſ.* 8. *So* [*i.* by this meanes, or as ſome reade it] *But* [*viz.* fearing the Lord and departing from euill] *health* [*i.* all bleſſings, by one vnderſtanding all, either outward or inward] *ſhall be vnto thy nauell,* [*i.* vnto thee

thee thy ſelfe, putting one part of the man for the whole man] *and marrow vnto thy bones.* [*i.* ſtrength vnto thy whole man: it is as much, as if vnder theſe two termes he ſhould ſay, both inwardly and outwardly, in body and in minde, thou ſhalt be well affected: but theſe promiſes are expreſſed vnder an Allegorie, or Allegories, by which the godly that are foſtered in the Church, are compared to children in their mothers wombes, and therefore the word turned here *Nauell*, would rather bee turned *wombe* or *belly*: for as by the meanes of the wombe, nouriſhment is miniſtred vnto them, yea euen to the ſtrengthning of the inward parts: ſo the godly in the Church, are fed and brought vp by the faith, knowledge, feare, and obedience of God: and as without marrow in the bones, no part of man, no not that which is of greateſt value and force, is able to doe any thing: ſo the ſtrength that they haue from God, is as the marrow which ſtrengthneth the bones, and maketh them apt to doe good things: ſee *Iob* 21. 24. for this phraſe.] *Verſ.* 9. *Honour the Lord with thy riches,* [though I deny not but that it is to be vnderſtood of things giuen for the maintenance of the Prieſts and Leuites, and of their Sacrifices dedicated to the Lord; yet I would haue it to be vnderſtood ſo generally, that looke which way ſoeuer our riches might aduance Gods glory, euen that way we ſhould willingly imploy the ſame, vnderſtanding by riches, Gold, Siluer, precious ſtones, &c.] *and with the firſt fruits of thine increaſe* [*viz.* whether it be of beaſts and cattell] *to be offered to the Lord, or of the fruits of the earth:* ſee for this *Exod.* 23. 19. alſo *Deut.* 26. 2. &c. meaning notwithſtanding vnder firſt fruits, euen the beſt and chiefeſt of any thing they had, to offer vnto the Lord: ſee *Malac.* 1. 8 &c.] 9

Verſ. 10. *So ſhall thy barnes* [*i.* all the places wherein thou laieſt vp thy ſtore, as Sellers, Warehouſes, &c.] *be filled with abundance,* [*viz.* of all good things] *and thy preſſes ſhall burſt with new wine.* [*i.* there ſhall be ſuch abundance and plentie of new Wine, as thy preſſes ſhall not be able to preſſe it out, but ſhall breake in peeces through the abundance of it: ſee *Deut.* 28. and *Malac.* 3. 10.] 10

Verſ. 11. *My ſonne,* [ſee Chapt. 1. 8.] *refuſe not* [*viz.* at any hand, as though it were a tedious and hurtfull thing vnto thee] *the chaſtening of the Lord,* [*i.* ſuch corrections, whether they be outward in the bodie, or inward in the minde, as the Lord ſhall lay vpon thee] *neither be grieued* [*viz.* either againſt him or it; as though thou wouldſt murmur againſt him, or repine at it] *with his correction:* [*i.* with his fatherly chaſtiſing of thee to thy amendment, as may appeare in the next verſe: ſee this place largely expounded, *Hebr.* 12. 5. &c. and *Reuel.* 3. 19] 11

Verſ. 12. *For* [this is a reaſon why they ſhould not be faint hearted, or murmur againſt God in their afflictions] *the Lord correcteth* [*viz.* mercifully and graciouſly] *him whom he loueth;* [*i.* euery one whom it pleaſeth him of his owne good will onely to fauour and affect] *euen as the father doth* [*viz.* correct] *the childe* [*i.* his naturall ſonne or daughter] *in whom* [*viz.* notwithſtanding his correction] *he delighteth.* [*viz.* greatly or very much. His purpoſe is to ſhew, firſt, that afflictions come not vpon the godly by chance, but by Gods prouidence and appointment. Secondly, that they proceed not from him, as from one that is angry with vs, but are rather tokens of his fatherly loue correcting vs.] 12

Verſ. 13. *Bleſſed is the man* [*i.* he hath abundance of bleſſings, as *Pſal.* 119. 1. vnderſtanding by one many alſo] *that findeth* [*i.* through earneſt labour and ſtudie obraineth] *wiſdome,* [*i.* true and heauenly wiſdome] *and the man* [*i.* men, as before in this verſe, to wit, are bleſſed] *that getteth* [*viz.* from the Lord, and through his bleſſing, by the meanes mentioned, Chapt. 2. 1, 2, 3, 4. verſes] *vnderſtanding:* [*i.* ſound and ſincere knowledge of his will reuealed in his word.] 13

Verſ. 14. *For the merchandiſe thereof* [*i.* both the paines taken for obtaining of it, as the Merchants are wont to trauell ſore for their goods, and the thing it ſelfe being once obtained] *is better* [*i.* both more profitable & more of value, and therefore the better to be eſteemed] *than the merchandiſe of ſiluer* [*i.* than the gaine or increaſe that ariſeth of Siluer, though a man might multiply it vnto mountaines] *and the gaine thereof* [*i.* the increaſe that commeth by it] *is better* [ſee before in this verſe] *than gold.* [yea than moſt fine Gold: ſee *Pſal.* 19. 10. The reaſon is plaine, becauſe theſe things are temporall, but the fruits which ſhe yeeldeth are eter- 14

nall: and this verſe comprehendeth a reaſon why wiſdome ſhould be embraced.]
15 *Verſ.* 15. *It* [*viz.* wiſdome and vnderſtanding] *is more precious* [*viz.* in it ſelfe, and ought ſo to be eſteemed of them that be truly touched] *than pearles*: [*i.* than all ſorts
16 of precious ſtones: ſee *Pſal.* 119. 14, 72.] *Verſ.* 16. *Length of daies* [*viz.* of a mans life: *q. d.* long life; ſee verſ. 2. of this Chapter] *is in her right hand*, [*i.* in her power to giue to all thoſe that apprehend and take hold of her] *and in her left hand* [*i.* on the other ſide of her are] *riches and glorie* [*i.* abundance of other worldly bleſſings whatſoeuer. I take it that wiſdome is ſet out here, as ſome honourable woman or great perſonage, that with both hands giueth good things to ſuch as follow her: *q. d.* ſhe hath all good things in her, and doth with both hands (*i.* plentifully) beſtow the ſame: vnderſtanding alſo by theſe outward bleſſings, inward and ſpirituall, no
17 doubt, elſe were the other outward of no great value to account of.] *Verſ.* 17. *Her waies* [*i.* the courſes and orders that ſhe taketh and preſcribeth] *are waies of pleaſure*, [*i.* are pleaſant waies, ſo that a godly man ſhall take great pleaſure to be conuerſant in the ſame] *and all her paths* [by paths he vnderſtandeth the ſame that he did by peace before] *proſperitie*: [or as it is in the Hebrew, *peace*, that is, abounding with all manner of proſperitie: ſee verſe 2. of this Chapter. It is worth the noting, that he ſaith the waies of wiſdome are not onely pleaſant, but proſperous and ſafe: for there are many waies which are pleaſant, but yet dangerous; and on the other ſide, there are many ſafe, but yet without pleaſure; but in the waies of wiſdome, we ſhall
18 finde both theſe commodities.] *Verſ.* 18. *She* [*i.* wiſdome] *is a tree of life* [*i.* a tree that giueth life, and quickneth; or, as one interpreteth it, a moſt aſſured ſigne of eternall life: whatſoeuer it is, he alludeth, no doubt, to the tree mentioned, *Gen.* 2. 9. alſo *Gen.* 3. 22.] *to them* [*i.* to all them] *that lay hold on her* [*viz.* ſurely, neuer letting their hold ſlip, for ſo much I ſuppoſe the Hebrew word may well import] *and bleſſed is he* [*viz.*: of what ſtate or condition ſoeuer he be: ſee verſe 13. of this Chapter] *that retaineth her.* [*viz.* faſt and ſure with him, hauing an earneſt care
19 and endeuour neuer to let her goe.] *Verſ.* 19. *The Lord* [*viz.* himſelfe] *by wiſdome* [*i.* by his eternall word: ſee Chapter 8. 30.] *hath laid the foundation of the earth*, [*i.* hath founded it ſo firmely, that it ſhall not bee moued: ſee *Pſal.* 102. 25. alſo *Pſal.* 104. 5.] *and hath ſtabliſhed the heauens through vnderſtanding.* [*i.* by his eternall wiſdome he hath eſtabliſhed them and all the powers thereof, in that comelineſſe and beautie that we now ſee.]
20 *Verſ.* 20. *By his knowledge the depths are broken vp*, [by depths he vnderſtandeth fountaines and flouds, breaking out, and as it were flowing from the nethermoſt parts of the earth, euen as though the earth did cleaue it ſelfe in ſunder to giue them paſſage] *and the clouds* [*viz.* of the aire] *drop downe the dew* [*viz.* from heauen: and here he ſpeaketh of dew, becauſe it is very profitable for the increaſe of Trees, Herbs, Plants, &c. Giuing vs to vnderſtand hereby, that all things are directed and kept in their courſes by the eternall wiſ-
21 dome, knowledge, and prouidence of Almightie God.] *Verſ.* 21. *My ſonne*, [ſee Chapter 1. 8.] *let not theſe things* [*i.* neither wiſdome nor knowledge it ſelfe, nor the reaſons which I haue vſed to moue thee to obey it] *depart from thine eies*, [*i.* be neuer forgotten of thee, becauſe we beſt remember thoſe things that are in our ſight] *but obſerue*, [*i.* diligently marke] *wiſdome and counſell*, [*i.* that wiſdome and counſell, which alone is true and holy, that thou maieſt be acquainted with it, and be partaker of the fruits of it.]
22 *Verſ.* 22. *So* [*i.* by that meanes, and after that ſort receiued] *they* [*i.* the wiſdome and word of God] *ſhall be life vnto thy ſoule*, [*i.* ſhall quicken thee in the inner man, and ſhall be as it were the ſeeds and nouriſhments of eternall life in thee] *and grace* [*i.* comelineſſe, and an ornament] *vnto thy necke.* [*i.* to thy whole man, or to thee thy ſelfe, a part put for the whole: ſee alſo Chapter 1. verſe 9.]
23 *Verſ.* 23. *Then* [*viz.* when thou ſhalt bee thus inſtructed] *ſhalt thou walke ſafely by thy way*, [*i.* thou ſhalt proſperouſly performe whatſoeuer thou haſt to doe] *and thy foot ſhall not ſtumble*, [*viz.* ſo that thou ſhouldeſt be grieuouſly hurt thereby: *q. d.* all things which thou attempteſt ſhall haue good ſucceſſe, and thou ſhalt
24 liue peaceably, and plentifully.] *Verſ.* 24. *If thou ſleepeſt* [*viz.* in any place, either in thy

thy bed or elſe-where] *thou ſhalt not be afraid*, [*viz.* of any hurt or euill that may betide thee, becauſe thou ſtaieſt thy ſelfe vpon his power and prouidence, that neither ſlumbreth nor ſleepeth] *and when thou ſleepeſt* [*viz.* in any place, as before] *thy ſleepe* [*i.* the ſleepe that thou ſhalt take, and ſhall be giuen thee from God] *ſhall be ſweet* [*i.* comfortable and profitable vnto thee.] *Verſ.* 25. *Thou ſhalt not feare* [*i.* thou ſhalt not be aſtoniſhed or ouercome with feare] *for any ſudden feare*, [*i.* for any thing that comming ſuddenly vpon men doth commonly make them afraid, and as it were take away their wits & ſpirits from them] *neither for the deſtruction of the wicked* [*i.* that great deſtruction that ſhall come vpon the wicked: for then the Lord will either miraculouſly deliuer thee, or elſe howſoeuer thy body fall with the wicked, yet thy ſoule, yea and thy body alſo at the laſt ſhall be receiued into euerlaſting ioy] *when it commeth:* [*viz.* fiercely, and ſuddenly vpon thee: ſee Chap. 1. 27.] *Verſ.* 26. *For the Lord ſhall be for thine aſſurance*, [*i.* he ſhall be in ſtead of a defence, and an aſſured place of refuge vnto thee] *and ſhall preſerue* [*viz.* by his Almightie power] *thy foot* [*i.* thee thy ſelfe: a part for the whole; and yet he doth not without cauſe vſe this ſpeech, becauſe things are many times taken by the foot] *from taking*. [*i.* that thine enemie ſhall not catch thee, or thou thy ſelfe ſticke faſt in any manner of euill: ſee for all theſe promiſes, *Pſal.* 91. *verſ.* 1. 2, *&c.* where thou ſhalt finde the like things almoſt.] *Verſ.* 27. *With-hold not the good* [*viz.* which thou haſt of another mans] *from the owners thereof*, [*i.* from them to whom it belongeth, as by the way of debt, or of Chriſtian duty, as in giuing almes, counſelling, &c.] *though there be power in thine hand* [*i.* though thou be preſently and fully able] *to doe it*. [*i.* to hurt him and harme him, by the detaining of that which doth appertaine vnto him.] *Verſ.* 28. *Say not thou vnto thy neighbour* [*viz.* when he is in diſtreſſe and need] *goe* [*viz.* from me now] *and come againe*, [*viz.* another time, as we are wont to ſay] *and to morrow* [*i.* ſome other time hereafter] *will I giue thee*. [*viz.* ſomewhat toward the reliefe of thy need: ſee *Iames* 2. 16.] *if thou haue it*. [*viz.* in thy power and keeping: he meaneth the ſame thing that he did in the other ſentence, ſauing that he teacheth not onely to doe well, but quickly and with ſpeed to doe well: for as it is in the Prouerb, he doth a double good turne, that doth a good turne in good ſeaſon: and againe, the fauour that commeth too late, is little or nothing worth.] *Verſ.* 29. *Intend none hurt* [*viz.* by thought, word, or deed, but ſpecially in thought, for if that be repreſſed, the reſt will eaſily be beaten downe] *againſt thy neighbour*, [*i.* againſt any: but chiefly againſt thoſe that dwel about thee, and haue dealt friendly with thee] *ſeeing that he doth dwell* [*viz.* as he ſuppoſeth & thinketh] *without feare* [*viz.* of any hurt from thee: meaning, that he doth not ſo much as ſuſpect that thou wilt doe him any harme] *by thee*. [*i.* nigh vnto thee, & thy houſe.] *Verſ.* 30. *Striue not* [*viz.* either by priuate quarrelling, or publike iuſtice] *with a man* [*i.* with any man, or ſundry men, as verſ. 13. of this Chapter] *cauſeleſſe*. [*i.* without iuſt and good cauſe why,] *when he hath doue thee no harme* [*i.* iniured or wronged thee, either by word or deed. He meaneth, that we ſhould not without cauſe debate any matter with any man, ſpecially with him that hath wrought no euill againſt vs: for it is a great offence, and will vtterly ouerthrow humanitie and fellowſhip, to complaine of one, and to thunder out againſt him that hath nothing at all offended him: and yet in the meane while, no law of God or man forbiddeth vs, to expoſtulate either priuately or publikely, before the Magiſtrate with him which hath offended and wronged vs, yea to conuince him of the iniury if we be able, alwaies prouided, that we doe it not with a reuenging minde, nor burſt forth into priuate reuenge.] *Verſ.* 31. *Be not enuious* [*viz.* either inwardly or outwardly] *for the wicked man*, [*i.* for the good ſucceſſe and abundance of proſperitie that thou ſeeſt him to enioy: ſee *Pſal.* 37. 11.] *neither chuſe any of his waies*: [*i.* follow not his order and trade of life: he yeeldeth a reaſon in the next verſe, why hee would not haue men to doe ſo.] *Verſ.* 32. *For the froward* [*viz.* perſon, vnderſtanding by this terme, one that regardeth not admonition, but giueth himſelfe to all violence, crueltie and oppreſſion] *is an abhomination vnto the Lord*. [*i.* the Lord hateth, abhorreth, and cannot abide ſuch a one: ſee *Pſal.* 37. 20.] *but his ſecret is with the righteous*. [*i.* continually abideth with

with them: vnderstanding by *secret*, a most close, but yet most familiar communicating of his good will towards them, as may appeare by the verses following.]

33 *Vers.* 33. *The curse of the Lord* [*i.* iust plagues and punishments sent from God: see *Malac.* 2. 2. &c.] *is in the house of the wicked*, [*i.* continueth and abideth there, howsoeuer they seeme to abound and flourish in all worldly wealth] *but he blesseth* [*viz.* continually with his fauour] *the habitation of the righteous.* [*i.* not onely the place

34 where he dwelleth, but euen him himselfe, and all that he hath.] *Vers.* 34. *With the scornefull* [*i.* such as giue themselues to iesting, scoffing, and contempt of all goodnesse] *he scorneth*, [*i.* he laugheth at them, or mocketh them, and deceiueth their hope: see *Psal.* 2. 4. also *Psal.* 18. 26. *Pron.* 1. 26.] *but he giueth* [*viz.* freely, and of his owne mercy] *grace* [*i.* all manner of goodnesse both outward and inward] *to the humble* [*i.* such as thinke lowly of themselues: see *Iames* 4. 6. also 1 *Pet.* 5. 5.]

35 *Vers.* 35. *The wise* [*i.* such as are instructed with heauenly wisdome] *shall inherit glorie*, [*i.* shall haue renowne and good report as a perpetuall inheritance] *but fooles* [*viz.* shall inherit or possesse] *dishonour* [*i.* shame and contempt, and that before God and man] *though they be exalted*, [*i.* how much soeuer they be exalted, by their flatterers and clawbacks. Others reade this latter part thus] *but shame taketh away the foolish*, [*i.* it carrieth both them and their hope away in a pinch of time, or twinkling of the eie as it were. The other sense and reading is in my iudgement as good as this, if not better.]

Doctrine. Vers. 1. *Teacheth vs to haue good counsels in continuall remembrance, to the end we may be guided thereby.* Vers. 2. *Teacheth vs, that all blessings shall be to such as obediently walke in the law of the Lord.* Vers. 3. *Teacheth vs to haue care and conscience of the performance of our duties towards God and our brethren.* Vers. 4. *Teacheth vs, that obedience to the word maketh vs acceptable before God and man.* Vers. 5. *Teacheth vs two things: first, vnfainedly to hang vpon the Lord: secondly, not to trust in our selues, or any thing that is in vs.* Vers. 6. *Teacheth vs, that the meane to haue all our waies and workes blessed, is to beleeue and confesse Gods wonderfull power and prouidence.* Vers. 7. *Teacheth vs, first, not to stand too much in our owne conceits: secondly, that Christianitie consisteth of doing good, specially to God-ward, and of abstaining from euill.* Vers. 8. *Teacheth vs, that obedience to God procureth all blessings.* Vers. 9. *Teacheth vs, that this is one principall end of our riches, to referre them to the aduancement of Gods honour and glorie.* Vers. 10. *Teacheth vs, that God is no niggard in his gifts to his seruants.* Vers. 11. *Teacheth vs, not to murmure or repine against God, for his fatherly corrections vpon vs.* Vers. 12. *Teacheth vs, that Gods visitations vpon his children are testimonies, not of his displeasure, but of his great good will toward vs.* Vers. 13. *Teacheth vs, that true blessednesse consisteth in sound and holy wisdome.* Vers. 14. *Teacheth vs, that Gods word must be preferred before all earthly treasure.* Vers. 15. *Teacheth vs, that nothing in the world is matchable with the holy wisdome that we learne out of Gods word.* Vers. 16. *Teacheth vs, that long life, riches, estimation, &c. they are Gods gifts.* Vers. 17. *Teacheth vs, that true pleasure is no where else to bee found, but in the heauenly wisdome.* Vers. 18. *Teacheth vs, that there is no true life, without the knowledge of Gods will reuealed in his word.* Vers. 19, 20. *Teacheth vs, that all the things in heauen and earth, are guided in their naturall course by the power and prouidence of God.* Vers. 21. *Teacheth vs, that it behoueth vs to haue Gods word in continuall remembrance.* Vers. 22. *Teacheth vs, that there is neither true life nor true glory in this life, without sound and sufficient knowledge of Gods heauenly wisdome.* Vers. 23. *Teacheth vs, that if wee line by the line and rule of the word, we cannot doe amisse.* Vers. 24. *Teacheth vs, that if Gods word be once rooted and grounded in our hearts, our sleepe and all things else shall bee sweet and pleasant vnto vs.* Vers. 25, 26. *Teacheth vs, that staying our selues stedfastly vpon the truth of Gods prouidence and promises, no hurtfull thing shall be able to dismay vs.* Vers. 27. *Teacheth vs, not to doe iniury, though we be able to doe it.* Vers. 28. *Teacheth vs, not to deferre and put off doing of good when we are able to performe it.* Vers. 29. *Teacheth vs, not to*

hurt

hurt any, ſpecially ſuch as are tied to vs by the bond of friendſhip, neighbourhood, or ſuch like. Verſ. 30. *Teacheth vs to auoid all manner of quarrelling and contending, either publike or priuate.* Verſ. 31. *Teacheth vs, not onely not to grudge at the wicked mens proſperitie, but alſo not to be drawne thereby to allow or like of their euill behauiour.* Verſ. 32. *Teacheth vs, that as the Lord can at no hand away with the wicked: ſo he greatly delighteth in the good, and is familiar with them.* Verſ. 33. *Setteth out the vnlikely reward that the good and the bad receiue of the Lord.* Verſ. 34. *Teacheth vs, firſt, that the wicked ſhall not carry their ſinnes away without puniſhment: ſecondly, the way to obtaine grace from God, is to humble our ſelues vnfainedly, both before him and our brethren.* Verſ. 35. *Teacheth vs, that howſoeuer flatterers exalt fooles, yet they ſhall inherit diſhonor: and againe, that howſoeuer the wicked oppreſſe Gods children, yet they ſhall be truly honoured and exalted.*

CHAP. IIII.

HE proceedeth in this Chapter, as in the other before, to exhort men to delight in, and to ſeeke after heauenly wiſdome. Indeed he doth it in other words and ſentences, but that is, that we ſhould not be weary of the oft repeating of one and the ſelfe-ſame thing. And yet if we would looke vnto it, this often exhortation is profitable for vs, who are caried hither and thither from it, with ſundry matters, and are as it were benummed and frozen, from carefull ſeeking after heauenly wiſdome. *Coherence.*

THis Chapter may be diuided into foure parts. *In the firſt he laboureth to make his hearers and readers attentiue and fauourable to his cauſe, and that partly from the doctrine which he propoundeth, and partly from the example of the Author: and this reacheth from verſ. 1. to the end of the 4. In the ſecond he exhorteth men carefully to labour for the attainment of wiſdome, ſhewing certaine reaſons, and alleaging ſundry promiſes, the better to perſwade them thereto: and this reacheth from verſ. 5. to the end of the 13. In the third, he teacheth the godly to take heed, and to beware of the way of the wicked and their conuerſation, ſhewing certaine reaſons alſo of that doctrine of his; from verſ. 14. to the end of the 19. And in the laſt part he prouoketh men to hearken reuerently to Gods word, and to put away from them frowardneſſe and euery other thing, which might hinder the great worke of God in them; from verſ. 20. to the end of the Chapter.* Diuiſion.

HEare [*viz.* with the eares both of your vnderſtanding and minde] *O yee children* [before he ſpake to them in the name of one: as Chap. 1. 8. Chap. 2. 1. Chap. 3. 1, 11, 21. Now he ſpeaketh vnto many, vnderſtanding hereby all the fauourers and louers of wiſdome, whom he inſtructeth, as a father doth his children, deliuering them wholeſome precepts] *the inſtruction of a father,* *Senſe.* 1

father, [*i.* the inſtruction that your father giueth you according to his duty] *and giue eare* [*viz.* diligently and attentiuely] *to learne* [*viz.* from him, both by word and ex-
2 ample] *vnderſtanding*, [*viz.* of the heauenly and holy wiſdome.] *Verſ.* 2. *For I doe giue you* [*i.* deliuer and teach vnto you] *a good doctrine:* [*i.* a wholſome, profitable, and pleaſant doctrine] *therefore* [*viz.* becauſe it is good] *forſake yee not* [*viz.* at any hand, or by any meanes] *my law*, [*i.* the things that I command you: meaning, that he would not haue them in their liues and conuerſation to depart from the ſame. Now he calleth it his law, not becauſe he was the Author of it, for that Title properly belongeth to
3 God, but becauſe he was his inſtrument to vtter and declare the ſame.] *Verſ.* 3. *For I* [*viz.* my ſelfe: *q. d.* I lay no other burthen vpon you, but that which I haue borne my ſelfe in the time of my youth: and ſo he commendeth his doctrine from his owne example] *was my fathers ſonne*, [*i.* tenderly and dearely beloued of him, in ſo much that I was ſeldome or neuer out of his preſence] *tender and deare in the ſight of my mother.* [*q. d.* I was alſo dearely beloued of her: the word that is turned here *deare*, importeth onely ſonne, as you would ſay, that is, chiefly beloued aboue the reſt, and brought vp with a ſingular affection, and not as though his mother had had no more,
4 for we ſee the contrary, 1 *Chron.* 3. 5.] *Verſ.* 4. *When he taught me* [*viz.* as I doe you now, the fathers duty conſiſting ſpecially in the inſtruction of his children. How *Dauid* performed this dutie, ſee 1 *Chron.* 28. 9.] *and ſaid vnto me*, [*viz.* in the words following] *let thine heart hold faſt* [*viz.* ſo faſt, that they be neuer pulled out of the ſame by any meanes: *q. d.* haue continuall care of them, and remembrance to keepe them: ſee Chap. 3. 1.] *my words* [*i.* both my ſpeeches, and the matters compriſed therein] *keepe my commandements* [*i.* the things which I command thee, keepe them, I ſay; that is, labour to keepe them, by thought, word, and deed, *and thou ſhalt liue:* [*viz.* both in this life and in the life to come. And here I ſuppoſe that "*Dauids* words or ſpeech doe end (howſoeuer ſome would haue them to be continued to the end of verſ. 9.) *Sa-*
5 *lomon* building the exhortations following vpon theſe ſpeeches.] *Verſ.* 5. *Get wiſdome*; [*i.* take all paines to obtaine heauenly wiſdome] *get vnderſtanding:* [*i.* ſound and ſincere iudgement in the ſame] *forget not*, [*viz.* at any time: ſee Chap. 3. 1.] *neither decline* [*i.* goe aſide either on the right hand or on the left, *Deut.* 5. 37.] *from the words of my mouth*, [*i.* from the good things which I haue ſpoken and vttered.]
6 *Verſ.* 6. *Forſake her not*, [*viz.* by any meanes, ſpeaking of wiſdome: ſee verſ. 2. of this Chapter] *and ſhe ſhall keepe thee.* [*viz.* from all danger or hurt] *loue her* [*viz.* vnfainedly, and with a ſincere affection] *and ſhe ſhall preſerue thee* [*viz.* ſafe and ſound:
7 ſee Chapter 2. 11.] *Verſ.* 7. *Wiſdome is the beginning*, [*viz.* of all goodneſſe: for this word *beginning*, ſee Chap. 1. 7.] *get wiſdome therefore* [*q. d.* ſeeing ſhe is ſo excellent, ſpare no paines to attaine her] *and aboue all thy poſſeſſion get vnderſtanding*, [*q. d.* doe not onely preferre it before all the riches thou haſt, but haue ſuch a deſire to obtaine it, that thou wilt be readie to aduenture all thy goods, and to ſpare no coſt
8 for the atchieuing of it: ſee *Matth.* 13. 44.] *Verſ.* 8. *Exalt her*, [*viz.* both in iudgement and ſpeech: meaning, that he would haue his children to preferre her before all] *and ſhe ſhall exalt thee*, [*viz.* both before God and man, and that with true glorie and exaltation indeed: this ſeemeth to be ſpoken according to 1 *Sam.* 2. 30.] *ſhe ſhall bring thee* [*i.* aduance thee] *to honour* [*i.* to great and true honor] *if thou embrace her.*
9 [*viz.* willingly and vnfainedly.] *Verſ.* 9. *She* [*i.* wiſdome rightly embraced and apprehended] *ſhall giue* [*viz.* freely] *a comely ornament vnto thy head* [ſee Chap. 1. 9.] *yea ſhe ſhall giue thee a crowne of glory* [*q. d.* ſhe ſhall plentifully crowne thee with exceed-
10 ding glorie.] *Verſ.* 10. *Heare* [ſee verſ. 1. of this Chapter] *my ſonne*, [ſee Chapt. 1. 8.] *and receiue* [*viz.* with reuerence and readineſſe] *my words*, [*i.* the ſpeeches and matters which I vtter: ſee verſ. 5. of this Chapter] *and the yeares of thy life ſhall be many.* [*i.* thou ſhalt liue many yeares through Gods fauour, and the obedience of
11 his truth: ſee Chapt. 3. 16.] *Verſ.* 11. *I haue taught thee in the way of wiſdome*, [*q. d.* that that I haue ſpoken, hath tended all and euery part of it, to bring thee the high and ready way to true & holy wiſdome] *and lead thee in the paths of righteouſnes.* [*i.* I haue beene a guide vnto thee, to euery good and righteous thing: ſee *Pſal.* 23. 3.]

Verſ. 12.

Verſ. 12. *When thou goeſt* [*viz.* about thy affaires and buſineſſes] *thy gate* [*i.* the way that thou ſhalt goe or walke in] *ſhall not bee ſtrait,* [*i.* dangerous; for ſtrait and narrow waies are commonly perillous: ſee *Pſal.* 18. 36.] *and when thou runneſt* [*q. d.* yea though thou runneſt, or makeſt haſte to diſpatch thy matters] *thou ſhalt not fall.* [*viz.* to hurt thee any manner of way. The holy Ghoſt meaneth, that he ſhall altogether proſper, and not be ouerthrowne with any aduerſity: ſee *Pſal.* 1. 3. Alſo *Pſal.* 91. 11. *q. d.* whatſoeuer thou takeſt in hand, ſhall bee without danger of hurt or loſſe, yea though thou goe about it very haſtily, yet ſhall it fall out well vnto thee, if thou follow the paths of that wiſdome which I teach thee.] 12

Verſ. 13. *Take hold* [*i.* lay ſure and faſt hold] *of inſtruction* [*i.* of that inſtruction which is giuen thee, or elſe he vnderſtandeth by inſtruction, wiſdome it ſelfe] *and leaue not* [*i.* let not goe thy hold for any thing, but continue it] *keepe her* [*viz.* with thee continually] *for ſhee is thy life* [*i.* the guider and gouernour of thy life, whether it reſpect God or man: for by it muſt we be ruled, both in matters of manners and faith.] 13

Verſ. 14. *Enter not into the way of the wicked,* [*i.* doe not ſo much as begin to follow their order and courſe of life, for hardly can a man be reclaimed, that hath taſted of the pleaſures and deceitfulneſſe of ſin] *and walke not in the way of euill men:* [*i.* follow not their wicked and vngodly conuerſation. He diſſwadeth men from haunting or vſing the vngodlies company: ſee Chap. 1. 15. Chap. 3. 31. alſo *Pſal.* 1. 1.] 14

Verſ. 15. *Auoid it,* [*viz.* as much as thou canſt: yea abhorre it, and ſet thy ſelfe againſt it, as thou wouldeſt againſt infection or poyſon] *and goe not by it* [*i.* come not nigh it, for feare thou betaken and ſnared with it] *turne from it* [*viz.* with all ſpeed poſſible, if thou haſt ſo much as ſet but one foot forward toward it] *and paſſe by:* [*viz.* lightly, or not at all regarding it. Hee ſpeaketh the ſame matter in ſundry tearmes, but yet not without great emphaſis or force.] 15

Verſ. 16. *For they cannot ſleepe* [*viz.* ſoundly or ſweetly] *except they haue done euill,* [*i.* performed ſome miſchiefe againſt ſome other men] *and their ſleepe departeth* [*viz.* from them] *except they cauſe ſome to fall* [*viz.* into their ſnares, either by violence, or flattery, or both. Hee noteth a wonderfull deſire that they haue to worke wickedneſſe, that can neglect or breake ſleepe, one of the neceſſary meanes to maintaine mans life by, to performe it: and it ſeemeth to be a metaphor or a ſimilitude, taken from men that are empty ſtomacked, who can hardly ſleepe, but for want of meat are euer and anon awaked: as if hee ſhould ſay, euen ſo doe theſe: for they preferre ill doing before meat and drinke, as the other in greedineſſe doe meat before ſleepe: and therefore neuer reſt, vnleſſe they themſelues commit ſome wickedneſſe, or draw on others to doe it.] 16

Verſ. 17. *For they eat* [that is to ſay, with greedineſſe and great pleaſure] *the bread of wickedneſſe,* [that is, not only bread gotten by wicked meanes, and cruell oppreſſion, as the note in the *Geneua* Bible goeth: but alſo hee meaneth that it is banqueting diſhes and dainties to them, to doe wickedly] *and drinke* [*viz.* with great pleaſure and delight] *the wine of violence:* [*i.* they take as much pleaſure in all manner of violence, as in moſt ſtrong, ſweet and pleaſant wines. And marke that hee here vſeth this fine ſimilitude, becauſe he had before made mention of ſleepe, which ariſeth of ſuch vapours from the ſtomacke, as after meat taken, aſcend into the braine; it is therefore as much, *q. d.* they ſleepe not ſoundly and ſweetly, till ſuch time as they haue receiued this meat. Beſides, as the meat is turned into the very nouriſhment and ſubſtance of it that vſeth it: ſo theſe are nouriſhed with wickedneſſe, yea they are compacted wholly of it, and that maketh them to ſleepe, or elſe they would not ſleepe.] 17

Verſ. 18. *But the way of the righteous* [*i.* the life and conuerſation of ſuch as feare God] *ſhineth as the light* [*viz.* either of the morning, or of the ſunne] *that ſhineth more and more* [*viz.* cleerely euen vntill the noonetide] *vnto the perfect day* [*i.* vntill the noonetide (as before) which is the cleereſt part of the day: meaning, that the godly grow forward daily in the wiſdome and feare of the Lord, euen as the ſunne, till it come to bee full South.] 18

Verſ. 19. *The way of the wicked* [*i.* their life and conuerſation] *is as the darkneſſe,* [*i.* fearefull and moſt perillous, becauſe darkneſſe, vnleſſe it may be turned into light, which the reprobate 19

can

can neuer looke for, bringeth with it great horror and danger] *they know not* [*viz.* ſo farre off are they from being able to ſhunne or auoid their iudgements] *wherein* [*i.* into what danger and miſchiefe] *they ſhall fall.* [*viz.* ſuddenly and certainly.]

Verſ. 20. *My ſonne* [ſee Chap. 1. 8.] *hearken* [*viz.* diligently] *vnto my words.* [*i.* the things that I ſhall ſpeake and vtter in my words: ſee verſ. 4. 10. of this Chapter] *incline thine eare* [*i.* bee preſt and ready with attention to marke] *vnto my ſayings,* [this doubling of one and the ſelfe ſame thing, ſetteth out the great loue of
21 the holy Ghoſt, and our wonderfull dulneſſe to conceiue any good thing.] *Verſ.* 21. *Let them not depart from thy eyes* [ſee Chapter 3. 21.] *but keepe them* [*viz.* ſafely and ſtedfaſtly] *in the middeſt of thy heart:* [*i.* within thy heart: *q. d.* hide them deeply and ſurely in thy minde, as Chapter 2. 1. In theſe two verſes he mentioneth three principall parts of mans body, the eare, the eies, and the heart, that he might thereby teach vs, to lend all our ſenſes thereto, and to occupy all our affections about that: and yet we muſt ſpecially vnderſtand him of the eares and eies of the minde.]
22 *Verſ.* 22. *For they* [*i.* the words of holy wiſdome and counſell] *are life* [*i.* are effectuall meanes of right life in this life, and of eternall life in the life to come: ſee Chapter 3. 18. 22. alſo verſe 13. of this Chapter, in which reſpect it is called the word of life, *Phil.* 2. 16.] *vnto thoſe* [*i.* vnto all thoſe of what ſtate and condition ſoeuer they be] *that finde them,* [*i.* obtaine them, hearing them, laying them vp in their hearts, and performing them] *and health vnto all their fleſh.* [*i.* it ſhall bring ſoundneſſe vnto their whole man. And note, that by theſe outward bleſſings there
23 are ſignified inward and ſpirituall bleſſings alſo: ſee Chap. 3. 8.] *Verſ.* 23. *Keepe thine heart* [*viz.* from filthineſſe, corruption and ſin] *with all diligence,* [*i.* be more diligent to watch and keepe it, than any other thing whatſoeuer: meaning by keeping of his heart, a watching ouer it, a trying of it, and endeuour to purge it from the euill that is in it, or elſe might otherwiſe aſſault it] *for thereout commeth life.* [*i.* as it is the fountaine of naturall life, ſo it ſhould be the fountaine of good life in this world: for
24 the heart and purging of it, ſee *Mat.* 12. 35. alſo *Mat.* 15. 18, 19.] *Verſ.* 24. *Put away* [*viz.* by all meanes thou canſt] *from thee* [*i.* as farre as thou maiſt] *a froward mouth* [*i.* a mouth that ſpeaketh froward things: for otherwiſe the mouth is not froward of it ſelfe] *and put wicked lips far from thee.* [*i.* let not thy lips vtter wicked things: becauſe the mouth, lips, and tongue, are hardly ruled, he doubleth his exhortati-
25 on: ſee *Iames* 3. 2, 3, &c.] *Verſ.* 25. *Let thine eyes behold the right,* [*i.* right, good, and holy things only, looking vpon nothing, wickedly, indirectly, or inconſtantly: ſee *Pſal.* 119. 37. alſo *Iob* 31. 1.] *and let thine eie-lids direct thy way before thee.* [*i* let not thine eies be wandring hither and thither, for then thou ſhalt eaſily goe out of the way. It is a metaphor taken from trauellers or runners, whoſe eies muſt not wander hither and thither, but attend diligently vpon their way and iourney.]
26 *Verſ.* 26. *Ponder* [*viz.* diligently and carefully, to ſee whether they be right yea or no] *the paths of thy feet:* [*i.* all thy endeuours and actions: which things the Scripture doth many times attribute to the feet, becauſe they are inſtruments to carry vs about the doing of them] *and let all thy waies* [*i.* all thy affaires and whole life and conuerſation] *be ordered aright.* [*i.* haue an eye that they may be rightly guided by the rule of holy wiſdome and Gods Word. Marke how in theſe foure verſes 23, 24, 25, 26. the holy Ghoſt requireth, that our minde be vpright and pure from euill: ſecondly, that our words be holy and good: thirdly, that our eies be chaſte: and
27 laſtly, that our endeuours and actions be holy.] *Verſ.* 27. *Turne not* [*viz.* from the right way of the word of God] *to the right hand or to the left,* [*i.* to any ſide, whether it be of thine owne deuice, or of other mens corruptions] *but remoue thy foot from euill.* [*i.* from all manner of euill, of what ſort, or in what perſons ſoeuer; vnderſtanding by remouing the foot, a quicke and ſpeedy departure from it. And I take this to bee the concluſion of the former doctrines: *q. d.* ſhew thy ſelfe vpright in all things, and a moſt diligent obſeruer of that way, which God himſelfe hath commanded: ſee *Deutero.* 4. 2. alſo *Deutero.* 5. 32, 33. ſee alſo verſe 5. of this Chapter.

Verſ.

Doctrine.

Verſ. 1. *Teacheth vs: firſt, that it is parents duty to teach their children: ſecondly, that it is childrens duty to hearken reuerently, and to performe diligently the good things taught them.* Verſ. 2. *Teacheth vs, that parents muſt propound nothing but good and holy things to their children.* Verſ. 3. *Teacheth vs, that the care which our parents haue had ouer vs, ſhould be an argument to prouoke vs to haue the like care ouer our children.* Verſ. 4. *Teacheth vs, to lay vp Gods law within our hearts, and to keepe it ſo ſure there, that nothing may pull it from them.* Verſ. 5. *Teacheth vs, to take all labour and paine, that we may attaine heauenly wiſdome.* Verſ. 6. *Teacheth vs, that whoſoeuer is endued with true wiſdome indeed, ſhall be kept ſafe and ſound from periſhing by any hurt.* Verſ. 7. *Teacheth vs, that wiſdome muſt be preferred before all treaſures and poſſeſſions whatſoeuer, or elſe ſhe is not rightly eſteemed.* Verſ. 8. *Teacheth vs, that the way to come to true honour and preferment, is reuerently to eſteeme and to ſeeke the exaltation of Gods wiſdome and word. The ſame doctrine doth verſe 9. deliuer.* Verſ. 10. *Teacheth vs, that long life is a bleſſing giuen from God to his children, for the care and conſcience that they haue of obedience.* Verſ. 11. *Teacheth vs, that parents ſhould be good guides and teachers vnto their children.* Verſ. 12. *Teacheth vs, that all things ſhall proſper with them which vnfainedly embrace Gods wiſdome.* Verſ. 13. *Teacheth vs, to take ſure hold, and to continue in the care of holy wiſdome.* Verſ. 14, 15. *Teacht two things: firſt, that the company and fellowſhip of the wicked is very dangerous: ſecondly, that we ſhould take heed, that we come not at any hand nigh vnto it.* Verſ. 16. *Sheweth, that the wicked are ſoſet on miſchiefe, that the very deſire they haue to doe it breaketh their ſleepe.* Verſ. 17. *That to performe wickedneſſe, is meat and drinke to the vngodly, and that they take as great delight and pleaſure in the one, as in the other.* Verſ. 18. *Doth not onely ſhew the great difference that God in his account maketh betweene the good and the bad, but alſo teacheth, how that the faithfull doe daily proceed and grow vp in all goodneſſe.* Verſ. 19. *Teacheth vs, that the wicked are ignorant of their owne deſtruction, and therefore vſe no meanes to preuent it.* Verſ. 20. *Teacheth young folkes and children to bee attentiue to the words of good counſell and exhortation.* Verſ. 21. *Teacheth them, to keepe them in continuall remembrance, to the end they may doe them.* Verſ. 22. *Teacheth vs, that there is no health, ſoundneſſe, or life indeed, without the knowledge and obedience of Gods truth.* Verſ. 23. *Teacheth vs, to haue a ſpeciall eye to the guiding and cleanſing of the affections and corruptions of our heart: and to begin firſt there, becauſe it is the ſeat and fountaine from whence all things flow.* Verſ. 24. *Teacheth the bridling of our tongues and words, and alſo to put away from vs frowardneſſe, and haſtineſſe of ſpeech.* Verſ. 25. *Teacheth vs, to maſter our eies, becauſe they are the ſhop windowes, by which wickedneſſe is conueied into our hearts.* Verſ. 26. *Teacheth vs, narrowly and nighly to looke vnto our ſteps: and by this particular enumeration of ſundry, we may learne this generall doctrine, that all the parts and actions of our bodies ſhould be directed to the aduancement of Gods glory, and the good of others.* Verſ. 27. *Teacheth vs, in all our actions and affaires to keepe euen that kingly broad way which the Lord hath ſanctified, and ſet forth vnto vs in his word.*

CHAP. V.

Coherens.

THe holy Ghoſt proceedeth on in exhortation of men to embrace wiſdome, ſhewing by the effects and fruits which it will bring forth, that it is a very notable thing and worthy to be had in great regard and account: ſo that I take the beginning of this Chapter to be the continuance of that exhortation that was begun, Chap. 4. 20. becauſe the firſt verſe differeth little or nothing from it, either in words or matter, as plainly appeareth to him that will looke into it.

Diuision. *I Suppose this Chapter may very well be diuided into two parts. In the first, after his exhortation to attention, he sheweth how dangerous a thing whoredome is, exhorting men in time to beware, lest afterwards they repent too late; from verse 1. to the end of the 14. In the second, he putteth downe sundry instructions, as that men should liue of their owne, that they should auoid prodigality, keepe them to the wiues which God hath giuen them, and pronounceth the ouerthrow of the wicked: from vers. 15. to the end of the Chapter.*

Sense.

1 MY Sonne, [this is sundry times expounded before, and namely Chap. 1. 8.] *hearken* [*viz.* diligently, and that not with thy bodily eares onely, but with the eares of thy minde] *vnto my wisdome*, [*i.* vnto that wisdome which I teach thee,] *and incline thine eare* [*viz.* earnestly and attentiuely] *vnto my knowledge*, [*i.* vnto the things which I vtter, not onely sauouring of knowledge, but tending also to this end, to bring thee to wisdome and knowledge: see Chap. 4. 20.]

2 *Vers.* 2. *That thou maiest regard* [*i.* esteeme, and that rightly, to thine owne good and profit] *counsell*, [*viz.* in disposing and performing of thy things, that thou be not deceiued] *and thy lips obserue knowledge*: [*i.* keepe it: yet so, that thou maiest vtter the knowledge which thou hast obtained by my rules: he meaneth, that he might vse and declare wisdome, both in his works, and in his words.]

3 *Vers.* 3. *For the lips* [these words must be set against the former commandement: *q. d.* hearken vnto me, and not vnto the counterfeit words of an harlot: and why so? for though she speake faire, yet she will destroy thee in the end: and by lips, he vnderstandeth words, because that by the lips they are vttered: see Chap. 4. 24.] *of a strange woman* [*i.* of an harlot: see Chap. 2. 16.] *drop as an hony combe*, [*i.* seeme to haue plenty of pleasure and sweetnesse in them] *and her mouth* [*i.* the words of her mouth: see Chap. 4. 24] *is more soft than oile:* [*viz.* in outward appearance and shew: meaning by this manner of speech, that they seeme outwardly gentle and sweet, but they are indeed sharpe and bitter.]

4 *Vers.* 4. *But the end of her* [*i.* not only of her her selfe, but of those which communicate with her] *is bitter as wormewood.* [*i.* is most bitter, for there are few things more bitter than it: and in this place he seemeth to allude to the constitution of the body, as though that a harlot were comely in the foreparts, but most filthy and vile on the backe] *and sharpe as a two edged sword*, [*i.* she woundeth deadly, as a sharpe two-edged sword doth, which way soeuer it strike: see Chap. 2. 18, 19.]

5 *Vers.* 5. *Her feet* [*i.* her deuices and deeds: see Chap. 4. 26.] *goe downe to death*, [or, *to the grane*: *q. d.* she and those that she carrieth after her, are as nigh to destruction as they whose feet are at the graues brinke, and ready to be put into it: see Chap. 2. 18.] *and her steps take hold on hell.* [*i.* carry her selfe and others that follow her, headlong thither: the holy Ghost meaneth, that she and her companions run with haste to de-

6 struction both of body and soule.] *Vers.* 6. *She weigheth not* [*i.* she little or nothing at all regardeth] *the way of life*, [*i.* of true and holy life here, which indeed leadeth to life eternall] *her paths are moueable*, [*i.* her orders and waies are vncertaine: one while she vseth one way, and another while another way] *thou canst not know them.* [*viz.* for the variety and vncertainty of them. Some reade it otherwise, and giue another

7 sense; but me thinketh this is plaine.] *Vers.* 7. *Heare* [see Chap. 4. 1.] *yee me* [*viz.* counselling, teaching, and instructing you] *now* [*i.* while I instruct you, and you haue time to learne] *therefore* [*q. d.* seeing the dangers are so great, hearken to my counsell] *O children* [see Chap. 4. 1.] *and depart not* [*viz.* at any hand, or on any side] *from the words of my mouth*; [from the precepts I giue you, and the rules which I vtter

8 and speake vnto you: see Chap. 4. 5.] *Vers.* 8. *Keepe thy way farre from her*, [*q. d.* come

come not nigh her, for there is infection and contagion with her company: see Chapter 4. 14, 15. for the phraſe or manner of ſpeech] *and come not neere the doore of her houſe*, [*i.* bee ſo farre off from hauing familiarity with her, that looke thou come not into her houſe, nor once draw nigh to her doore.] *Verſ.* 9. *Leſt* [this verſe and ſome others following containe reaſons why men ſhould flie from whores and whoredome] *thou giue* [*i.* beſtow, and that with preſent pleaſure, though paine enſue] *thine honour* [*i.* whatſoeuer within thee or without thee may make thee honourable or eſteemed, as the flower of thy age, the comelineſſe of thy body, yea and thy body, thy ſtrength, wit, riches, &c.] *vnto others*, [*i.* to the harlot her ſelfe, the children begotten by her, and thoſe that appertaine vnto her] *and thy yeeres* [*i.* thy young yeeres, and the beſt part of thy life] *to the cruell*, [*i.* to the harlot who is cruell, for ſhe conſumeth both mens ſubſtance, and the powers both of their bodies and minds.] *Verſ.* 10. *Leſt the ſtranger* [*viz.* whom thou knoweſt not] *ſhould bee filled with thy ſtrength*, [*i.* with goods and riches which thou haſt gotten through the ſtrength of thy body] *and thy labours* [*i.* the things that thou haſt laboured for, as wealth, mony, houſhold-ſtuffe, &c.] *bee in the houſe of a ſtranger*, [*i.* in his poſſeſſion and keeping, ſeruing to decke vp his houſe, and not thine owne, this is another reaſon.] *Verſ.* 11. *And thou mourne* [*viz.* pitiouſly and grieuouſly, as one that roareth for paine] *at thine end*, [*i.* either at the end of thy life, or elſe when thou beginneſt to finiſh and end that wicked courſe] *when thou haſt conſumed* [*i.* vtterly waſted, and that through whores and whoredome] *thy fleſh and thy body*, [*i.* thou thy ſelfe being conſumed ſo, that both thy bones and marrow be as it were caren vp, either with vnſatiable ſatisfying of thy filthy minde, or with grieuous diſeaſes which follow that ſinne, and all thy wealth and ſubſtance vtterly waſted, with whatſoeuer appertaineth vnto thee.] *Verſ.* 12. *And ſay* [*viz.* when thou art thus ſpoiled: here is an excellent deſcription of one that doth ſomewhat late repent him of his euill] *how* [*i.* how much] *haue I hated* [*viz.* euen from my heart, vtterly contemning and deſpiſing the ſame] *inſtruction*, [*viz.* giuen me by ſuch as loued me, and my welfare] *and mine heart deſpiſed correction?* he meaneth not by correction, bodily chaſtiſement; but the word of exhortation and ſharpe reproofe, by which God went about to correct & amend men; but he could at no hand away with it.] *Verſ.* 13. *And haue not obeyed* [*viz.* either inwardly in thought, or outwardly in word or deed] *the voice* [*i.* the words and ſayings, and the good things which by thoſe words they deliuered vnto me] *of them that taught me*, [*viz.* good and holy things: *q. d.* how haue I refuſed euen God himſelfe, and the good meanes that he appointed for my reformation and bettering?] *nor inclined mine eare* [*i.* I ſhewed not my ſelfe attentiue, or willing to learne] *to them that inſtructed me*, [*viz.* in all good waies, which I did forſake: he repeateth the ſame thing, that is, his owne contempt, the more to expreſſe his peruerſneſſe and frowardneſſe.] *Verſ.* 14. *I* [*viz.* my ſelfe] *was almoſt brought* [*viz.* through mine owne folly and ſinne] *into all euill* [*i.* into all miſery that poſſibly could fall vpon a man in this life] *in the middeſt of the congregation and aſſembly*. [*i.* openly and before all men, ſo that they might eaſily behold my ſtate: he ſpeaketh this, becauſe priuate and ſecret miſeries are better borne, than ſuch as are open.] *Verſ.* 15. *Drinke the water of thy ceſterne*, [*i.* take heed of wrongfull getting, and wicked vſing other mens goods: looke that thou vſe thine owne, and that lightly: he alludeth to the cuſtome of the people of *Iſrael*, amongſt whom there was great abundance of pits, ceſternes, and wells for the vſe of water for themſelues: which thing at this day is obſerued (as writers affirme) in *Venice*, and ſome places thereabout] *and of the riuers* [*viz.* of water which flow] *out of the middeſt of thine owne well*. [*viz.* which thou haſt in poſſeſſion, and doth truly belong vnto thee.] *Verſ.* 16. *Let thy fountaines flow forth*, [*viz.* from thee vnto others] *and the riuers of waters* [*viz.* which thou haſt at thy vſe and commandement] *in the ſtreets*, [*i.* openly and publikely, that other men may glorifie God thereby, and be ſtirred vp to doe the like.] *Verſ.* 17. *But let them* [*i.* the goods that God hath bleſſed thee withall] *bee thine*, [*i.* appertaine vnto thee, as in the right poſſeſſion whereof God hath placed thee]

thee] *euen thine onely*, [he meaneth not, but that others also should haue the vse of them, as need requireth, but that he would haue the speciall propriety to rest in him, auoiding alwaies prodigality] *and not the strangers with thee.* [*q. d.* bring not to passe, by thy folly and sinne, that being carried away, through lust and liking, thou shouldest waste thy goods abroad, and suffer them by that meanes to bee bestowed
18 vpon strangers. For the word stranger, see vers. 10. of this Chapter.] *Vers.* 18. *Let thy fountaine be blessed,* [*viz.* from God, vnderstanding by fountaine, the graces that God hath bestowed vpon him: *q. d.* haue a care, that the blessings which thou hast receiued from God, may be vsed to his glory, and the good of others, specially of his seruants] *and reioyce* [*viz.* louingly and comfortably, and that all the daies of thy life] *with the wife of thy youth:* [*i.* either with her that thou diddest marry in thine owne youth, or else didst marry shee being young: for in the daies of youth men
19 are more inclined to loue, and that loue is faster set.] *Vers.* 19. *Let her be* [*viz.* in thy iudgement, and to thee thy selfe] *as the louing Hind,* [*viz.* is to the Hart or Stag] *and pleasant Roe,* [he meaneth nothing else by these allegories, or metaphors, but the earnest affection and louing mind that men should beare towards their wiues: of the nature of these beasts and their great loue towards their females, he that listeth to reade, may see *Aristotle libro sexto de historijs animalium, cap.* 29. *& Plinius lib.* 8. *cap.* 32. and specially one *Appianus,* who hath written *de Ceruis.*] *Let her breasts* [*viz.* alone: vnderstanding by one part of her, her whole person as it were] *satisfie thee at all times,* [*i.* content thee] *and delight* [*i.* take singular pleasure] *in her loue continually:* [*i.* in louing her only: and these things which he speaketh of the loue of man towards his wife, must not be referred to the bodies onely, and the vse thereof, but both to
20 body and minde in the Lord.] *Vers.* 20. *For why* [*i.* what reason is there] *shouldest thou delight* [*viz.* at any time] *my sonne,*] see Chapter 1. 8.] *in a strange woman* [*i.* in a harlot: see verse 3. of this Chapter] *or embrace* [*i.* affect, loue or like of: see Chap. 4. 8.] *the bosome of a stranger* [*i.* her, or any part of her: and marke how vnder honest words, he expresseth filthy things: *q. d.* why shouldest thou doe this, and that,
21 and not stay thy selfe only in thine owne wife, and sound loue to her ward?] *Vers.* 21. *For the waies of man* [*i.* all that man thinketh, speaketh, or doth] *are before the eies of the Lord,* [*viz.* naked and open, as *Heb.* 4. 13. meaning that God knoweth them all] *and he pondereth* [*i.* vprightly weigheth] *all his paths* [*i.* whatsoeuer he attempteth or taketh in hand: he meaneth, that seeing Gods eies goe thorow the whole world, *Zechar.* 4. 10. and behold all things how closely or secretly soeuer done, that there-
22 fore they should think it is not their close dealing can cause them to escape.] *Vers.* 22. *His owne iniquities* [*i.* either the abundance of sinnes which he himselfe hath wrought, or else the wickednesses which he had deuised against others] *shall take* [*viz.* both certainly and suddenly] *the wicked himselfe* [*viz.* for all his might & cunning] *and he shall be holden* [*viz.* fast and sure] *with the cords of his owne sinne,* [*i.* his owne iniquity shall be cords to tie him, so that he shall not escape: *q. d.* he staying himselfe vpon his wickednesses, worketh his owne hurt, and maketh a halter to hang himselfe in: so that God needeth no tormentor, seeing he is so tied with his owne sinne, that he can-
23 not onely not escape punishment, but also is punished in them.] *Vers.* 23. *He shall die* [*i.* he shall surely suffer both the first and the second death] *for fault of instruction,* [*i.* because he would not receiue it when it was giuen him, and not for want of it, for he had it bestowed vpon him, as verse 13. of this Chapter] *and goe astray* [*viz.* from the right way prescribed him] *through his great folly* [*i.* by reason of his grieuous sins: *q. d.* he shall certainly be punished for his sinnes, and neuer finde fauour; but liuing he shall abide in perpetuall death.]

Doctrine. Vers. 1. *Teacheth vs, to yeeld to good counsell while it is offered vs.* Vers. 2. *Teacheth vs, that our words and all that commeth from vs, should sauour of holy wisdome.* Vers. 3. *Teacheth vs, what flattery and intising perswasions harlots will vse to draw men to filthinesse.* Vers. 4. *Teacheth vs, that euery thing is not continually good and sweet that seemeth so at the beginning.* Vers. 5. *Teacheth men to beware of whores, seeing*

they

they cary death and destruction with them. Vers. 6. *Teacheth vs, that persons or parties giuen to filthinesse, haue little or no regard of godlinesse and eternall life.* Vers. 7. *Teacheth vs in time to yeeld obedience to the word of good exhortation.* Vers. 8. *Teacheth vs to withstand the beginning of euill, and the first prouocations to sinne.* Vers 9. *Teacheth vs, that whoredome carieth with it the imparing of a mans good name, credit, and power.* Vers. 10. *Teacheth vs, that whoredome and adulterie consumeth mens goods and substance.* Vers. 11. *Teacheth vs, that it wasteth euen their bodies and bones also.* Vers. 12, 13. *Teacheth vs, that the contempt of good counsell, is the mother and cause of all corruption and naughtinesse.* Vers. 14. *Teacheth vs, to haue an eye in time to returne from wickednesse and sinne.* Vers. 15. *Teacheth vs, to liue soberly and contentedly with those things that God hath blessed vs withall, and not to catch and snatch other mens goods.* Vers. 16. *Teacheth vs, to auoyde niggardlinesse, and to striue to vse true liberality.* Vers. 17. *Teacheth vs, to beware of prodigality, in spending wastfully either our owne, or other mens goods.* Vers. 18. *Teacheth men to liue ioyfully and peaceably with their wiues.* Vers. 19. *Teacheth men, to loue and affect their owne wiues onely, and that continually also.* Vers. 20. *Teacheth vs, that there is no goodnesse or profit at all that can come by following strange flesh, but much hurt rather, as* Verse 9, 10, *&c. of this Chapter doe sufficiently proue.* 21. *Teacheth vs, that nothing that we doe, though wee doe it neuer so secretly, can bee hidden from God knowledge.* Vers. 22 *Teacheth vs, that the more sinne the wicked and vngodly commit, the faster they doe bind themselues with the cordes of iustice, punishment and wrath.* Vers. 33. *Teacheth vs, that whosoeuer will not regard good counsell out of Gods word, shall surely dye the death.*

CHAP. 6.

Coherence.

SAlomon in the other Chapter taught them to beware of whoredome, and other wickednesses: and continuing his exhortation, he instructeth them in this Chapter, to flie from rashnesse and hastinesse, in doing any thing, to auoyd idlenesse and many, other wickednesses, whereunto men are very prone, through the continuall malice of Satan prouoking them, and their owne naturall corruption stirring them.

Diuision.

THis Chapter may be diuided into three parts: in the first are comprehended certaine admonitions, instructing men to beware of suretishipp, and idlenesse, or slothfulnesse, from verse 1. to the end of verse 11. In the second, there is liuely set out the nature of wicked men, and their destruction, with a particular enumeration of certaine things which God abhorreth: from verse 12. to the end of the 19. In the third part, hee exhorteth to imbrace Gods word, which rightly receiued, shall deliuer vs, as from the subiection of all sinne generally, so particularly of whoredome: and this reacheth from vers. 20. to the end of the Chapter.

Sense.

1 MY *sonne*, [see Chapter 1.8.] *if thou be suretie* [i. hast giuen thy word or promise] *for thy neighbour*, [i. for thy friend or companion; for so much I thinke doth the word import; because men bee not surety, but for them whom they know] *and hast stricken hands* [i. hast giuen thy faith, or made a bargaine to pay that thou promisest: he putteth the signe for the thing signified it selfe, for we vse giuing and striking of hands for assurance and performance of a bargaine] *with the stranger*, [i. with another man, whom thou knowest not so well as he. His meaning is not here, vtterly to forbid suretiship, for we see the contrary practised by good men, *Genes.* 42.37 Also *Genes.* 43.8.9. but to teach men to take heed that they be not rash in giuing their word or hand, by writing or otherwise: and if they haue beene ouertaken, to seeke to set themselues free from the same, as soone as

2 can be.] *Vers.* 2. *Thou art snared* [i. thou hast certainly (though at vnawares) cast thy selfe into a perillous snare and danger] *with the words of thy mouth*, [i. with these words which thou speakest] *thou art euen taken* [*viz.* fast, so that thou canst not escape, till thou hast payed and performed] *with the words of thine owne mouth.* [*q.d.* thou mayest thanke thine owne hasty and rash speech for thine intanglement: for whereas perhaps thou tookest them to be but bare and naked words, thou seest thou art snared; for bargaines (euen as Nature and the Lawiers say) are free before they are made, but when they are made, they binde the parties bargaining: and wherefore they say,

3 *words bind men.*] *Vers.* 3. *Doe this* [*viz.* that followeth, and which I counsell thee] *now* [i. very speedily, without delay, as may appeare by the verses following] *my sonne*, [see Chapter 1.8. and sundry other places in this booke] *and deliuer thy selfe*, [*viz.* from the dangers thou art in: and in this verse he sheweth two meanes whereby hee may performe it: the first is, submitting thy selfe to him to whom thou art bound: the second, intreating him, for whom thou art bound and other thy friends, to pity thy case, and their own in thee] *seeing thou art come* [*viz.* through thine owne carelesnesse and rashnesse] *into the hand of thy neighbour*, [i. into his power, by giuing thy hand or word] *goe* [*viz.* quickly without any delay: *Math.* 5.25.] *and humble thy selfe*, [*viz.* to him, to whom thou hast giuen thy word: vnderstanding by humbling, all things whereby a man may be moued to pity, as beseeching words, pitifull countenances, and all other meanes, either inward and outward whatsoeuer] *and solicite* [*i.* earnestly call vpon, and by words labour to soften, and make gentle towards thee] *thy friends.* [*i.* both him to whom thou art bound, him for whom thou art bound, and others of thine acquaintance which bee able to helpe thee: tell the one, doubt not of your debt, I will pay you God willing, though you forbeare for a while: tell the other, for your cause it is that I endure and beare this in my selfe, therefore destitute not your selfe in mee, I pray you: and the third sort, that they would pardon your negligence, and helpe you out of this breach, hoping neuer to

4 fall into the like againe.] *Vers.* 4. *Giue no sleepe to thine eyes*, [*i.* take little or no rest at all,] *nor slumber to thine eye-liddes*, [*viz.* till thou be deliuered from that suretiship: hee doth not meane that men should not sleepe, for so they might easily kill themselues, because sleepe is a necessary meane for the maintenance of our liues, but that

5 they should vse all carefulnesse and diligence that possible they might.] *Vers.* 5. *Deliuer thy selfe* [*i.* haue care, and labor what thou canst to set thy selfe free] *as a Doe* [*viz.* doth labour by swiftnesse of running to be deliuered] *from the hand of the hunter*, [*i.* from his power who seeketh to kill her] *and as a bird* [*viz.* seeketh by flying to deliuer herselfe] *from the hand of the fowler.* [*viz.* who would faine catch her with his hand: *q.d.* thou art in the same state that the Doe is before the Hunter, and the bird before the fowler: and seeing this is the chiefest way of deliuery, *viz.* swiftnesse and

6 speed, vse it, or else thou art destroyed for euer.] *Vers.* 6. *Goe* [*viz.* with speed and in good season] *to the Pismire* [*viz.* that little beast, and learne of her, diligence] *O sluggard*, [*i.* thou whosoeuer thou art that art giuen to idlenesse and sloth] *behold* [*viz.* diligently, and with consideration] *her waies*, [*i.* the singular orders which she obserueth: of which see *Aristotle, de historijs animalium, lib.* 6. *cap.* 38. And *Plin. lib.* 11. *cap.* 30.] *and bee*

be wise: [*i.* learne wisely by her example to auoyd idlenesse. God would haue a liuely image of vertues and vices to be in the creatures, that euen in them, wee might be prouoked to vertue, and deterred from vice.] *Vers.* 7. *For she hauing no guide, gouernor,* 7
or ruler, [*viz.* ouer her, to checke or controll her, if she be negligent. He meaneth, that there is none amongst thē that beareth rule one ouer another, and taketh vpon them to gouerne the actions of the rest, as other beasts haue, and namely the Bees: concerning this matter of the Pismire, see *Aristotle, de historijs animalium, lib.* 1. Great maruell is it then, that men hauing so many lawes and rulers can not be prouoked to worke, and auoyd idlenesse.] *Vers.* 8. *Prepareth* [*q. d.* notwithstanding she lack all these helps which man hath, yet she prouideth by her trauell] *her meat,* [*i.* meat for her selfe, or that which shall maintaine her] *in the summer,* [*viz.* against winter-time to come; in which season by reason of cold and wet, and because there is nothing to bee had vpon the earth, she cannot work] *and gathereth her food* [*viz.* for the maintenance of her selfe] *in harueſt.* [*i.* in the harueſt-time, because then there is much graine spilt or shed, which they cary into their holes or dens.] *Vers.* 9. *How long wilt thou sleepe O sluggard?* [*q. d.* seeing there is such paine, labor, and foresight in so small a beast, how long wilt thou be idle and sleepe for shame?] *when wilt thou arise out of thy sleepe?* [*q. d.* wilt thou neuer be awaked? Thus hee sharply reproueth the sluggish person, and he maketh so much mention of sleepe, because that by it the sluggish person is knowne.] *Vers.* 10. *Yet a little sleepe, a little slumber* [he speaketh this, by an *Ironia* or scoffe, in the person of the idle ones: *q. d.* beare with vs a little, till we take some small rest: and it is but a little rest that you would haue, as you say: well rest on, you shall see what will come vpon you, which thing also he threatneth: *vers.* 11. such a pleasant speach looke vpon *Math.* 26. 45.] *a little folding of the hands to sleepe* [*i.* that wee may sleepe both the more, and the more quietly.] *Vers.* 11. *Therefore* [*viz.* for this thy sluggishnesse, and through the same] *thy pouerty* [*i.* the pouertie that thou hast drawne vpon thy selfe thereby] *commeth* [*viz.* vpon thee] *as one that trauelleth by the way,* [*i.* suddenly and or euer thou be aware: as in trauelling many men vpon the sudden, & when they are not looked for, ioyne themselues one with another in company] *and thy neceſſity* [*i.* the want that thou must feele through slouthfulnesse and idlenesse] *like an armed man.* [*viz.* which thou art not able to resist: *q. d.* beggery will come vpon thee sooner than thou thinkest, and that with such force, as thou shalt haue no power within thee, or without thee to resist it.] *Vers.* 12. *The vnthrifty man* [the word seemeth to signifie a man without a yoke, *q. d.* the vnbridled man] *and the wicked man* [*i.* he that giueth himselfe to wickednesse] *walketh with a froward mouth,* [*i.* is altogether giuen to frowardnesse of speech, yea euen against God and men: which fault the holy Ghost had forbidden before, *chap.* 4. 24.] *Vers.* 13. *He maketh a signe with his eyes,* [*viz.* as men doe when they winke] *he signifieth* [*viz.* some naughty or lewd thing] *with his foot,* [as by scraping, stamping, or such like] *he instructeth with his fingers.* [*i.* he maketh some signes therewith what he would haue done: *q. d.* hee frameth all the parts and members of his bodie, to falshood, and other wickednesse.] *Vers.* 14. *Lewd things* 14
are in his heart, [this the holy Ghost addeth, least we should thinke he did speake onely of outward signes and gestures] *he imagineth euill,* [*viz.* within himselfe against other men] *at all times,* [*i.* there is no season almost, wherein he deuiseth not some one mischiefe or other] *and raiseth vp contentions.* [*viz.* amongst neighbors, friends, and other men.] *Vers.* 15. *Therefore* [*viz.* for all these his sinnes] *shall his deſtruction* [*i.* the de- 15
struction which God hath appointed to fall vpon him] *come speedily* [*viz.* and certainely also vpon him: see Chapter 1. 27.] *he shall be deſtroyed suddenly,* [*viz.* by iudgment from the Lord] *without recouery* [*i.* he shall neuer be able to recouer and helpe it by any meanes.] *Vers.* 16. *These sixe things* [*viz.* besides those which haue been reckoned heretofore] *doth the Lord hate* [*viz.* aboue some other things: not denying, but that he hateth all manner of iniquity] *yea his soule abhorreth* [*i.* he can at no hand away with] *seuen* [*i.* one put vnto the other sixe, which in number make seuen.] *Vers.* 17. 17
The hauty eyes, [*i.* proud persons, which shew forth pride in their countenances. He putteth a part for the whole, or the signe of pride, for the thing it selfe, or the party

that vseth it] *a lying tongue*, [*i.* a man that is a lyer, or giuen to lying: putting the tongue wherwith lyes are vttered, for the party himselfe that vseth it] *and the hands that shed innocent blood*, [*i.* men that are giuen to cruelty and bloodshed: and he puts the word hands here, because they are the instruments of murther: and when he saith shed innocent blood, hee meaneth such as kill men, and take away their liues without any
18 good cause.] *Vers.* 18. *An heart* [*viz.* of a man] *that imagineth wicked enterprises*, [*viz.* against other men, specially those which are good: and marke that the heart is put here in the fourth place, and in the middest betweene the sixe, because it is as it were the fountaine and root of all these euills] *feet that be swift in running to mischiefe*, [*i.* to accomplish and performe mischiefe, he meaneth by this speech, such as are
19 wholly set vpon working of mischiefe: of whom see before *cap.* 4. 16, 17.] *Vers.* 19. *A false witnesse that speaketh lies*, [*i.* such a one, as before a Magistrate, either vpon his owne word or oath, vttereth an vntruth: and so it is diuerse from the second thing, because the tongue may be giuen to lying, without false witnesse bearing,] *and him that raiseth vp* [*viz.* by any manner of meanes, as by tale-carying, &c.] *contention* [*i.* any manner of quarrelling or chiding] *among brethren.*] [*viz.* who should be ioyned fast together: he meaneth here such a one, as is an author of quarrels & contentions.]
20 *Vers.* 20. *My sonne keepe thy fathers commandement*, [*i.* practise the thing which thy father commandeth thee] *and forsake not thy mothers instruction*: [*i.* set not light by at any hand such good things as thy mother shall instruct and teach thee in: see Chap-
21 ter 1. 8. where you haue almost the very same words.] *Vers.* 21. *Binde them alway vpon thy heart*, [*i.* thinke vpon them and remember them continually] *and tye them about thy necke.* [*viz.* that thou feeling and seeing them, mayest bee put in minde to
22 practise them: see Chapter 3. 3.] *Vers.* 22. *It* [*i.* the wholesome counsell of thy parents, giuen thee out of the Law and Word of God, and receiued by thee] *shall lead thee*, [*viz.* into all truth and well doing,] *when thou walkest*, [*i.* whatsoeuer thou takest in hand, or whither soeuer thou turnest thee] *it shall watch for thee* [*viz.* to keepe thee safe and sound, both in minde and body] *when thou sleepest*, [*i.* layest thee downe, and takest thy naturall rest] *and when thou wakest*, [*viz.* to goe about thy businesse and af-
faires] *it shall talke with thee*: [*i.* it shall not onely counsell thee, but also teach thee,
23 what and how to speake.] *Vers.* 23. *For the commandement* [*viz.* of God, meaning by commandement the whole word, because it consisteth specially of commande-ments: see *Psalme* 19. 8.] *is a lanterne*, [*viz.* to lighten the beleeuers, and to goe before them in the way of eternall life: see *Psalme* 139. 105.] *and instruction*, [*viz.* out of Gods word] *a light*, [*viz.* to our darke and blind consciences] *and corrections for instructions*, [*i.* sharpe reproofes to instruct men, specially when they cannot otherwise be reclaimed: for instruction so vsed, see Chapter 5. 12.] *are the way of life*, [*i.* the high and ready way, or as a man would say, effectuall meanes to bring vs to life: and I
24 would read this verse by a *Parenthesis*, and so ioyne the 22 and 24. together.] *Vers.* 24. *To keepe thee* [*i.* the word shall instruct thee, to keepe thee farre] *from the wicked woman* [*i.* from a woman wholly giuen ouer to wickednesse] *and from the flattery of the tongue of the strange woman.* [*i.* from the flattery which the harlot vseth in the words which shee vttereth with her tongue: of this see before Chapter 5. 3. Hee meaneth that heauenly wisdome out of Gods Word, shall keepe him vntouched from all the as-saults of pleasure, and from all hindrances in the doing of his duty, so that neither by
25 fleshly pleasure, nor other euils whatsoeuer, he shall be caried away.] *Vers.* 25. *Desire not her beauty in thine heart*, [*i.* take heed that thy heart bee not ouertaken with de-sire and lust of her beautie: see *Math.* 5. 28.] *neither let her take thee* [*viz.* leading thee from the right way, and stealing thy heart from thee] *with her eye-lids*: [*i.* either with the fairenesse of her eyes, or with the twinckling of the eyes, or with setting thy eyes vpon her, or else with any other, either wanton lookes, or whorish gestures.]
26 *Vers.* 26. *For because of the whorish woman* [*i.* for satisfying her in her greedy desire] *a man is brought* [*viz.* to seeke] *to a morsell of bread*, [*i.* to extreame need and beggery, so that begging from doore to doore, he would be glad of a morsell of bread: see *Prou.* 29. 3.] *and a woman* [*i.* a wicked, adulterous, and whorish woman] *will hunt for* [*i.* by

all

all the meanes that she can seeke, and neuer leaue off labouring till she haue gotten] *the precious life of a man,* [*i.* mans life, which is a very precious and deare thing: and in this Verse is contained a reason, why adultery is vile, to wit, because it bringeth with it losse of goods, and destruction both of body and soule.] *Vers.* 27. *Can a man take fire in his bosome, and his clothes not be burnt?* [*q. d.* It is impossible.] *Vers.* 28. *Or can a man goe vpon coales*] *i.* hot burning coales, and without any thing vpon his feet] *and his feet not be burnt?* [*q. d.* it cannot be, for by this propounding of it in the way of a question, he noteth the hardnesse, or impossibility rather of the thing. And here note that he compareth whoredome to a fire, of which see *Iob.* 31. 12. shewing by two very apt similitudes, that he cannot auoid both bodily hurt, and spiritual danger, that hath any thing to doe with a Harlot, or hath any acquaintance or familiarity with her] *Vers.* 29. *So he that goeth in to his neighbours wife,* [*i.* lieth with her, and knoweth her: he vseth an honest and sober speech, to expresse a filthy and vile act: see 2 *Sam.* 16. 21. see also *Psalme* 51. in the title] *shall not be innocent.* [*i.* cleare either before God or man, but subiect to iudgment, not onely that which is inward and eternall from God, but also that which is outward amongst men, to which he is subiect if he be taken in it: and this sense is confirmed by that which followeth, where he compareth an Adulterer to a Theefe, shewing the one to be a greater offence then the other.] *Verse* 30. *Men doe not despise* [*viz.* very much] *a theefe* [*i.* he that stealeth any thing] *when he stealeth* [*q. d.* no, though he be taken in the fact of theeuery, if it be] *to satisfie his soule,* [*i.* his life, and maintaine it when he standeth in need, for wee know that the soule eateth not] *because he is hungry.* [*viz.* and he stealeth to satisfie his hunger onely.] *Verse* 31. *But if he be found* [*q. d.* yea, though the hardest fall out, that he be found in the deed doing] *he shall restore* [*viz.* to him, from whom hee hath stollen] *seuenfold* [*i.* very much: for otherwise the Scripture maketh mention, what hee shall restore, and in what cases: see *Exod.* 22. 1, 2. *&c.*] *or* [*viz.* if hee be not able to restore] *he shall giue all the substance of his house:* [*i.* whatsoeuer hee hath, yea, and hee himselfe to be sold, if he be not able to satisfie it in goods: *Exod.* 22. 3.] *Verse* 32. *But he* [*viz.* whosoeuer he be] *that committeth adultery with a woman,* [*i.* with another mans wife] *he is destitute of vnderstanding.* [*i.* he hath no sparke of spirituall or heauenly knowledge, how wise soeuer he be in his worldly affaires] *he that doth it destroyeth his owne soule.* [*i.* casteth himselfe headlong into destruction both of body and soule. *Verse* 33. *He* [*i.* the adulterer] *shall finde a wound* [*viz.* either from the husband of the woman, with whom he hath committed adultery, of whom he speaketh in the next verse, that he will not spare, or else from the Magistrate, who will stone him and put him to death according to the law] *and dishonour,* [*viz.* both before God and man] *and his reproach* [*viz.* which he hath drawne vnto himselfe by filthinesse] *shall neuer be put away:* [*viz.* out of the remembrance of God and man. He meaneth that his body shall be punished, and his life subiect to perpetuall ignominy.] *Verse* 34. *For iealousie is the rage of a man,* [*i.* stirreth him vp to wrath & rage] *therefore he will not spare* [*viz.* him that hath committed that villany against him] *in the day of vengeance.* [*i.* at any time, when either he himselfe shall strike, or demand publike iudgment of the Iudges.] *Verse* 35. *He* [*i.* the husband so iniured] *cannot beare the sight of any ransome,* [*i.* cannot abide to looke vpon any thing giuen for the deflowring of his wife] *neither will he consent* [*viz.* that thou shouldest not be punished] *though thou augment* [*viz.* euen as much as thou canst] *the gifts.* [*viz.* which thou wouldst giue him to satisfie and please him withall.

27 28 29 30 31 32 33 34 35

Verse 1. *Teacheth vs to beware of rash giuing either our words or hands for any.* Verse 2. *Sheweth, that when a mans word is one passed, he is bound to performe that which hee hath promised though it be to his hinderance.* Verse 3. *Teacheth vs, to vse all lawfull meanes to be rid out of danger which wee fall into, either through rashnesse, or negligence.* Verse 4. *Teacheth vs, that we should not delay to worke or procure our owne good.* Verse 5. *Deliereth euen the same doctrine, vnder two very apt and fit similitudes.* Verse 6. *Sheweth, that for the correction of things which are amisse in vs, God doth many times send vs to the dumbe*

Doctrine.

and inſenſible creatures. Verſe 7. *Teacheth vs, that if without prouokers we ſhould perform our duties, much more ſhould wee doe it, when hee hath giuen vs meanes and aides thereto.* Verſe 8. *Teacheth vs, in the time of plenty and peace to prouide againſt the daies of affliction and ſcarcity to come.* Verſ. 9. *Teacheth vs, that it is not good to giue ouer our ſelues to much ſleepe, becauſe that is the mother of idleneſſe.* Verſe 10. *Teacheth vs, that the idle vſe all meanes to continue them in the ſinne of ſloath.* Verſe 11. *Teacheth vs, that ſudden and vnauoidable beggery commeth vpon the ſloathfull perſon.* Verſe 12. *Teacheth vs, that frowardnes of ſpeech, is a good note to diſcerne a wicked man by.* Verſe 13. *Teacheth, that the vngodly abuſe all the parts and members of their bodies to prouoke others to wickednes, and in their owne perſons to perfome it.* Verſe 14. *Sheweth, firſt, that the wicked mans heart is alwaies deuiſing naughtineſſe: ſecondly, that this is a ſure marke of a naughty man, to be the author of contentions and ſtrife.* Verſe 15. *Teacheth vs, that the deſtruction of the wicked, ſhall be, as ſudden, ſo without hope of recouery.* Verſe 16. *Teacheth vs, firſt, that God is a God that cannot away with wickednes at any hand: ſecondly, that there is a difference of ſinnes, becauſe God abhorreth ſome more then other ſome.* Verſe 17. *Teacheth vs to flie from pride, lying, and murther.* Verſe 18. *Teacheth vs to beware of wicked deuices, and purſuing naughtineſſe with greedineſſe and delight.* Verſe 19. *Teacheth vs, to ſhun falſe witneſſe-bearing, and the ſowing of ſtrife and contentions among friends.* Verſe 20. *Teacheth Children carefully to endeavour to keepe the holy and wholeſome inſtructions of their parents.* Verſe 21. *Teacheth vs, that obedience to good counſell out of Gods word, is the beſt and moſt profitable thing we can attaine to in this life.* Verſe 23. *Teacheth vs, that Gods word is a lanthorne vnto our feet, and a true light vnto all our ſteps.* Verſ. 24. *Teacheth, that there is no better bridle againſt whordome, then ſound knowledge out of Gods word.* Verſe 25. *Teacheth vs, to withſtand the beginning of euill and ſin in our ſelues, and to beware of ſuch prouocations as others will ſeeke to draw vs on thereunto.* Verſe 26. *Teacheth vs, that the end of whordome is beggery on the one ſide, and deſtruction of body and ſoule on the other ſide.* Verſe 27. 28. *Doe teach vs by two apt ſimilitudes, taken from the fire, that the ſinne of adultery carieth with it great and fearefull danger.* Verſe 29. *Teacheth vs to ſtriue to modeſty and cleanneſſe in our ſpeech; yea, euen then when we ſpeake of immodeſt and vncleane things: ſecondly, that man, of what ſtate or condition ſoeuer he be, committing that ſinne, ſhall not eſcape vnpuniſhed.* Verſe. 30, 31. *Teacheth vs, that howſoeuer amongſt vs, theeuery is thought a greater tranſgreſſion then adultery, yet before GOD, and ſuch men as be lightned by Gods word, adultery is by many degrees more vile.* Verſe 32. *Teacheth vs, that the adulterer, by his ſinne, doth not onely bewray his owne folly, but alſo layeth violent hands vpon his owne life.* Verſe 33. *Sheweth, that the Adulterer ſhall neuer eſcape vnpuniſhed, either before God, or man, or both.* Verſe 34. *Teacheth vs, that we may ſafely purſue before a Magiſtrate, our iuſt cauſes, againſt an Adulterer: and that without ſhewing any fauour or pitty to the offending party.* Verſe 35. *Teacheth vs, to be altogether eſtranged from receiuing gifts, or ſetting on ſale our wines deflowring. Now let vs ſee, wherein theeuery is leſſe then adultery: which appeareth to be ſo out of this Text, becauſe the Theefe that ſtealeth to ſatisfie his need, ſhall neither loſe life nor honour, no though he be found ſundry times doing the deed, but ſhall be onely bound to reſtore to the owner, according to the law. But the Adulterers condition ſeemeth to be far otherwiſe: for his life and honour is in danger, both by publike and priuate right, if the matter be once knowne: and there will be nothing taken for the ſatisfaction of his ſinne.*

CHAP.

CHAP. 7.

SAlomon had before deliuered certaine inſtructions of wiſdome and knowledge, now in this Chapter he putteth down certaine confirmations and proofes of the ſame, alledging his owne teſtimony, and that experience which he had obſerued in the ſtate and curſed end of miſerable men, following the inticements of pleaſure and ſinne. *Coherence.*

THE *Chapter may be diuided into three parts. In the firſt is contained an exordium or entrance, as it were, exhorting men to embrace Gods wiſdome and word, ſhewing what fruits ſhall come to them thereby, from* Verſe 1, *to the end of the* 5. *In the ſecond is comprehended, a pithy narration, or liuely deſcription of the accurſed manners of a Harlot, from* Verſe 6, *to the end of the* 23 Verſe. *In the third part, the Holy Ghoſt putteth downe a dehortatory concluſion, moouing men to ſhunne and auoide to their vttermoſt, Harlots, and their company, from* Verſe 24, *to the end of the Chapter.* Diuiſion.

MY *Sonne, keepe my words,* [*i.* the things that I ſpeake to thee, vnderſtanding by keeping an earneſt endeauour to obſerue them in thought, word, and deed] *and hide* [*viz.* as precious Iewells, and things of great importance] *my commandements* [*i.* the things which I command] *with thee.* [*i.* in thy minde: meaning alſo hereby a faſt and ſure keeping of them: ſee Chapter 2. 1.] *Verſe* 2. *Keepe my commandements, and thou ſhalt liue,* [*i.* ſurely thou ſhalt liue, not only in this life, but in the life to come: ſee Chapter 4. 4. where *Salomon* maketh them his fathers words vnto him] *and mine inſtruction* [*i.* the good and wholſome inſtruction, that I giue, or ſhall leaue thee, *viz.* ſee that thou obſerue and keepe it] *as the apple of thine eyes.* [*i.* moſt carefully and diligently: ſee *Pſalme* 17. 8.] *Verſe* 3. *Bind them on thy fingers,* [he ſeemeth to allude to *Deutero.* 6. 8. and *Deutero.* 11. 18.] *and write them vpon the table of thy heart.* [ſee Chapter 3. 3. *q. d.* haue them continually in thy hands, and let them be alwaies before thine eies, and thinke vpon them in thy heart that thou maiſt doe them: ſee *Exod.* 13. 9.] *Verſ.* 4. *Say* [*viz.* with an vnfaigned heart] *vnto wiſdome* [*i.* vnto the wiſdome and word of God] *thou art my ſiſter,* [*i.* very neare and deare vnto me, as ſiſters commonly be to their brethren: ſee *Geneſ.* 34. 31. alſo 2 *Sam.* 13, 20. 22. 29. *&c.*] *and call* [*i.* be not aſhamed boldly to ſay and profeſſe] *vnderſtanding* [*viz.* of the will and word of God] *thy kinſwoman.* [*i.* deare and familiar vnto thee: all is as much *q. d.* doe thou euen naturally as it were eſteeme and loue holy wiſdome, and make thy ſelfe as familiar with her as poſſible can be.] *Verſe* 5. *That they* [*i.* wiſdome and vnderſtanding from God] *may keepe thee* [*viz.* ſafe and and ſound] *from the ſtrange woman* [*i.* from the harlot, as ſundry times heretofore] *euen from the ſtranger* [*i.* the harlot] *that is ſmooth in her words,* [*i.* that cunningly and craftily flattereth: ſee Chapter 2. 16. and 5. 3. *q. d.* Thou haſt great need of the holy wiſdome and commandements which I deliuer thee, that thou *Senſe.* 1 2 3 4 5

thou maieſt take heed of whoriſh entiſements, and of euery way of pleaſure and corruption, which are indeed ſo great and dangerous, that thou maieſt eaſily be taken in them, and drawne from the right way, vnleſſe thou doe carefully ſhun them, through
6 the aide and helpe of wiſedome.] *Verſ.* 6. *As I was* [*viz.* ſtanding] *in the window of mine houſe,* [*viz.* for my recreation] *I looked through my window,* [*viz.* into the ſtreets. Whether this was a thing done, or that *Salomon* ſpake it in the way of a parable, it is not much materiall. This chiefly is to be marked, that he doth liuely paint out the diſpoſition, both of the vnheedie yong man that ſeeketh after harlots, and of harlots
7 themſelues.] *Verſ.* 7. *And I ſaw amongſt the fooles,* [*i.* ſuch as were vnheedie, and had little wit, who are eaſily deceiued, and brought to any thing, yet there is hope of their amendment: for ſo much the word importeth, as I take it] *and conſidered* [*i.* earneſtly beheld] *among the children* [*i.* amongſt the youth which were in the ſtreete] *a yong man* [*i.* one aboue the reſt] *deſtitute of vnderſtanding* [*i.* void of holie vnderſtanding
8 and wiſedome: ſee Chapter 6. 32.] *Verſ.* 8. *Who paſſed* [*viz.* from his companie, and that with ſome ſpeede] *through the ſtreet* [*i.* through diuers ſtreets, till he came ſo, that he went] *by her corner,* [*i.* by the corner of the whores houſe, or els by ſome corner of a ſtreet that led that way] *and went toward her houſe* [*viz.* contrarie to the com-
9 mandement giuen before, Chap. 5. 8.] *Verſ.* 9. *In the twilight,* [*i.* a little before it begun to waxe darke. Now hee ſheweth the time wherein the adulterer went about his wickednes] *in the euening,* [*viz.* ſomewhat late] *when the night began to be black and darke,* [and ſo ſuppoſed that none ſhould ſee him, but I perceiued him well enough.]
10 *Verſ.* 10. *And behold, there met him a woman* [*viz.* euen ſuch a one as he looked for] *with a harlots behauiour,* [*i.* one that behaued her ſelfe like an harlot, as ſhe was in-
11 deed] *and ſubtile in heart,* [*i.* craftilie deuiſing by all meanes, to hide her deceit, that ſhe might the more cunningly lay baites for the vnwarie: ſee Chapter 5. 6.] *Verſ.* 11. *She* [*i.* the harlot: here hee digreſſeth ſomewhat from his narration, to deſcribe harlots qualities and conditions, that he might the better arme yong men againſt them] *is babling* [*i.* full of words and tattle: ſee 1. *Timoth.* 5. 13.] *and loud,* [*viz.* in her ſpeeches. This word I take it, may better be turned peruerſe, or ſtubborne, departing from the rule of her husband, and refuſing to be ſubiect to him: vnder the firſt word, the holie Ghoſt meaneth, that ſhe aboundeth in words, which are apt to perſwade, ſee *verſe* 21. of this Chapter: and vnder the ſecond, that ſhee is diſobedient to God, to her husband, and the very lawes of nature and honeſtie] *whoſe feet cannot abide* [*viz.* any long time] *in her houſe,* [*i.* in her owne houſe, but ſhee muſt be running from place to place, as followeth *verſe* 12. Hee meaneth by this, that ſhee is a ſtragler, which is againſt the dutie and behauiour of an honeſt ma-
12 tron: ſee *Iudg.* 5. 24. *Pſalme* 68. 12. 1 *Timoth.* 5. 13. *Titus* 2. 5.] *Verſ.* 12. *Now* [*i.* one while] *ſhe is without,* [*i.* abroad in ſome one place or other, as in the fields, &c.] *now* [*i.* another while] *in the ſtreets,* [*i.* ſhe is abroad in the ſtreets of the citie] *and lieth in wait* [*viz.* to catch vnwarie yong men, and to bring them home to her houſe] *at euery corner,* [*viz.* almoſt of all the ſtreets of the citie: now in the next verſe, he
13 paſſeth from the deſcription of the harlots qualities to his narration.] *Verſ.* 13. *So ſhe caught him* [*viz.* faſt, euen as it were by the hand, or imbraced him with her armes] *and kiſſed him,* [*viz.* contrarie to womanlike modeſtie] *and with an impudent face* [*i.* without any manner of bluſhing, euen as it were with a countenance paſt all
14 ſhame] *ſayd vnto him,* [*viz.* as followeth] *Verſ* 14. *I haue peace offerings,* [*i.* part of that, which was offered: for in peace offerings by the lawe, the people that brought the ſacrifices had ſomewhat allowed them: ſee *Leuit.* 7. *verſe* 11. 12, &c. *q.d.* I haue good ſtore of meate; wee will make good cheare, for that is the nurſe of whore-
15 dome] *this day* [*viz.* and no longer ago] *haue I paied my vowes,* [*viz.* which I vowed vnto the Lord: of which ſee alſo *Leuit.* 7. 16.] *Verſ.* 15. *Therefore* [*i.* becauſe I haue theſe and theſe good things prepared] *I came forth,* [*viz.* out of my houſe, and that euen of purpoſe] *to meete thee* [*q.d.* and ſee now how readilie I haue found thee, whereas any other would haue contented her, as well as hee; but all this ſhee vttereth to draw him the more on] *that I might ſeeke thy face,* [*i.* thee thy ſelfe, and

yee

yet ſhe mentioneth the face, becauſe ſhe would inſinuate, as though ſhe were ouer-
taken with his beautie] *and I haue found thee,* [*viz.* euen as I wiſhed and deſired; for
ſuch an *Emphaſis* this manner of ſpeech includeth, as I ſuppoſe.] *Verſ.* 16. *I haue* 16
decked [*viz.* very finely] *my bed* [*viz.* wherein I lye] *with ornaments,* [*viz.* of ſundrie
ſorts] *with carpets and laces of Ægypt:* [*i.* which are made of the flaxe comming out of
Ægypt, which for whitenes and ſoftnes, is preferred before all other, as *Plinie* ſhew-
eth *lib.* 18. *cap.* 1.] *Verſ.* 17. *I haue perfumed my bed with myrrhe, aloes, and cynamon,* [*i.* I 17
haue made it moſt ſweet and pleaſant: they did vſe belike in theſe dayes to per-
fume with myrrhe and aloes: ſee *Pſalme* 45. 8. All theſe I take to be the harlots
words, ſpoken after ſupper, alluring thereby, the yong man to tarrie there all night.]
Verſ. 18. *Come,* [*q. d.* ſeeing all theſe things are ſo pleaſantly made readie] *let vs take* 18
our fill of loue, [*i.* of the things which we loue and like of] *vntil the morning,* [*i.* all night
long, and neuer be wearie] *let vs take our pleaſure in daliance:* [*q. d.* you ſee all things
prepared to ſatisfie luſt, therefore let vs go through with it.] *Verſ.* 19. *For mine huſ-* 19
band [*q. d.* feare not him, but be bold] *is not at home,* [*viz.* now, neither will be this
good while] *he is gone a iourney farre off.* [*i.* he is gone a very long iourney from this
place.] *Verſ.* 20 *Hee hath taken with him a bag of ſiluer,* [*i.* good ſtore of monie, for the 20
charges of his trauaile and iourney, and therefore thou maieſt ſee, he is gone a long
iourney, and will not returne ſhortly] *and will come home at the day appointed* [*viz.* and
not before: *q. d.* if thou feare his returne, know thou, that he will not be here till ſuch
a time, for I haue his word for it. Behold the force of a harlots ſpeech and perſwaſion.]
Verſ. 21. *Thus with her great craft* [*viz.* both of heart and ſpeech] *ſhe cauſed him to yeeld,* 21
[*viz.* to her inticements and filthineſs] *and with her flattering lips* [*i.* the flattering ſpee-
ches which ſhee vttered with her lips] *ſhee inticed him,* [*viz.* to lewdnes and ſinne.
Verſ. 22. *And he followed her ſtraight waies,* [*viz.* without any ſtriuing or reſiſtance: ſo 22
ſtrong are whoriſh perſwaſions] *as an oxe that goeth to the ſlaughter,* [*i.* willingly, not
knowing whither he goeth, but ſuppoſing to goe to good, he goeth to deſtruction]
and as a foole to the ſtocks [*i.* willingly alſo, and chearefully, not thinking the time of
his puniſhment to be nigh] *for correction,* [*i.* to be corrected and chaſtiſed.] *Verſ.* 23.
Till a dart ſtriketh thorow his liuer, [*i.* till he be deadly wounded, and that not in bodie 23
only, but in ſoule alſo. It ſeemeth to bee a metaphor, taken from Archers in warre,
who hit ſo right, that with darts and arrowes they ſtrike euen to the heart] *as a bird*
haſteth to a ſnare, not knowing that he is in danger, [*viz.* to be taken: vnder this ſimili-
tude, the holie Ghoſt noteth two things: the one is, the haſte that the wicked vſe to
performe wickednes: the other is, their ignorance, and lack of heed, who are ſo car-
ried away with pleaſure, that they are trapped in an vnauoidable danger before
they be ware.] *Verſ.* 24. *Heare* [*viz.* both with thy bodilie eares, and the eares of 24
thy vnderſtanding, yea ſpecially with them] *mee* [*viz.* thy father, who doth giue
thee good inſtruction and counſell] *now* [*q. d.* euen while it is time, delay not] *there-*
fore [*viz.* becauſe of the dangers before rehearſed] *O children,* [ſee Chapter 4. 1.] *and*
hearken [*viz.* attentiuely and diligently] *to the words of my mouth,*] *i.* both to the words
and matter that I ſhall vtter. This, and the like ſentences haue been ſundrie times
repeated heretofore in this booke.] *Verſ.* 25. *Let not thy heart decline to her waies,* [*i.* do 25
not ſo much as in thy minde affect or like of her lewd and wicked dealing, yea, if
it be poſſible thinke not vpon it] *and wander thou not* [*viz.* neither in word nor deed]
in her paths, [*i.* in the things which ſhe would haue thee to performe: for the further
thou ſtraieſt that way, the leſſe hope of returning.] *Verſ.* 26. *For* [this is a reaſon of 26
his exhortation] *ſhee* [*i.* the harlot] *hath cauſed many to fall downe wounded,* [*viz.* very
ſore and grieuouſlie, as *Sampſon,* and *Salomon* himſelfe who writ this booke: *q. d.*
learne by other mens dangers to beware] *and the ſtrong men,* [*q. d.* yea the mightie
and powerfull men] *are ſlaine by her:* [*i.* by her meanes, haue been brought to death
and deſtruction, both of bodie and ſoule, without the great grace of God.] *Verſ.* 27. 27
Her houſe [*i.* the knowledge, familiaritie and acquaintance of and in her houſe]
is the way [*i.* the high and readie way] *vnto the graue* [*i.* euen vnto death it ſelfe] *which*
[*viz.* way, or waies of her] *goeth downe* [or go down in the plurall number; meaning,
that

that they runne haſtelie, as things that be carried downward do] *to the chambers of death.* [*i.* to moſt certaine, yea eternall death, from which mens ſteps are hardly called backe: ſee Chapter 2. 18. He meaneth, that the fellowſhip and familiaritie of an harlot, doth bring with it aſſured and certaine death, both of bodie and ſoule.

Doctrine. Verſ. 1. *Teacheth vs to yeeld obedience and reuerence to good and holie counſell.* Verſ. 2. *Teacheth vs two things, firſt, that true life dependeth vpon the obſeruation of Gods lawe: ſecondly, that wee ſhould moſt dearely eſteeme it.* Verſ. 3. *Teacheth vs, to haue good and wholeſome leſſons in continuall remembrance to do them,* Verſ. 4. *Teacheth vs carefullie to ſtriue to bee familiarly acquainted with holie and heauenly wiſedome.* Verſ. 5. *Teacheth vs, that there is no better buckler againſt whoredome, and the intiſing words of harlots, than Gods word it ſelfe.* Verſ. 6, 7. *Teach vs, now and then to haue an eye ouer others, not only to inſtruct them if they goe awrie, but alſo to learne by their examples to auoide euill.* Verſ. 8. *Teacheth vs, that it is a perilous thing to draw nigh to ſuſpected places.* Verſ. 9. *Teacheth vs, that euery one that doth euill, flieth and hateth the light.* Verſ. 10. *Teacheth vs, that euen mens and womens behauiours, many times bewray what they are.* Verſ. 11, 12. *Teach vs, that theſe bee two things that womankind ſpecially ſhould auoide:* viz. *tatling and loude ſpeath: and alſo much gadding abroad.* Verſ. 13. *Teacheth vs, that harlots, when they once take vpon them that profeſſion, do vtterly put off ſhamefaſtnes.* Verſ. 14. *Teacheth vs, that arrant ſtrumpets will many times pretend great ſhew of religion and godlineſſe.* Verſ. 15, 16, 17, 18. *Do liuely ſet out all the whoriſh and ſtrumpet-like inticements that harlots doe vſe; wherein alſo their condemnation, is and ſhall, without repentance bee the greater, becauſe they abuſe the good things of God, to the more greedie ſatisfying and fulfilling of their luſt.* Verſ. 19, 20. *Teach vs, that the wicked take euery light and little occaſion, for the ſatisfying of their filthie deſires, ſpecially, opportunitie, and ſeaſonablenes of time, as they thinke. Alſo they teach, that the vngodlie more feare the face and countenance of men, than the ſight and preſence of the Almightie God.* Verſ. 21. *Teacheth vs, that flattering and intiſing words haue great force in them to draw, if Gods ſpirit do not mightily preuaile againſt the ſame.* Verſ. 22, 23. *Doe vnder three ſit ſimilitudes taken from oxen, birds, and fooles, expreſſe two notable points: the one is, how readilie, and willingly the wicked runne to their owne deſtruction: the other is, how ſodainly, and as it were vnawares, they are through ignorance intrapped in wonderfull dangers.* Verſ. 24. *Teacheth vs when good counſell is offered, in good time to accept of it.* Verſ. 25. *Teacheth vs, neither in affection, nor in action to conſent to whores.* Verſ. 26. *Teacheth vs, that our owne wiſedome and ſtrength, are but weake things to ouercome whoriſh perſwaſions by, vnleſſe wee be better ſtayed from aboue: becauſe great and wiſe men haue been ouertaken therewith.* Verſ. 27. *Setteth out the great danger and aſſured deſtruction, that followeth the familiaritie and haunting of harlots.*

CHAP. 8.

Coherence. IN the next Chapter before going, hee confirmed the excellency of holy and heauenly wiſdome, euen by that experience which God had giuen him: now hee proceedeth in this, and the next Chapter following, in the ſame matter, adding more confirmations for the ſame thing, which are fet from the very teſtimony of God him ſelfe, and his eternall wiſdome.

Diuiſion. *THis Chapter may be diuided into three parts: the firſt is a ſhort narration, ſetting Gods Wiſdome before our eyes, as it were paſſing by vs, and this is contained in the three firſt verſes. In the ſecond, hee bringeth in Wiſdome, commending her ſelfe for her excellencie, riches, power, and eternity: and all this is done, to the end*

men

men might the more ſpeedily imbrace her: from verſe 4. to the end of 31. In the third, is contained her exhortation, prouoking all men to loue and follow her, for the good things that be in her: from verſ. 32, to the end of the Chapter.



Doth not *Wiſdome* [*i.* good, holy, and heauenly wiſdome] *cry*, [*viz.* aloud and openly, and not whiſtining, and in the darke, as harlots doe. For againſt them, ſpoken of in the other Chapter, he oppoſeth Gods holy wiſdome here: ſee Chapter 1. 20. and he vttereth it by the way of a queſtion, that it might haue greater force: *q. d.* certainely ſhee doth ſo] *and vnderſtanding* [*viz.* of Gods will reuealed in his word] *vtter her voyce?* [*viz.* openly and plainly, ſo that none can pretend ignorance.] *Verſe* 2. *She ſtandeth in the toppe of the high places* [*viz.* to the end ſhee may bee the better and more plainely heard] *by the way* [*i.* at euery wayes ſide, watching her opportunity to doe good vnto men] *in the place of the pathes*, [*i.* in euery place, that hath pathes where men vſe to walke: *q. d.* whereſoeuer there is any reſort of men, and where men vſe to meet, there ſhe is, and offereth her ſelfe.] *Verſe* 3. *She* [*i.* wiſedome] *cryeth* [*viz.* very loud and plaine: In the Hebrew text it is a verbe of the plurall number, and then it muſt be referred to wiſdome and vnderſtanding, as verſe 1. of this Chapter] *beſides the gates*, [*viz.* of the City: and this he mentioneth, becauſe the people repaired to the gates of the City for iuſtice: ſee Chapter 1. 21.] *before the City*, [this may either be referred to wiſedome, thus, as though ſhe called to men before they entred into the City: or elſe to the gates, which ſtand before the City, and be as it were the doores of the city, to which I rather incline] *at the entry of the doores*, [*viz.* of euery mans particular houſe: *q. d.* both publikely and priuately, ſhe calleth vnto men, ſaying, as followeth in the next verſes.] *Verſ.* 4. *O men* [*viz.* of what ſtate and condition ſo euer you be] *I call* [*viz.* plainly and with a loud voyce] *vnto you* [*viz.* for your good] *and vtter my voice* [*viz.* plainly and ſenſibly, as verſe 1. of this Chapter] *to the children of men.* [*q. d.* euen vnto the yong ones: meaning, that hee would haue none exempted from the imbracing of his doctrine.] *Verſ.* 5. *O yee fooliſh men* [*i.* O ye that are ſimple, and ready to be deceiued with euery thing. Theſe are called ſimple: Chapter 1. 4. See alſo verſe 32. of the firſt Chap.] *vnderſtand wiſedome*, [*i.* labour to attaine her, while you may haue her, and ſhe offereth her ſelfe vnto you] *and yee O fooles* [hereby he meaneth ſuch as are altogether voide of vnderſtanding, as Chapter 1. 22.] *be wiſe in heart*, [*i.* applie your hearts vnto wiſdome, leſt you goe continually forward in your fooliſhneſſe and dulneſſe.] *Verſ.* 6. *Giue eare*, [*i.* bee attentiue and diligent] *for I will ſpeake* [*viz.* plainly and openly vnto you] *of excellent things*, [*i.* of high and noble things, euen ſuch as it becommeth Princes and great perſonages to ſpeake of, and their inferiors dutifully to heare: ſuch a reaſon of attention is to be found *Pſal.* 49. 34.] *and the opening of my lips* [*i.* euen the very beginning of my ſpeech] *ſhall teach things that be right.* [*i.* ſhall propound and deliuer nothing elſe, but right and holy things. *Verſ.* 7. *For my mouth* [*i.* I my ſelfe, putting the mouth, and the inſtruments therein contained, by which the voice is framed, for the perſon himſelfe ſpeaking] *ſhal ſpeake the truth*, [*i.* the whole truth, and nothing but the truth] *and my lips abhor* [*viz.* to ſpeake: or elſe we may take this word lips, as mouth before in this verſe, for the perſon himſelfe] *wickednes.* [*i.* falſe and vntrue things, wherewith the vngodly are greatly delighted.] *Verſ.* 8. *All the words of my mouth are righteous*, [*i.* both the words which I ſpeake, and the things that I command, tend to righteouſneſſe and well doing, both before God and man] *there is no lewdneſſe nor frowardneſſe in them.* [*i.* there is no wicked or vngodly thing in them, or commanded by them: and in theſe two verſes he commendeth his doctrine, becauſe it is right, true, iuſt, and holy.] *Verſ.* 9. *They* [*i.* the words which

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which I vtter] *are all* [*viz.* and euery one of them] *plaine* [*i.* easie, and manifest] *to him* [*viz.* whosoeuer he bee] *that will vnderstand*, [*viz.* them: not meaning that any either will or can vnderstand, till God haue giuen both the one and the other, but alluring men rather, who are discouraged with hard things] *and straight*, [*i.* manifest and euident, without any turning or winding] *to them* [*i.* to all them of what state and condition soeuer they be] *that would finde knowledge*, [*i.* that haue a care and indeuour to attaine it, and to seeke for it. And here he commendeth his doctrine for the easinesse.]

10 *Vers.*10. *Receiue* [*viz.* readilie and with a good will] *mine instruction* [*i.* the instruction that I shall giue you] *and not siluer*, [*i.* rather than siluer, as may appeare by that which followeth: for it is not his purpose here to condemne siluer, but to shew that Gods word must be preferred before it] *and knowledge* [*viz.* of the heauenly mysteries, and that from me] *rather than fine gold:* [*viz.* how pure and precious so euer it be. And note that in this verse, and in the next he commendeth his doctrine, because it is most pre-

11 cious and profitable.] *Vers.*11. *For wisedome* [*i.* the wisedome of God] *is better* [*viz.* by thousands of degrees] *than precious stones*, [though they be most rich, and neuer so much esteemed] *and all pleasures* [*viz.* of this life, how great, many, or sundrie soeuer they be] *are not to be compared* [*viz.* at any hand, or in any respect] *vnto her*, [*i.* vnto true

12 and holie wisedome: see Chap.3. 14,15.] *Vers.*12. *I wisedome* [*i.* who am the eternall wisedome of the father: for this must be vnderstood, not of the written word onely, but of the person of the Sonne, who is made of God vnto vs wisedome, 1.*Corinth.*1. 24.30.] *dwell with prudence*, [*i.* after some, *am most familiarly acquainted with her:* after other some, *am most prudent and wise my selfe:* both are good, but I rather allow of this latter: *q.d.* I call you not to mee without cause, for I am shee without whom no man can be wise] *and I finde forth* [*i.* not only of my selfe, but cause also them, that reuerence and esteeme me, to seeke and finde] *knowledge and counsels*, [*viz.* of the will of God reuealed in his word, which otherwise should be but a sealed booke to all

13 them that looked into it.] *Vers.*13. *The feare of the Lord is to hate euill* [This appertaineth (though perhaps it seeme not so to some) to the praise of wisedome, because the reuerence and feare of God is the specialleſt part of wisedome, as Chap.1.7. Also Chap.9.10. Some ioyne it with the former verse thus:] *I haue with me the feare of the Lord, and the hatred of euill*,] *q.d.* I am most iust, teaching to doe euery good thing, and to lothe euery wicked thing: and then addeth] *I hate* [*viz.* vnfeignedly] *pride and arrogancie*, [*viz.* both of heart, bodie, and countenance] *and the euill way*, [*i.* euery wicked order and course of life whatsoeuer] *and a mouth that speaketh lewd things*, [*i.* euery person or man that giueth his mouth to speake wicked and peruerse matters.]

14 *Vers.*14. *I haue* [*viz.* with me, and in my power] *counsell and wisedome*, [*i.* abundance of all good foresight, counsell and holie knowledge] *I am vnderstanding*, [*q.d.* without me there can be no sound iudgement] *and I haue strength* [*viz.* in my selfe, meaning by *strength*, power and authoritie also to do what he would: all this verse is as much: *q.d.* I am most wise in taking of counsell, and I am most mightie in performing my

15 deuices.] *Vers.*15. *By me* [*i.* by the authoritie which I communicate vnto them] *Kings* [*i.* all Kings, how great or little so euer they be] *reigne*, [*viz.* vpon earth, and amongst their own people: meaning, that all the authoritie they haue, they haue it from him, as *Daniel* 2. 21. *Rom.*13.1.] *and Princes* [*viz.* of the earth] *decree iustice*, [*i.* establish,

16 ordaine, and execute iust and holie things.] *Vers.*16. *By me* [*i.* by my permission and appointment] *Princes rule*, [*viz.* others] *and the Nobles* [*viz.* doe so likewise] *and all the Iudges of the earth* [*viz.* doe the selfe-same thing by the authoritie which I haue giuen vnto them. And marke, that in these two verses, the holie Ghost vseth foure words, which though they serue all to expresse one thing, yet euery word in signification differeth from another. Hee putteth *Kings* in the first place, as the highest and greatest of all: to these hee ioyneth *Princes*, who were as it were of counsell with Kings, and did vnder them constitute and ordaine lawes: concerning both these, see *Psalme* 2. 2. Next he addeth *Nobles*, who haue their name, of the largenes and liberalitie which they exercise to their vnderlings: and lastly, in a generall terme of *Iudges*, he comprehendeth all them that gouerne the world, and handle matters of state.

*Vers.*17.

Verſ. 17. *I loue them* [*viz.* vnfainedly, and continually] *that loue mee* [*viz.* with a good heart. Hee meaneth, that Gods grace, by his meanes, floweth vpon all ſuch as loue him: ſee *Iohn* 14. 21.] *and they that ſeeke me early* [*i.* painfully, carefully and diligently] *ſhall finde me* [*viz.* aſſuredly, and without all faile: *q. d.* I will vouchſafe to ſhew my ſelfe vnto them.] *Verſ.* 18. *Riches and honour* [*i.* true riches and honour, ſpecially Gods great bleſſings vpon the minde] *are with mee,* [*i.* in my power to giue and beſtow them, when, and vpon whom I liſt] *euen durable riches* [*i.* ſuch riches as ſhall continue when other mens melt away, as wax before the Sunne] *and righteouſneſſe,* [*i.* vpright dealing, which indeed is one good meane to make wealth firme and ſtable: ſee Chapt. 3. 16.] *Verſ.* 19. *my fruit* [*viz.* which I communicate to them that loue me, I dwelling in them, and they alſo walking in the righteouſneſſe that I preſcribe: vnderſtanding by *fruit,* the graces alſo which hee beſtoweth vpon them: of which hee ſeemeth to make two ſorts, the one temporall for this life, verſ. 20. the other eternall for the life to come, verſ. 21.] *is better* [*viz.* by many degrees] *than gold,* [*viz.* how pure or precious ſoeuer it be] *yea, than fine gold* [*q. d.* yea, than all the fineſt gold that can bee got] *and my reuenues* [*i.* the gifts which I beſtow vpon mine, ſpeaking here as great Princes doe, who according to the largeneſſe of their rents and reuenues, giue great gifts to their ſubiects and ſeruants] *better than fine ſiluer.* [*q. d.* yea, though it haue beene neuer ſo often fined and tried: ſee *Pſal.* 12. 6.] *Verſ.* 20. *I cauſe* [*viz.* men, and thoſe that embrace mee] *to walke* [*viz.* vprightly, without going either on the right hand or on the left, and that continually alſo] *in the way of righteouſneſſe,* [*i.* in equall, vpright and iuſt waies: meaning thereby, a holy order and conuerſation of life] *and in the middeſt of the paths of iudgement,* [*i.* in ſuch a plaine way of vpright dealing, that it is impoſſible for them to goe out of the way: and this is the fruit that we receiue in this life, to wit, ſanctification.] *Verſ.* 21. *That* [*viz.* by the meanes of guiding them in the right way] *I may cauſe them that loue me* [*viz.* vnfainedly: meaning, that for their ſakes he might bring this to paſſe] *to inherit ſubſtance,* [*i.* the thing that is, and ſhall neuer ceaſe to be, to wit, eternall life] *and I will fill* [*viz.* with all abundance and ſtore] *their treaſures.* [meaning it, not onely of worldly, but alſo of ſpirituall and heauenly bleſſings: and thus hitherto he hath commended wiſdome for her excellent effects, as afterwards hee commendeth her for her antiquitie, great power, &c.] *Verſ.* 22. *The Lord* [*viz.* the eternall God] *hath poſſeſſed mee* [*viz.* his eternall Sonne and Wiſdome] *in the beginning of his way* [*i.* before he began to make or create any thing. Hee commendeth this wiſdome, of the nature of it, becauſe he is one eternall God, with the Father and the holie Ghoſt: *q. d.* I was with God euen then, when by the creation of all things hee manifeſted plaine teſtimonies of his Maieſtie: ſee *Iohn* 1. 1. 2. &c. *Coloſſ.* 1. 16.] *I was* [*viz.* eternall, and God with him, for nothing is eternall but God onely] *before his workes* [*i.* before all, or any worke that euer hee made] *of old.* [*i.* which hee made of old, or long time agoe: ſee *Pſal.* 93. 2.] *Verſ.* 23. *I was ſet vp* [or after ſome, *anointed*: meaning, that by Gods eternall decree he was placed in his office, of Kingdome, Prieſthood and Prophecie: for ſuch a metaphor hee vſeth in this place] *from euerlaſting,* [*i.* from before all beginnings whatſoeuer] *from the beginning* [*viz.* of the world: neither doth the word *from,* note that then hee began, as 1 *Ioh.* 1. 1.] *and before the earth.* [*viz.* was created: all this tendeth to ſet out the perpetuitie and eternitie of this great wiſdome.] *Verſ.* 24. *When there were no depths,* [*viz.* either of water or earth] *was I begotten,* [*viz.* of the Father] *when there were no fountaines* [*viz.* made, nor yet] *abounding with water.* [*i.* hauing plentie of water within them: *q. d.* before all theſe, and whatſoeuer things elſe, was I, who was the eternall Sonne of the eternall Father, and begotten of him before any thing that is or was, as may appeare by the verſes following.] *Verſ.* 25. *Before the mountaines were ſetled, and before the hils* [*viz.* were created] *was I begotten.* [*viz.* of the eternall Father: *q. d.* I was God eternall before the earth, mentioned generally, verſ. 23. or any part thereof, ſpoken in this verſe, was.] *Verſ.* 26. *He had not yet* [*viz.* when I was] *made the earth,* [*viz.* ſo not begunne to make it] *nor the open places,* [*viz.* of the world: meaning hereby

the champion and plaine Countries] *nor the height of the duſt in the world.* [hee vnderſtandeth by *height*, the excellent creatures, & by *duſt*, though all were made of the earth, the more baſe creatures: *q. d.* when neither the one ſort, nor the other were
27 created, I was.] *Verſ.* 27. *When hee* [*i.* God the Father] *prepared* [*i.* created and framed, as wee ſee] *the heauens*, [*i.* that ſame great frame which is ouer our heads, paſſing as it were, from the earth to it] *I was there*, [*viz.* together with him, and was a Creator in that moſt excellent workmanſhip: ſee *Iohn* 1. 3.] *when he ſet the compaſſe* [*i.* the earth, which he calleth by this name, becauſe it ſeemeth to be round] *vpon the*
28 *deepe.* [*i.* vpon the waters: ſee *Pſal.* 24. 2.] *Verſ.* 28. *When hee eſtabliſhed* [*i.* appointed and ſet by the word of his power] *the clouds aboue*, [*viz.* in the firmament, that they might bee kept there, as it were in tunnes and bottles, till hee would haue them to powre downe their dew or raine] *when he confirmed* [*viz.* to keepe within the bounds and compaſſes which he had ſet them] *the fountaines of the deepe*, [*viz.* below in the earth, which fountaines yeeld forth water, and make them to grow, as it were, into bottomleſſe pits: *q. d.* before the waterie clouds aboue, and the waters
29 vnder the earth were created, I was, with that ſame eternall God.] *Verſ.* 29. *When he gaue his decrees to the ſea.* [*viz.* touching the bounds and liſts of the ſame, how farre it ſhould goe, and how farre it ſhould not goe] *that the waters* [*viz.* of the ſea, and of the flouds] *ſhould not paſſe his commandement:* [*i.* goe beyond the bounds, which by his word and commandement he had ſet them] *when he appointed the foundations of the earth*, [*i.* when hee founded and laid it, that it ſhould remaine vnmo-
30 uable.] *Verſ.* 30. *Then was I with him* [*viz.* working together with him in that great worke of his creation] *as a nouriſher*, [*i.* as a maintainer and vpholder of that his excellent workmanſhip of creation] *and I was daily* [*i.* alwaies] *his delight* [*i.* one whom the father tooke continuall pleaſure in, as *Matth.* 3. 17. and *Matth.* 17. 5.] *reioicing alwaies before him*, [*i.* being continually in his ſight, euen as his deare and
31 tenderly beloued ſonne.] *Verſ.* 31. *And tooke my ſolace in the compaſſe of his earth:* [*i.* not onely reioiced at the excellent workmanſhip, but alſo bleſſed all things created in the earth] *and my delight is with the children of men.* [*i.* as I powred vpon all creatures abundance of my ſweet bleſſings, ſo chiefly vpon man, enduing him with all bodily and ſpiritual graces: and amongſt men, ſpecially thoſe which are my
32 Church.] *Verſ.* 32. *Therefore* [*q. d.* ſeeing my commendations and graces which I giue be ſo great] *now* [*viz.* while you haue time, and grace is offered you] *hearken*, [*viz.* diligently and attentiuely] *O children*, [ſee Chap. 7. 24.] *vnto mee*: [*viz.* Gods heauenly wiſdome, who calleth you to goodneſſe] *for bleſſed are they* [*i.* abundance of bleſſings ſhall light vpon them, and hee ſpeaketh it in the preſent tenſe, as though they had the things in poſſeſſion already] *that keepe* [*viz.* vnfainedly and with a good heart] *my waies.* [*i.* the waies that I preſcribe them: vnderſtanding by waies,
33 his ordinances and commandements.] *Verſ.* 33. *Heare inſtruction*, [*viz.* from me, or the inſtruction which I giue you] *and bee yee wiſe*, [*i.* learne to bee wiſely ordered and gouerned thereby] *and refuſe it not*: [*viz.* leſt it turne to your owne hurt and deſtruction] *bleſſed is the man* [ſee verſ. 32. of this Chapter. Alſo *Pſal.* 1. 1.] *that heareth me* [*viz.* ſpeaking vnto him, vnderſtanding by hearing, obedience alſo of the things propounded, as *Iohn* 10. 27.] *watching daily* [*i.* continually] *at my gates*, [*i.* at the doores of my houſe: He meaneth ſuch, as both continually, though with great labour and paine, and alſo vnfainedly, euen with their whole heart and ſoule ſeeke him. It may bee a metaphor taken from clients, who will not depart from their Aduocates or Counſellors doores, till they haue talked with them. Or it may bee taken from painfull ſchollers, who watch the ſchoole doores ſo, that they bee firſt in vpon the opening of them, and laſt out vpon the ſhutting of them] *and giuing attendance* [*viz.* diligently, leſt I eſcape] *at the poſts of my doores.* [*viz.* where I ſhould come out.]
34 *Verſ.* 34. *For he* [*viz.* whoſoeuer he be] *that findeth mee* [*viz.* ſeeking carefully and painfully for me] *findeth life*, [*i.* me that am life, as *Iohn* 11. 25. alſo *Iohn* 14. 6. Meaning it alſo both of temporall and eternall life] *and ſhall obtaine fauour of the Lord:*
35 [*i.* great and exceeding grace from him.] *Verſ.* 35. *But* [now he amplifieth by the contrarie]

contrarie] *he* [*viz.* whosoeuer he be] *that ſinneth againſt me* [*i.* that doth not reuerently eſteeme me, nor applie himſelfe diligently to obtaine mee: for wee cannot neglect Chriſt, but with great offence] *hurteth his owne ſoule,* [*i.* deſtroieth himſelfe both here, and in the life to come] *and all that hate mee* [*viz.* of what ſtate or condition ſoeuer they bee] *loue death.* [*viz.* both of bodie and ſoule, how much ſoeuer they would ſeeme to abhorre it and flie from it.]

Doctrine.

Verſ. 1. *Teacheth vs, that the Lord ſpeaketh cleerely vnto vs, to the end we might bee the ſooner and more effectually drawne vnto him.* Verſ. 2, 3. *Setteth out Gods great mercie, who neglecteth no occaſion, time, or place to doe vs good.* Verſ. 4. *Teacheth vs, that God doth generally direct his word vnto all, though haply it bee fruitfull but in ſome.* Verſ. 5. *Teacheth vs in time to returne from our follie and dulneſſe of ſpirit.* Verſ. 6. *Teacheth vs, that the more excellent things are offered vs, the more attentiue wee ſhould bee to heare and learne the ſame.* Verſ. 7. *Teacheth vs, and that euen in the example of God himſelfe, to ſpeake nothing but the truth, and to abhorre all wickedneſſe of words whatſoeuer.* Verſ. 8. *Teacheth vs, that Gods word is righteous, iuſt, pure and holy.* Verſ. 9. *Is profitable for doctrine, becauſe it ſheweth that God ſpeaketh plainly and familiarly vnto vs in his word, which may teach vs, not to be diſcouraged from the hearing or reading of it, through the hardneſſe of it: and it is profitable alſo for confutation of Papiſts, who accuſe it of darkneſſe.* Verſ. 10, 11. *Teach vs, to preferre Gods word before all the pleaſures and profits of this life whatſoeuer.* Verſ. 12. *Teacheth vs, that nothing can bee rightly or wiſely done, without ſound knowledge out of Gods word.* Verſ. 13. *Teacheth vs, that ſeeing God our Father abhorreth pride, wickedneſſe and vngodly ſpeech, we ſhould likewiſe hate and loath the ſame things.* Verſ. 14. *Teacheth vs, that the Lord is moſt wiſe in all his counſels, and moſt mightie to performe whatſoeuer pleaſeth him both in heauen and earth.* Verſ. 15, 16. *Teach vs, that all earthly authoritie is from the Lord onely, whatſoeuer it bee.* Verſ. 17. *Teacheth vs to loue the Lord, and if wee will obtaine him and his fauour, earneſtly and diligently to ſeeke after the ſame.* Verſ. 18. *Teacheth vs, that true riches and honour are to bee found onely with the Lord.* Verſ. 19. *Teacheth vs, that Gods graces beſtowed vpon his children are more precious than all the things of this life whatſoeuer.* Verſ. 20. *Teacheth vs, that without light from Chriſt, we walke in by-paths, and wander continually from the Lords waies.* Verſ. 21. *Teacheth vs, that there is an euerlaſting inheritance, and plentie of all bleſſings laid vp for the faithfull.* Verſ. 22, 23, 24, 25, 26, 27, 28. *Doe proue the eternall deitie or Godhead of our Sauiour Chriſt, contrarie to the* Arrian *hereſie.* Verſ. 28. *Setteth forth Gods great power, in vpholding the clouds, and the raine in the ſame from drowning the world.* Verſ. 29. *Teacheth vs, that euen the ſea is obedient vnto him, ſo that looke what courſes and bounds he ſetteth it, it walketh in the ſame.* Verſ. 30. *Sheweth, that by our Sauiour himſelfe all things were made and maintained.* Verſ. 31. *Teacheth vs, that though Chriſt be carefull for all, yet chiefly for mankinde, and ſpecially for his Church gathered out of it.* Verſ. 32. *Teacheth vs, that obedience to Gods Commandements is a meane to bring bleſſings vpon vs.* Verſ. 33. *Teacheth vs to giue diligent attendance vpon God and his truth, leſt it doe at any time or by any manner of way eſcape vs.* Verſ. 34. *Teacheth vs, that without Chriſt there is no fauour nor life to bee had from God, but in and with him wee haue all things.* Verſ. 35. *Teacheth, that it is in vaine to offend againſt Chriſt: for beſides that our diſpleaſing of him can doe him no hurt, we doe vtterly deſtroy our ſelues.*

CHAP. IX.

Coherence. THe holy Ghoſt continueth in this Chapter, that which he had begunne in the other two, but ſpecially in the eighth Chapter before going: to wit, by the teſtimonie of God, and his owne eternall wiſdome, hee confirmeth thoſe doctrines and inſtructions which he had deliuered, concerning the embracing of this heauenly wiſdome. And here by another ſimilitude he teacheth the ſame which hee did before, *viz.* that Wiſdome calleth all ſuch vnto her, as bee deſirous to embrace her: and this he doth, by ſuppoſing her to bee building her houſe, that ſhee might receiue her gueſts into it, by preparing her dainties, &c.

Diuiſion. *THis Chapter may be diuided into three parts. In the firſt, the heauenly wiſdome of God, that is, his eternall ſonne calleth all vnto his banquet, and the precious things hee hath prepared for them, from verſ. 1. to the end of the 6. In the ſecond, the holy Ghoſt deſcribeth the wayward nature of the vngodly, and ſheweth what fruits wiſdome yeeldeth, from verſ. 7. to the end of the 12. In the third, he doth liuely paint out the lothſome qualities and conditions of an harlot, from verſ. 13. to the end of the Chapter.*

Senſe.

1 *Wiſdome* [*i.* Gods eternall Sonne: of which hath beene ſpoken of before, Chap. 1. 20. Alſo Chap. 8. thorowout] *hath built* [*viz.* very beautifully and ſtrongly] *her houſe* [that is, his ſpirituall Church, which is called the houſe of God, *1 Tim.* 3. 15. which Chriſt beginneth in this life, but perfecteth the ſame in heauen] *and hewne out* [*viz.* very artificially and finely] *her ſeuen pillars.* [*i.* he hath made the Church very full and perfect. For wee know, that the number of ſeuen in Scripture, ſignifieth fulneſſe and perfection: and all this is ſpoken in an allegorie concerning the Church, as alſo that which followeth touching the great banquet: meaning nothing thereby, but the abſolute founding, eſtabliſhing, and perfect decking of it.]

2 *Verſ.* 2. *Shee* [*i.* Gods eternall wiſdome] *hath killed her victuals,* [*i.* hath minded to prepare and to performe a banquet for you, as may appeare by killing meat] *drawne* [*viz.* out of the veſſels] *her wine,* [*i.* the wine that ſhee will giue you: *q. d.* you muſt therefore come quickly, ſeeing all things are in ſuch readineſſe. The word that is turned here *drawne,* ſignifieth in the Hebrew *mingled,* [*viz.* with water, ſpeaking according to the manner of thoſe hot Countries] *and prepared her table* [*viz.* for the gueſts to ſit at: *q. d.* all things are in a readineſſe, there lacketh nothing but gueſts to furniſh the board. To allegoriſe vpon the words, *victuals, wine, tables, &c.* were vaine: the Scriptures muſt bee handled with greater ſobrietie.]

3 *Verſ.* 3. *Shee hath ſent forth her maidens* [*viz.* to call men to her banquet] *and* [*viz.* ſhe her ſelfe] *crieth* [*viz.* aloud, ſo that all men may heare: *q. d.* Gods heauenly wiſdome, both by himſelfe and his meſſengers, inuiteth men to come] *vpon the higheſt places of the Citie,* [*i.* openly, and euery where, ſo that none can pretend ignorance: ſee ſuch a like parable, *Matth.* 22. 1, 2, 3, &c.] *ſaying* [*viz.* after this manner.]

4 *Verſ.* 4. *Whoſo is ſimple,* [ſee Chapt. 1. 4. and yet this word is ſometimes vſed in the good

good part, as *Pſal.* 116. 6. and *Matth.* 10. 16.] *let him come hither* [*viz.* to my houſe and feaſt, and he ſhall haue his ſimplicitie reformed] *and to him that is deſtitute of wiſdome,* [*i.* lacketh the true and holy wiſdome of God] *ſhe ſaith,* [*viz.* alſo: *q. d.* I refuſe to take paines with none, how ſimple or fooliſh ſoeuer they bee, ſo that they will diligently applie their eares, and willingly hearken to my voice.] *Verſ.* 5. *Come,* 5
[*viz.* willingly and quickly] *and eat of my meat and drinke of my wine* [*i.* be partakers of all the good things which the father hath giuen to communicate vnto you, and to beſtow vpon you] *that I haue drawne.* [ſee verſ. 2. of this Chapter: and marke how that which Wiſdome ſpeaketh here ſomewhat darkly, he ſpeaketh in the next verſe more plainly.] *Verſ.* 6. *Forſake* [*viz.* with all ſpeed poſſible] *your way,* [*viz.* 6
wherein you walke, meaning the imaginations and deuices of their owne hearts, and the corrupt worke of their owne fleſh] *yee fooliſh,* [he calleth them here *fooliſh,* whom he called verſ. 4. *ſimple,*] *and yee ſhall liue:* [*viz.* not onely here in this life, but for euer alſo with God; and that word *ſhall,* noteth the certaintie of it] *and walke* [*viz.* carefully and diligently] *in the way of vnderſtanding.* [*i.* in thoſe waies and orders of life, which vnderſtanding ſetteth before you: *q. d.* applie your minde to wiſdome, and frame and faſhion your whole life according to the rules thereof.] *Verſ.* 7. *Hee* 7
[*viz.* whoſoeuer he be] *that reproueth* [*i.* laboureth by the way of reproofe or admonition, to inſtruct and teach] *a ſcorner,* [*i.* a man that wickedly ſcoffeth both at the truth, and the perſon vttering it, and barketh like a dog, or grunteth as ſwine againſt it: ſee *Pſal.* 1. 1.] *purchaſeth,* [*viz.* not by the doing of it, but by reaſon of the peruerſeneſſe of the partie, who will doe nothing elſe, but labour either by taunting to make him bluſh, or elſe by ſlandering to diſcredit him] *to himſelfe ſhame:* [*viz.* before men: ſee *Matth.* 11. 16, 17, &c.] *and he that rebuketh the wicked* [*viz.* whether it be ſharply or mildly done] *getteth himſelfe a blot.* [*viz.* becauſe that through enuie, being moued, they will ſlander him.] *Verſ.* 8. *Rebuke not a ſcorner leſt he hate thee:* 8
[hee meaneth not that wee ſhould abſtaine from reprouing others, for feare of their diſpleaſure and hatred: for that is not to be eſteemed, if he would hearken vnto wholſome counſell; but becauſe it is to be doubted, leſt wee ſhould loſe our labour, and receiue nothing but hatred for our paines] *but rebuke* [*viz.* for his offence: ſee *Leuit.* 19. 17. and doe it plainly] *a wiſe man,* [*i.* ſuch a one as is ſo prepared in minde, that hee will not ſcoffe at thee and thy admonitions, but willingly heareth wiſdome, and gladly ſuffereth himſelfe to bee enformed according thereto: ſee *Prou.* 10. 8.] *and hee will loue thee.* [*viz.* the better, and the more vnfainedly for that.] *Verſ.* 9. 9
Giue admonition to the wiſe, [*i.* admoniſh him that is wiſe of any thing that is amiſſe in him] *and he will be the wiſer:* [*i.* he will thriue in wiſdome by that admonition and reproofe, and become the better, both in practiſe and obedience thereby] *teach* [*viz.* good things, and that in the ſpirit of meeknеſſe and of loue] *a righteous man,* [*i.* hee that hath care of an vpright conuerſation] *and he will increaſe in learning.* [*viz.* by the meanes of thoſe admonitions: and vnder the name *learning,* he comprehendeth not knowledge onely, but obedience and practiſe alſo, for wee haue learned ſo much as we know and practiſe.] *Verſ.* 10. *The beginning of wiſdome is the feare of the Lord,* 10
[ſee Chap. 1. verſ. 7. Alſo *Pſal.* 111. 10. Hee ſheweth here what is true wiſdome, and what way men muſt take, if they will obtaine her, to wit, that they bring with them a reuerent feare of God in their hearts. For in vaine ſhall any man thinke, without the feare of God, to obtaine wiſdome, or to make any proceedings in her] *and the knowledge of holy things,* [*i.* of all holy things whatſoeuer, ſpecially of holy men] *is vnderſtanding.* [*viz.* right and ſound vnderſtanding of Gods will reuealed in his word: *q. d.* without that, there is no way to know any thing that is good. Hee maketh here two parts, as it were, of heauenly doctrine: the one is the dutie of reuerence towards God, the other is the dutie of fellowſhip with the Saints: and either of them is called the beginning of wiſdome and vnderſtanding, becauſe they are in this life begunne in vs by the word, and ſhall not bee finiſhed till prophecie ceaſe, and wee bee placed together in the heauenly places with Chriſt.]
Verſ. 11. *For thy daies* [*i.* the daies of thy life] *ſhall be multiplied* [*viz.* very greatly. He 11

meaneth, that the godly embracing heauenly wisdome, shall obtaine a long life: and this hee speaketh not, as though the daies which God hath numbred vnto vs, shall be shortened or lengthened, but according to the custome of the Law] *by me* [*viz.* if vnfainedly thou receiue and embrace me] *and the yeeres of thy life shall bee augmented,*
12 [*viz.* exceedingly.] *Vers.* 12. *If thou bee wise* [*i.* truly and holily wise] *thou shalt be wise for thy selfe,* [*i.* for thine owne good and commoditie, not forbidding vs to employ our wisdome to doe good vnto others also, but shewing that we our selues shall reape the speciall commoditie by it] *and if thou bee a scorner,* [see vers. 7. of this Chapter] *thou alone shalt suffer.* [*viz.* the iust paine and punishment of thy scoffing and scorning: *q. d.* thy scorning shall not, as thou thinkest, hurt him that tendereth thy saluation, but shall through Gods iust iudgement light vpon thine owne head.]
13 *Vers.* 13. *A foolish woman* [*i.* one giuen ouer to wickednesse and sinne] *is troublesome:* [*viz.* both in word and deed: it is the same word that hee vsed before, Chap. 7. 11.] *shee is ignorant* [*viz.* of euery good thing] *and knoweth nothing.* [*viz.* soundly
14 and vprightly, either of her dutie towards God or man.] *Vers.* 14. *But shee sitteth* [*viz.* as an idle bodie, and one that would allure men] *at the doore of her house* [*i.* without, for shee cannot abide to bee within doores] *on a seat* [*q. d.* yea, shee sitteth on a seat prepared for her] *in the high places of the Citie,* [*i.* in the open streets where shee may be seene. For *high places*, see Chap. 8. 2. Hee meaneth by this, that she is a gad-
15 der: see Chap 7. 11, 12.] *Vers.* 15. *To call them* [*viz.* vnto her: meaning by this speech to allure them] *that passe by the way,* [*viz.* about their businesse and affaires] *that goe right on their way,* [*i.* that are carefully bent and set vpon the performance of the things that they haue to doe, without thinking any whit of her, or her lewdnesse,
16 till she allure them] *saying,* [*viz.* after this manner also.] *Vers.* 16. *Whoso is simple, let him come hither,* [*viz.* to me] *and to him that is destitute of wisdome, shee saith also,* [these are the same words with vers. 4. of this Chapter, but vttered to another end, *viz.* to draw men from the way of true wisdome, so that we may see here, that we are
17 not to beleeue bare words onely.] *Vers.* 17. *Stolne waters are sweet,* [I take these to be the words of the harlot, entising the foolish and simple man: *q. d.* we will secretly commit whoredome, which to the flesh indeed seemeth very pleasant and sweet: and not onely because it is not seene or knowne, but also because the desire and vse of strange flesh (which is called in this place theeuerie) is, or at the least, seemeth delectable for the time] *and bid bread is pleasant.* [*i.* bread eaten in corners: which they dare not eat openly, either because it was forbidden them, or because it was stollen. Vnder these two similitudes shee meaneth one thing, that is, secret or close committing of whoredome: and here wee may see, that euen by the account of whores and
18 harlots, whoredome is condemned as a vile sinne.] *Vers.* 18. *But hee* [*viz.* who is so entised of her] *knoweth not* [*viz.* being deceiued through the sweetnesse and pleasures of sinne, which endure but for a while] *that the dead are there,* [*i.* that such as vse her house, and frequent her companie, are dead already, as 1 *Tim.* 5. 6.] *and that her guests* [*i.* such as she hath bidden, and doe yeeld to her bidding] *are in the depth of hell.* [*i.* are already condemned: some referre it to the graue, but the other sense also is true, vnlesse it please God to giue them vnfained repentance and amendment of life.]

Doctrine. Vers. 1, 2, 3. *Set out the great loue that God beareth towards man, which teacheth vs on the other side, not to requite it with vnkindnesse, as when hee louingly calleth, wee should churlishly refuse to come, but thankefully to accept of the time of his gracious and fatherly visitation.* Vers. 4. *Teacheth vs, that our ignorance or wickednesse should bee no cause of estranging our selues from God, but rather spurres to prouoke vs to draw nigh vnto him for the amendment thereof.* Vers. 5. *Teacheth vs, reuerently and louingly to embrace Gods graces offered.* Vers. 6. *Teacheth vs, that Christian righteousnesse consisteth of these two parts, in hating the euill, and doing the good things.* Vers. 7. *Setteth out rather the nature of the wicked, who cannot away with the word of reproofe, than discourage vs any whit at all from performing of that great*

dutie

duty of charity and loue. Verſ. 8. *Teacheth vs, that godly admonition bringeth not forth the like fruits and effects in all.* Verſ. 9. *Teacheth vs, that the godly can alwaies well away to bee reproued and admoniſhed.* Verſ. 10. *Teacheth vs the right and reuerent feare of Gods Maieſty, and alſo the true feeling of the ſociety and fellowſhip of the brethren.* Verſ. 11. *Teacheth vs, that whoſoeuer vnfainedly embraceth Gods heauenly wiſdome, ſhall haue abundance of graces beſtowed vpon him.* Verſ. 12. *Sheweth, that ſcorners and ſcoffers ſhall not eſcape vnpuniſhed.* Verſ. 13. *Sheweth, that theſe are two properties of a harlot, brawling, and ignorance.* Verſ. 14. *Teacheth vs, that this is another note of a light perſon, gadding and fisking abroad.* Verſ. 15. *Teacheth vs, that harlots are for the moſt part impudent and ſhameleſſe.* Verſ. 16. *Teacheth vs, not to beleeue all words; for harlots many times will labour to allure with the ſame words that holy wiſdome doth, and all to make her perſwaſions more plauſible.* Verſ. 17. *Teacheth, that adultery is a notorious kinde of theeuery or robbing.* Verſ. 18. *Teacheth, that how pleaſant ſoeuer the delights of ſinne bee for a while, yet their end is ſharpe and miſerable.*

CHAP. X.

HItherto the holy Ghoſt was occupied ſpecially in the commendation of holy wiſdome, which chiefly reſpecteth our duties towards God: now hauing diſpatched and finiſhed that point, he proceedeth in this and the other Chapters following, to ſpeake both of the generall and particular duties, that in God and for God we owe one of vs to another: and this he doth not in any curious method or order, no more than they doe which take vpon them in few words to deliuer rules of life, ſuch as amongſt the heathen were ſundry, as *Cato*, *Iſocrates*, and others. And yet we will endeuour and aſſay to make vs apt, both connexions and diuiſions of the Chapters, as it ſhall pleaſe God to giue vs grace. *Coherence.*

TRue it is, *that ſundry and ſeuerall inſtructions of doctrine are contained in this Chapter, as alſo in the Chapters following, and therefore can hardly admit any apt diuiſion: notwithſtanding, I ſuppoſe it may well be diuided into three parts. In the firſt, the holy Ghoſt ſpeaketh of wiſe and fooliſh children, of goods wickedly gotten, of Gods prouidence towards the good, and his iuſtice againſt the bad, of idleneſſe, and ſloth, of Gods fauour and iuſtice towards the godly and vngodly, of the waies of the wicked and the godly, of hypocrites and of good men: and this reacheth from verſe* 1. *to the end of the* 11. *In the ſecond, he intreateth of hatred and loue, of wiſe men and fooles, of riches and pouerty, of obedience, hypocriſie, babling, the godly mans words, and the wicked mans heart: from verſe* 12. *to the end of the* 21. *In the third, he intreateth of Gods fauour, of* Diuiſion.

fooles

fooles and their feare, and destruction of slothfull persons, of the good and the bad, and of their vnlikely fruits and rewards: and this reacheth from verse 22. vnto the end of the Chapter.

Sense.

THis Chapter hath as it were a Title thus:] *The Parables of Salomon,* [see the same words expounded before, Chapter 1. 1.] *Vers.* 1. *A wise sonne* [*i.* a good and godly childe, whether it be sonne or daughter] *maketh a glad father:* [*i.* causeth the father much to reioyce: vnderstanding by *father*, both the parents and kinsfolks, because he is chiefe: see Chapter 15. 20.] *but a foolish sonne* [*i.* a wicked and a lewd child] *is an heauinesse* [*viz.* of heart and great griefe] *to his mother.* [*i.* to his parents, &c. as before, one being put for many.] *Vers.* 2. *The treasures of wickednesse* [*i.* such treasures as wicked men get by wicked meanes, how much soeuer it be, and thinke will stand them in stead: see for this phrase, *Luke* 16. 9.] *profit nothing:* [*viz.* at all, that is, cannot stand him in stead against the euils which are ready to fall vpon him, and death that hangeth presently ouer his head: see *Psal.* 49. 6, 7. *&c.*] *but righteousnesse* [*i.* vpright and faithfull dealing, yea, though a man haue no treasure at all] *deliuereth from death.* [*i.* ouercommeth all euils and dangers whatsoeuer, and causeth that euen death it selfe is not hurtfull to the righteous.] *Vers.* 3. *The Lord* [*viz.* who is faithfull and iust in all his promises] *will not famish* [*viz.* through any want or need] *the soule of the righteous:* [*i.* the good mans life: see *Psalme* 34. 10. also *Psalme* 37. 25. He meaneth, that howsoeuer they be afflicted on euery side, yet shall they not be distressed or destituted for euer: see 2 *Cor.* 4. 8.] *but he casteth away* [or scattereth, *viz.* as a thing of no account] *the substance of the wicked.* [*i.* all that he hath and possesseth: and this he doth, either by taking it vtterly from him, or denying him the vse of it, though he haue it in possession: or by taking his blessing of strength and profit from him and it.] *Vers.* 4. *A slothfull hand* [*i.* the hand that is giuen to idlenesse and sloth, and will not labour, vnderstanding by one part all the rest that must concurre in that action of worke] *maketh poore:* [*viz.* him that hath it, or is the owner of it. The word that is turned here *slothfull*, signifieth also *deceitfull: q. d.* he that is sluggish in doing of dis duty, and thinketh by craft to attaine other mens goods, shall surely come to beggery] *but the hand* [*i.* the labour performed with the hand and other parts and members of the body] *of the diligent* [*i.* of such as diligently goe about their owne businesses, and abstaine from coueting, or craftie scraping together of other mens goods] *maketh rich.* [*i.* maketh men rich, and that through Gods especiall blessing, for otherwise it is impossible to obtaine them: as *Psalme* 127. 2.] *Vers.* 5. *He that gathereth* [*viz.* things meet and necessary for his maintenance] *in summer,* [*i.* while time serueth, and he hath a good season. See what is said before concerning the Pismire, Chap. 6. 8.] *is the sonne of wisdome:* [*i.* is a wise and good childe, as he proueth by effect, while in his vnderstanding and knowledge he taketh heed before hand, to keepe him and his from shamefull beggery] *but he that sleepeth* [*i.* he that is sluggish and slow, and doth no more than if he slept soundly: see Chap. 6. 10.] *in harueste,* [*i.* when he hath fit and conuenient time to doe things well in: Chap. 6. 8.] *is the son of confusion.* [*i.* is such a one as by his folly bringeth shame of face vpon himselfe, and all those that appertaine vnto him.] *Vers.* 6. *Blessings* [*i.* plentifulnesse and abundance of all manner of blessings, which he noteth by speaking in the plurall number] *are vpon the head of the righteous:* [*i.* are plentifully powred vpon the righteous man himselfe, putting a part for the whole, as Chapter 11. 26. And yet because euery good gift commeth from aboue, *Iames* 1. 17. he doth chiefly speake of the head, because it lighteth first vpon it, and so from it descendeth to the rest of the members: see *Psalme* 133. 2.] *but iniquity* [*i.* the sinne which the wicked committed against God & men, after that it is knowne] *shall couer the mouthes of the wicked.* [*i.* shall so stop and shut vp their mouthes, that they shall not only haue nothing to say, but shall be choked as it were with their owne violence, as if a mans breath

breath were ſtopped.] *Verſ.* 7. *The memoriall* [*i.* the remembrance or thinking vpon] *of the iuſt* [*viz.* whether he be aliue or dead] *ſhall be bleſſed:* [*i.* ſhall be eſteemed as a ſweet and pleaſant thing, yea worthy great praiſe] *but the name of the wicked* [*i.* all his glory, and whatſoeuer ſeemeth excellent in him] *ſhall rot.* [*viz.* as a corrupt and vile thing: meaning further, that euer before God and man, it ſhall be hated and loathed, euen as things that ſtinke through rottenneſſe and corruption.] 7

Verſ. 8. *The wiſe in heart* [*i.* he that is truly and indeed wiſe, for many outwardly make a ſhew of wiſdome and haue it not within] *will receiue* [*viz.* reuerently and willingly, carrying with him alſo a purpoſe to obey the ſame] *commandements:* [*viz.* either from God and his word, or elſe from good men according to the ſame] *but the fooliſh in talke* [*i.* he whoſe diſorderous heart moueth his lips to murmure againſt good counſell] *ſhall be beaten.* [*viz.* for his raſh, haſty and murmuring ſpeeches.] 8

Verſ. 9. *He that walketh* [*i.* leadeth the courſe of his life] *vprightly,* [*viz.* towards God and man, hauing a care that he ſtray not] *walketh boldly:* [*viz.* becauſe he is aſſured of Gods good will towards him, walking faithfully in his calling] *but hee that peruerteth his wayes* [*viz.* from the rules of righteouſneſſe and truth, which God hath ſet him] *ſhall bee knowne.* [*viz.* at the laſt, how cloſe or ſecret ſoeuer it be for a time.] 9

Verſ. 10. *Hee that winketh with the eie,* [*i.* he that ſecretly deuiſeth or worketh miſchiefe: he putteth the ſigne for the thing it ſelfe: ſee Chap. 6. 13.] *worketh ſorrow,* [*viz.* both to others, and himſelfe alſo in the end] *and he that is fooliſh in talke,* [*i.* ſuch a one as neuer feareth to vtter his wickedneſſe] *ſhall be beaten.* [ſee verſe 8. of this Chapter. He compareth the euill which is done diſſemblingly, and as it were with the winking of the eie, with that wich is done openly, and with the manifeſt railing of the tongue.] 10

Verſ. 11. *The mouth of a righteous man* [*i.* the words which he vttereth and ſpeaketh] *is a well-ſpring of life:* [*i.* bring with them all manner of plenty and continuance of good things] *but iniquity couereth the mouth of the wicked.* [ſee verſe 6. of this Chapter.] 11

Verſ. 12. *Hatred* [*viz.* once conceiued and ſettled in the minde] *ſtirreth vp* [*viz.* very forcibly and quickly] *contentions:* [*viz.* both in word and deed amongſt men, and that many times for ſmall cauſes or none at all: vnderſtanding alſo by *contentions*, both backbitings, and quarrellous vpbraidings one of another with the offences and ſins which they haue committed, which is very farre off from the duty of humanity or charity] *but loue* [*viz.* if it be vnfained, of one of vs towards another] *couereth* [*viz.* from other mens ſight, hearing and knowledge] *all treſpaſſes.* [*viz.* committed one of vs againſt another. This taketh not away brotherly admonition, or the Church diſcipline, but ſpeaketh of priuate iniuries and offences againſt our ſelues, which holy loue doth keepe cloſe, if in a good faith and holy conſcience they may be kept cloſe, diſſembling them as it were, or elſe doth in tender pity and compaſſion labour the amendment of them: *Leuit.* 19. 17.] 12

Verſ. 13. *In the lips of him that hath vnderſtanding* [*i.* in the ſpeech and words of a wiſe man: he putteth one inſtrument wherewith words be vttered for the words themſelues] *wiſdome is found,* [*i.* a man ſhall eaſily eſpy and perceiue great wiſdome] *and a rod* [*i.* puniſhment and correction, euen as it were with a rod] *ſhall be* [*viz.* ſent from God, yea and many times from men alſo] *for the backe of him* [*i.* vpon his backe] *that is deſtitute of wiſdome,* [*viz.* and yet notwithſtanding will ſpeake hand ouer head whatſoeuer commeth into his mouth.] 13

Verſ. 14. *Wiſe men* [*i.* they that are indeed truly wiſe] *lay vp knowledge:* [*viz.* of good things, meaning by laying of it vp, hiding it as it were within themſelues, as Chapter 2. 1. and Chapter 7. 1. Yet ſo, that when need ſhall require, and occaſion be offered, they may bring it forth and vſe it: ſee *Matthew* 12. 35. alſo *Matth.* 13. 52.] *but the mouth of a foole* [*i.* the words which a foole or wicked perſon vttereth with his mouth] *is a preſent deſtruction* [*i.* bring with them euen deſtruction, not only to the party vttering, but many times to ſome perſon hearing: *q. d.* the wicked mans folly and want of knowledge is ſo great, that he can ſcarce begin to ſpeake, but hee will vtter words tending either to his owne deſtruction, or the great hurt of others.] 14

Verſ. 15. *The rich mans goods* [*i.* the land, mony, and whatſoeuer elſe he hath] *are his ſtrong city:* [*i.* are as ſure an aid and defence vnto him, as he ſuppoſeth, as if he were 15

were in a walled towne] *but the feare of the needy is their pouerty.* [*i.* their pouerty maketh them to feare this and that, and leſt one inconuenience or other ſhould fall
16 vpon them.] *Verſ.* 16. *The labour of the righteous* [*i.* thoſe things which good people labour for and get by their labour: ſee labour ſo vſed, Chapter 5. 10.] *tendeth to life:* [*i.* to the maintenance and vpholding of his owne life, and other mens too in this life, ſee *Epheſ.* 4. 28.] *but the reuennes of the wicked* [*i.* all the increaſe how great or little ſoeuer it be that the wicked hath] *to ſinne.* [*i.* ſerueth not for his need, but for pleaſure, and the ſatisfying of his wicked affections, one while in oppreſſion, ano-
17 ther while in whoredome, &c.] *Verſ.* 17. *He that regardeth* [*viz.* diligently and attentiuely] *inſtruction,* [*viz.* whether it be from God, or men as his meanes and inſtruments] *is in the way of life:* [*i.* is entred into that courſe that will bring him not only to goodneſſe in this life, but in the end to eternall life alſo] *but he that refuſeth correction,* [*viz.* as though he were a diſobedient and rebellious childe] *goeth out of the way.* [*viz.* which leadeth to true bleſſednеſſe either in this life, or in the life to come.]
18 *Verſ.* 18. *He that diſſembleth hatred* [*i.* the corrupt affection of his heart] *with lying lips,* [*i.* with fained words, which indeed are but lies, making as though he bare a man good will, whereas indeed he hateth him cruelly, and that vnto death] *and he that inuenteth ſlander,* [*i.* ſlanderous and falſe reports againſt another man] *is a foole.* [*i.* a very wicked perſon. He noteth here two kinde of perſons, which regard not inſtruction, to wit, hypocrites, and obſtinate fellowes: ſee before, verſe 10. of this Chapter.]
19 *Verſ.* 19. *In many words* [*viz.* ſpoken raſhly and vnaduiſedly] *there cannot want iniquity:* [*i.* it cannot be auoided, but that there is great ſinne] *but he that refraineth his lips* [*viz.* from raſh and haſty ſpeech, ſee *Pſal.* 34. 13.] *is wiſe.* [*i.* is truly wiſe indeed. He meaneth that a wiſe man is ſpare in his ſpeech, and vttereth nothing raſhly, but doth before hand well ponder the ſame: otherwiſe it is a hard matter, but that amongſt ſuch as raſhly and without choice ſpeake many things, there ſhall be much ſinne in their ſpeeches. Neither mindeth he here to condemne abundance of words
20 which tend to edification and doctrine.] *Verſ.* 20. *The tongue of a iuſt man* [*i.* the words and ſpeeches which he vttereth with his tongue, as before, verſe 11. *The mouth of a righteous man*] *is as fined ſiluer:* [*i.* is as precious and excellent, as the moſt fine ſiluer: ſee Chapter 8. 19. Meaning by this manner of ſpeech, that they are moſt excellent, and therefore to be embraced] *but the heart of the wicked is little worth.* [*i.* is worth little or nothing at all. Now, if the heart, from whence the ſpeech firſt commeth, be of no regard, then much leſſe to be eſteemed are the words themſelues: ſo that he vnderſtandeth by *heart,* the words alſo, which doe manifeſt the ſame, for *out of the*
21 *abundance of the heart the mouth ſpeaketh:* ſee *Matth.* 12. 34.] *Verſ.* 21. *The lips of the righteous* [*i.* his good and holy words, as verſe 13. of this Chapter] *doe feed many,* [*viz.* with good things, as with the gift of knowledge, iudgement, vtterance, and ſuch like] *but fooles ſhall die for want of wiſdome.* [*q. d.* ſo farre off is it, that they can feed many or any by their word and ſpeech, that for want of ſound iudgement and know-
22 ledge, they ſhall pull deſtruction vpon themſelues.] *Verſ.* 22. *The bleſſing of the Lord,* [*viz.* only, or alone] *it* [*viz.* indeed and nothing but it] *maketh rich,* [*i.* maketh men rich, as verſe 4. of this Chapter. And how true this is, we haue it daily confirmed by experience, and finde it written alſo *Pſal.* 127. 1, 2, *&c.*] *and he doth adde no ſorrowes with it.* [*i.* God doth moſt perfectly make men rich, and ſetteth his farre off from
23 all griefes, that the wicked haue with their riches.] *Verſ.* 23. *It is a paſtime to a foole to doe wickedly:* [*i.* he taketh great delight and pleaſure in the ſame, as men doe in their ſports or paſtimes] *but wiſdome is vnderſtanding to a man.* [*i.* it bringeth him to great
24 iudgement and vnderſtanding, both of Gods matters and mens.] *Verſ.* 24. *That* [*viz.* euill and puniſhment] *which the wicked feareth,* [*viz.* to be powred forth vpon him] *ſhall come vpon him:* [*viz.* both ſuddenly and certainly: ſee Chapter 1. 26, 27.] *but God will grant* [*viz.* in great mercy] *the deſire of the righteous.* [*i.* ſuch good things as
25 godly men wiſh and pray for according to his will.] *Verſ.* 25. *As the whirlewind paſſeth,* [*viz.* away, and that with great vehemencie and ſuddenneſſe] *ſo is the wicked no more:* [*viz.* to be ſeene, but hee paſſeth from his place with as great ſwiftneſſe:

ſee

see *Psalme* 37.37.] *but the righteous is an euerlasting foundation.* [*i.* shall remaine stedfast for euer and euer, as a foundation that cannot be remoued.] *Vers.* 26. *As vineger is* [*viz.* hurtfull] *to the teeth,* [*viz.* of a man, because the power and force of it, specially if it be taken in any great quantity, doth dull the teeth] *and as smoke* [*viz.* is hurtfull] *to the eies,* [*viz.* of men, because it doth not only trouble them much many times, but also in some is a meane to draw humors downe too fast] *so is the slothfull* [*i.* idle or negligent person] *to them that send him.* [*viz.* about any affaires, either publike or priuate. He exhorteth men from vsing heauy and sluggish persons, in performance of any their businesses, because they can get nothing by such but trouble and griefe.] *Vers.* 27. *The feare of the Lord* [*i.* an vnfained reuerence of God in mens hearts] *increaseth the dayes* [*viz.* of mans life, he meaneth by this speech, that it is a meane to bring them with greater peace and prosperity to the yeeres which they should liue by Gods appointment, or by their owne nature, or by the constitution of their bodies] *but the yeeres of the wicked* [*i.* of their life] *shall be diminished.* [*viz.* very much: And as *Dauid* saith in one of his Psalmes, *the vngodly shall not liue out halfe his daies.*] *Vers.* 28. *The patient abiding* [*viz.* for the execution and performance of Gods will] *of the righteous* [*i.* which the righteous haue and vse] *shall be gladnesse:* [*i.* shall certainly in the end be recompenced with abundance of ioy, for he speaketh of the plurall number: and this must be vnderstood, not only because they hope they shall enioy gladnesse, but also because their hope shall end in gladnesse, and they obtaine that which they hoped for, and so be made thorowly glad] *but the hope of the wicked,* [*i.* both the things which he hoped for, and the hope which he had to receiue them] *shall perish.* [*i.* come to nought, and so he shall be ouerwhelmed with sorrow, because he is frustrate of his hope.] *Vers.* 29. *The way of the Lord* [*i.* both the things which he commandeth, and the knowledge which good men haue of his prouidence and gouernment] *is strength to the vpright man:* [*i.* matter of great strength and boldnesse against all euill and sorrow whatsoeuer] *but feare* [*i.* great sorrow and griefe, and continuall trembling] *shall be for the workers of iniquity,* or to them, when they shall looke vpon Gods waies and gouernment: see *Hosea* 14. verse 9. And touching these words, *workers of iniquity,* see *Psal.* 6.8.] *Vers.* 30. *The righteous shall neuer be remoued:* [*viz.* from the hope and feeling of good things, euen in this life] *but the wicked shall not dwell* [*viz.* long] *in the land.* [*viz.* but shall shortly be rooted out of it, and cut from it.] *Vers.* 31. *The mouth of the iust shall be fruitfull in wisdome:* [*i.* hee shall most pleasantly and plentifully vtter wise and holy things, euen as fruit yeeldeth abundance, whereupon words are called *the fruits of the lips, Isaiah* 57. 19.] *but the tongue of the froward shall be cut out.* [*i.* he that giueth himselfe to speake frowardly and peruersly, shall be depriued of his speech, because the meane thereof shall be taken from him.] *Vers.* 32. *The lips of the righteous know what is acceptable.* [*i.* they know and can speake those things, which will procure fauour, both before God and men] *but the mouth of the wicked speaketh froward things.* [*i.* the vngodly spare not to speake such things as may displease both God and men.]

26 27 28 29 30 31 32

Vers. 1. *Teacheth parents to reioyce in the gifts that God bestoweth vpon their children: and it teacheth children to striue to obtaine such things, that they may indeed make glad their parents hearts.* Vers. 2. *Teacheth men to take heed how they get their goods:* viz. *that they doe it vprightly and not deceitfully.* Vers. 3. *Doth comfortably expresse the great care that God hath ouer his children, and his great indgements against the wicked.* Vers. 4. *Teacheth euery man to walke faithfully and diligently in his calling auoiding idlenesse.* Vers. 5. *Teacheth vs, to vse the opportunities that God in mercy giueth vs for the performance of any good thing.* Vers. 6. *Teacheth, that God indueth the godly with all manner of blessings, but vtterly confoundeth the wicked and vngodly.* Vers. 7. *Teacheth vs, that nothing that the wicked hath, is of any great continuance.* Vers. 8. *Teacheth vs two things: first, patiently to beare the words of admonition and reproofe: secondly, to beware of rash and hasty speech.* Vers. 9. *Teacheth vs, that there is no wickednesse so secret, but God will at some one time or other bring it to light.*

Doctrine.

light. Verſ. 10. *Teacheth vs, to beware of hypocriſie on the one ſide, and of open workings of euill on the other ſide.* Verſ. 11. *Teacheth vs, that a good man out of the good treaſure of his heart, bringeth forth good things.* Verſ. 12. *Teacheth vs to flie hatred, and earneſtly to embrace ſound and ſincere loue.* Verſ. 13. *Teacheth vs, that mens words are many times meanes to manifeſt either the wiſdome or the folly of him that ſpeaketh.* Verſ. 14. *Teacheth vs, how dangerous and hurtfull raſh and haſty ſpeeches are.* Verſ. 15. *Teacheth vs, that the wicked many times repoſe truſt and affiance in the multitude of their riches.* Verſ. 16. *Sheweth, both what contentednesſe the godly haue, when it pleaſeth God to bleſſe their labours, and how the wicked abuſe euen their riches, and all things they haue, to the increaſe of iudgement againſt their owne ſoules.* Verſ. 17. *Teacheth vs, how dangerous a thing it is to refuſe good counſell.* Verſ. 18. *Teacheth vs to flie from diſſimulation, lying and ſlandering.* Verſ. 19. *Teacheth vs to ſhunne vaine babling, and multitude of words.* Verſ. 20. *Teacheth vs, that the words of ſuch as are truly wiſe be very precious, but the imaginations and deuices of the vngodly are of no account.* Verſ. 21. *Teacheth vs, that we ought to referre our wiſdome and knowledge to the good of others.* Verſ. 22. *Teacheth vs, that it is not mans wit or labour, but the bleſſing of the Lord onely that maketh men rich.* Verſ. 23. *Teacheth vs, that the wicked reioyce, and take pleaſure in the performance of their wickednesſe.* Verſ. 24. *Teacheth vs, that the vngodly ſhall haue the ſelfe-ſame puniſhments fall vpon them that they feare: alſo that God will graciouſly grant the requeſts of his ſeruants.* Verſ. 25. *Teacheth vs, that the vngodly ſhall be deſtroied, but the godly ſhall flouriſh continually.* Verſ. 26. *Teacheth vs, what hurt a ſluggiſh perſon doth, both to himſelfe, and them that imploy him in any ſeruice.* Verſ. 27. *Teacheth vs, that long yeeres ſhall be to the godly, but ſhort and few daies to the wicked.* Verſ. 28. *Teacheth vs, not only patiently to tarry the Lords leiſure, but ſheweth vs, that if we doe ſo, we ſhall haue a ioyfull iſſue and end thereof.* Verſ. 29. *Teacheth vs, that Gods prouidence is a great comfort to thoſe that are his, and his iudgements terrible to the wicked.* Verſ. 30. *Teacheth vs, what difference there is betweene the eſtates of the good and the bad.* Verſ. 31. *Teacheth vs, that a godly wiſe mans words tend both to his owne commendation, and alſo to the good and profit of others.* Verſ. 32. *Sheweth, that it is a great grace to ſpeake in place and time conuenient. Alſo it teacheth, that the wicked giue their tongues liberty to vtter whatſoeuer euill their froward hearts can imagine.*

CHAP. XI.

Coherence. IN the other Chapter, ſpecially in the laſt verſe of it, hee had taught men to vſe good and gracious words, and to auoid all euill and corrupt ſpeeches. Now in this Chapter, and ſpecially in the firſt verſe of it, he teacheth men to looke to their dealings and actions, and ſo proceedeth on to other inſtructions.

Diuiſion. *THis Chapter may be diuided into three parts. In the firſt he ſpeaketh againſt falſe weights, pride, the frowardneſſe of the wicked, truſt in vncertaine riches, and againſt the wicked themſelues, exhorting men on the other ſide to ſtriue to all vpright dealing, true humilitie, and other good fruits, annexing a promiſe thereto for the better fructifying of his doctrine, and this reacheth from verſe 1. to the end of the 9. In the ſecond, he intreateth of the bleſſings which come by good and wiſe gouernours, of the hurt that*

pride,

pride, ſlandering, and idleneſſe yeeld, and by the contrary he ſheweth, what inconueniences enſue for want of good gouernours, &c. from verſe 10. to the end of the 21. In the third, he dealeth againſt fooliſh women, niggardlineſſe, couetouſneſſe, truſt in riches, contention, and ſuch like: and on the other ſide, commendeth liberality, care for obeying of good things, and for winning of men to God, &c. And this reacheth from verſe 22. to the end of the Chapter.

Senſe.

FAlſe ballances [*viz.* vſed in buying and ſelling, he putteth the ballance for all thereto appertaining] *are an abhomination to the Lord:* [*i.* are ſuch things as the Lord abhorreth and condemneth by the Law: ſee *Leuiticus* 19. 35, 36. *Deuteronomie* 25. 13, 14, 15, 16. And vnder this he condemneth all fraudulent dealing in buying and ſelling whatſoeuer] *but a perfect weight* [*i.* an vpright and iuſt weight: In the Hebrew text it is *ſtone*, becauſe they were wont to weigh with ſtones] *pleaſeth him* [*viz.* greatly or much.] 1

Verſ. 2. *When pride commeth,* [*viz.* vpon any man, *i.* when any man beginneth to wax proud againſt or aboue others] *then commeth* [*viz.* vnto him] *ſhame:* [*viz.* amongſt and before men. Hee meaneth, that contempt is the companion of pride: ſee *Prouerbs* 16. 18.] *but with the lowly* [*viz.* in heart, as well as in outward ſhew] *is wiſdome.* [*i.* true wiſdome, which lowlineſſe and wiſdome ioyned together doe truly exalt a man: ſee *Prouerbs* 15. 33. alſo 18. 12.] 2

Verſ. 3. *The vprightneſſe of the iuſt* [*i.* their vpright and iuſt dealings towards God and men] *ſhall guide them:* [*viz.* euen whither they would come, or elſe it ſhall keepe them ſafe and ſound for euer, and leade them thorowout the whole courſe of their life, till they come to the hauen of ſafety here, and of heauen in the life to come, as may appeare by the verſes following] *but the frowardneſſe of the tranſgreſſors* [*i.* of ſuch as tranſgreſſe Gods Law: meaning by peruerſneſſe or frowardneſſe, not only that which is in themſelues, but alſo that wherewith they doe either on the one ſide oppreſſe others, or on the other ſide peruert, or make them like naught vnto themſelues] *ſhall deſtroy.* [*i.* ſhall bee a forcible meane to pull vpon them from God a iuſt deſtruction.] 3

Verſ. 4. *Riches* [*viz.* whether they bee gotten iuſtly or vniuſtly, that is not the matter] *auaile not* [*viz.* any whit at all] *in the day of wrath:* [*i.* at any time when God ſheweth himſelfe angry: *q. d.* ſuch as truſt, when God laieth any either publike or priuate calamitie vpon them, to bee deliuered through their riches, they are much deceiued: ſee *Ezechiel* 7. 16. *Zephaniah* 1. 18.] *but righteouſneſſe deliuereth from death.* [*i.* the righteous are deliuered either from bodily puniſhments in this life, or elſe altogether from eternall death: ſee this expounded before, Chapter 10. 2.] 4

Verſ. 5. *The righteouſneſſe* [*i.* the good conſcience and faithfull dealing] *of the vpright* [*viz.* in heart as well as in word, for both muſt concurre] *ſhall direct his way:* [*i.* keepeth him vpright in this life, and ordereth the whole courſe of the ſame, ſo that hee hath good ſucceſſe in all things, and falleth not, becauſe hee laboureth continually to follow Gods will] *but the wicked ſhall fall* [*viz.* certainly and aſſuredly] *in his owne wickednеſſe.* [*i.* either as hee is walking in his owne wicked and crooked wayes, or elſe in that wickedneſſe that hee hath deuiſed againſt others, hee ſhall bee ſnared: but I rather like of the firſt ſenſe.] 5

Verſ. 6. *The righteouſneſſe of the iuſt* [ſee before, verſe 5. of this Chapter] *ſhall deliuer them:* [*viz.* from eternall death, and all hurtfull dangers in this life, as verſe 4. of this Chapter] *but the tranſgreſſors* [*viz.* of Gods Law] *ſhall be taken* [*viz.* certainly and ſuddenly] *in their owne wickednеſſe* [*i.* in that which they had deuiſed againſt others, and indeed laid vpon them: ſee *Pſalme* 7. 15. or elſe expound it as verſe 5. 6

of this Chapter.] *Verſ.* 7. *When a wicked man dieth,* [*viz.* here amongſt men] *his hope* [*i.* both the hope he himſelfe had to oppreſſe others, and the hope that other men had in him] *periſheth,* [*viz.* vtterly, and commeth to nothing] *and the hope of the vniuſt ſhall periſh.* [*q. d.* be aſſured of this, that his hope ſhall take no effect: and herepeateth the thing for the more certainty of it: I know other men reade it and expound it otherwiſe, but me thinketh this is plaine.] *Verſ.* 8. *The righteous eſcapeth* [*viz.* through the goodneſſe and mercy of God] *out of trouble,* [*i.* out of ſundry and manifold troubles; ſee *Pſalme* 34. 19.] *and the wicked ſhall come in his ſtead.* [*viz.* into affliction and troubles: *q. d.* we doe oftentimes ſee it fall out, that the wicked man commeth into the place of the righteous man being deliuered from trouble, euen as it were a redemption for him.] *Verſ.* 9. *An hypocrite* [*i.* he that thinketh one thing with his heart, and ſpeaketh another thing with his mouth] *with his mouth* [*i.* with his falſe and counterfeit words: *mouth* put for words vttered with the mouth, as ſundry times before] *ſubuerteth his neighbour.* [*viz.* either while he bringeth him to the place of diſſimulation that he himſelfe is in, or elſe, while he ſeemeth friendly in words, yet in heart wiſhing him euill, he laboureth to deſtroy him and his ſubſtance] *but the righteous ſhall be deliuered* [*viz.* through Gods grace and goodneſſe, from ſuch hypocrites and diſſemblers] *by knowledge.* [*viz.* of their falſhood and hypocriſie, and by a wiſe foreſight ſhall deliuer himſelfe and others from their corruption.] *Verſ.* 10. *In the proſperity of the righteous* [*i.* when good men proſper, flouriſh, and are exalted] *the citie* [*i.* the people of the city, if they be godly wiſe, and endued with vnderſtanding: and this muſt not only be referred to cities, but to kingdomes, he putting a part of a kingdome for the whole] *reioyceth,* [*viz.* exceedingly, and as it were with ſinging and ſhouting; for ſo much I ſuppoſe the Hebrew word and text will yeeld] *and when the wicked periſh,* [*viz.* from amongſt men, meaning when they die] *there is ioy.* [*viz.* yea great ioy, amongſt the people of the kingdome or City: they reioyce in the one, becauſe of the good they receiue from them, and reioice at the departure of the other, becauſe of the euils they endured vnder them.] *Verſ.* 11. *By the bleſſing of the righteous,* [*i.* by the good deeds and good words of godly men, which are called *bleſſings,* becauſe that by them God doth after a ſort powre bleſſings vpon the people] *the city is exalted:* [*viz.* very much, that is, it hath a great name, and flouriſheth mightily] *but it is ſubuerted* [*i.* quite and cleane deſtroied] *by the mouth of the wicked* [*i.* by wicked words and counſels that the vngodly vtter and giue: ſee verſe 9. of this Chapter.] *Verſ.* 12. *He that deſpiſeth* [*viz.* either in countenance, word or deed] *his neighbour,* [*i.* any man that is any manner of way ioined vnto him] *is deſtitute of wiſdome:* [*i.* bewraieth himſelfe to be a very fooliſh man] *but a man of vnderſtanding* [*i.* he that is truly wiſe indeed] *will keepe ſilence* [*i.* will temper himſelfe, and abſtaine from ſhewing contempt any manner of way againſt another.] *Verſ.* 13. *He that goeth about a ſlander,* [*viz.* of other men. It ſeemeth to be a metaphor taken from pedlers, who mingle ſundry ſorts of ware together, and goe from place to place to vtter thoſe things which they haue receiued of others: ſo ſlanderers tell that to one, which they haue heard of another, and goe hither and thither to gather vp tales to tell to other men, and yet many times tell them otherwiſe than they heard them] *diſcouereth a ſecret:* [which is a wicked thing, ſpecially if it bee committed to a man: this gadding from place to place with tales, is forbidden by God, *Leuit.* 19. 16.] *but he that is of a faithfull heart,* [*viz.* towards God and his brethren] *concealeth* [*i.* keepeth cloſe] *a matter.* [*viz.* committed vnto him: meaning it of ſuch matters as ought to be kept cloſe.] *Verſ.* 14. *Where no counſell is,* [*i.* in what place ſoeuer there is not holy and right counſell: for otherwiſe there is no place ſo corrupt but haue counſell: whereby wee ſee, that a wicked counſell is as no counſell before God] *the people fall:* [*viz.* by ſundry meanes into ſundry miſchiefes, that cannot be auoided] *but where many counſellers are* [*i.* where there is ſtore of graue, wiſe, and holy men, to giue good counſell, and their counſell be accepted and regarded] *there is health* [*viz.* to the people and ſubiects: meaning by *health,* all outward bleſſings, as proſperity, peace abroad, quietneſſe at home, and a great number of ſuch like. The *Rabbins* referre this to warre;

warre; but I take it to be ſuch a ſentence, as verſe 11. of this Chapter is, and to be generall, ſtretching it ſelfe to the right gouernment of Magiſtrates, and their wholeſome counſels.] *Verſ.* 15. *He ſhall be ſore vexed* [*viz.* amongſt men, and euen in himſelfe] *that is ſurety* [*viz.* to another man] *for a ſtranger*, [*i.* for one whom he knoweth not] *and he that hateth ſuretiſhip*, [*viz.* vnleſſe he haue good cauſe to enter into the ſame] *is ſure.* [*viz.* from danger, griefe and vexation. How this muſt be vnderſtood, ſee Chapter 6. verſe 1, &c.] 15

Verſ. 16. *A gracious woman*, [*i.* ſuch a one as is endued with a right reuerence of God, and decked with that hidden man of the heart, which conſiſteth in a meeke and quiet ſpirit, which ſpirit alſo is acceptable before God, and obtaineth fauour amongſt men, 1 *Pet.* 3. 4.] *attaineth honour*, [*viz.* amongſt men, by her good and vertuous demeanes, and ſo conſequently praiſe and commendation, as *Prou.* 31. 30.] *and* [I ſuppoſe this would rather be turned *as*] *the ſtrong men* [in Hebrew it is *violent*, meaning ſuch as being terrible, and fearefull to others, get riches by all manner of meanes, whether lawfull or vnlawfull, it skilleth not] *attaine riches.* [*viz.* amongſt men.] 16

Verſ. 17. *He that is mercifull* [*viz.* towards others, ſpecially when they are diſtreſſed and needy] *rewardeth his owne ſoule*: [*i.* doth good vnto himſelfe alſo as well as vnto others; for ſo it pleaſeth God to reward the good works of his ſeruants] *but he* [*viz.* whoſoeuer he be] *that troubleth* [*viz.* vniuſtly and without cauſe, by what meanes ſoeuer it be, either in word or deed] *his owne fleſh*, [*i.* his neighbour, or other men, as *Iſaiah* 58. 7.] *is cruell* [*viz.* not only to them, but euen againſt himſelfe alſo. Some reade it thus] *but the cruell man* [*i.* he that is hard-hearted and cruelly bent againſt others] *troubleth his owne fleſh*, [*i.* hurteth himſelfe, while he caſteth from him all lawes of nature and courteſie. Indeed I confeſſe that the *Antitheſis* or oppoſition of this verſe more plainly appeareth ſo, and yet I ſee no reaſon why the other ſenſe may not as well ſtand.] 17

Verſ. 18. *The wicked worketh a deceitfull worke* [*viz.* both to himſelfe and againſt others: to himſelfe, becauſe he is deceiued of that which he thought to obtaine as a reward, many times getting a cleane contrary thing, as miſery for proſperity: and againſt the good, becauſe he ſeeketh by deceitfull meanes to deſtroy them] *but he that ſoweth righteouſneſſe*, [*i.* is plentifull in vpright and well-doing: ſee *Galat.* 6. 7, 8, &c.] *ſhall receiue* [*viz.* from the Lord, yea and many times from men alſo] *a ſure reward.* [*i.* a reward that ſhall not deceiue him, neither whereof he ſhall be deceiued.] 18

Verſ. 19. *As righteouſneſſe leadeth to life*: [*viz.* both here and in the world to come: vnderſtanding by *righteouſneſſe*, the ſound fruits of a holy conuerſation, both towards God and men] *ſo he that followeth euill*, [*i.* foſtereth and feedeth the ſame within him, and ſeeketh the performance thereof] *ſeeketh his owne death.* [*viz.* both of body and ſoule, without vnfained repentance and amendment of life.] 19

Verſ. 20. *They that are of a froward heart*, [*viz.* either againſt God or men: meaning ſuch as are neuer pleaſed with any thing] *are abomination to the Lord*: [*i.* are ſuch as the Lord abhorreth and cannot abide: ſee verſe 1. of this Chapter] *but they that are vpright in their way*, [*i.* haue care of a holy and iuſt conuerſation towards God and man: ſee *Pſalme* 119. 1.] *are his delight.* [*i.* are ſuch as he much delighteth in.] 20

Verſ. 21. *Though hand ioyne in hand*, [*i.* though the wicked endeuour by all the ſtrengths, ſubtilties, and aids that they haue or can procure] *the wicked ſhall not be vnpuniſhed*, [*q. d.* for all that they cannot eſcape Gods puniſhments: ſee Chapter 16. 5.] *but the ſeed of the righteous.* [*i.* euen his poſterity] *ſhall eſcape.* [*viz.* iudgements and puniſhments ſent from God, though ſometimes it pleaſeth him to correct them to their amendment: *q. d.* not only the godly, but their poſterity ſhall be deliuered; whereas the vngodly, though he get many to take his part, ſhall not eſcape, when as the godly ſhall deliuer both himſelfe & others.] 21

Verſ. 22. *As a iewell of gold* [*viz.* is an vnſeemely thing] *in a ſwines ſnout*, [*viz.* becauſe the ſwine will defile it with dirt and mire] *ſo is a faire woman*, [*i.* ſo is it vnſeemely for one to be endued with beauty, which indeed is a good gift from God] *which lacketh diſcretion.* [*viz.* to gouerne her ſelfe modeſtly, ſoberly, and in the feare of God: *q. d.* beauty doth as little become a mad or fooliſh woman, as a precious iewell doth become a ſow.] 22

Verſ. 23. *The deſire of the righteous is only good*, [*i.* they deſire 23

desire nothing but that which is good, for that word *onely*, is an exclusiue particle, shutting out euill things. Not meaning that they neuer wish euill, but rather that for the most part they desire good] *but the hope of the wicked* [*i.* the wicked may hope or looke for nothing else] *but indignation.* [*i.* vengeance from God, or else such things
24 as shall vex and grieue them, and make them angry.] *Vers.* 24. *There is* [*viz.* a man, putting it also for a certaine number of men] *that scattereth,* [*i.* liberally bestoweth the goods and possessions which God hath blessed him withall: see *Psalme* 112. 9.] *and is more increased:* [*viz.* in riches and abundance, through the speciall blessing of God, and the right vse of these things] *but hee that spareth more* [*viz.* either from himselfe or others, which is the common fault of couetous persons and niggards] *than is right,* [*i.* than he may and ought to doe] *surely commeth to pouerty.* [*viz.* notwithstanding all his pinching and sparing: *q. d.* so farre off is it, that the niggardly man shall increase and wax rich, as the liberall doth, that he shall
25 haue euery day lesse than other, and become more needy.] *Vers.* 25. *The liberall person* [*viz.* towards others, but specially towards the godly poore] *shall haue plenty:* [*viz.* giuen him from the Lord] *and he that watereth,* [*viz.* others with his store] *shall also haue raine.* [*viz.* giuen him from the Lord, that he may more and more doe good vnto others. The metaphors of *watering*, and *hauing raine*, would bee considered,
26 and marke that this verse differeth not much from the next before going.] *Vers.* 26. *He* [*viz.* whosoeuer he be] *that withdraweth the corne,* [*viz.* from the market, where it should be sold, keeping it against a deare time] *the people will curse him:* [*i.* speake as iustly they haue occasion, all manner of euill of him, as that he is couetous, miserable, &c. see for this fault *Amos* 8. 5, 6, *&c.*] *but blessing shall be vpon the head of him* [*i.* he himselfe shall be blessed and well spoken of amongst men, whosoeuer he be, see Chapter 10. 6.] *that selleth corne.* [*viz.* plentifully and good cheape, so that the poore may be prouided for: vnderstanding by *corne* in this verse, all manner of victuall
27 and prouision.] *Vers.* 27. *Hee that seeketh* [*viz.* carefully and diligently: for so much doth the Hebrew word import] *good things* [*viz.* not onely for himselfe, but for other men also] *getteth fauour:* [*viz.* thereby, and that both before God and men] *but he that seeketh euill,* [*viz.* either against himselfe or others, whether it be of ignorance or of knowledge, see verse 19. of this Chapter, where he turneth it *by following euill*] *it shall come to him.* [*viz.* certainly and assuredly, and that many times
28 before he thinke of it, or be aware of it.] *Vers.* 28. *Hee that trusteth* [*viz.* any whit at all, yea though it be neuer so little] *in his riches,* [*i.* in the riches which God hath giuen him, or he hath gotten] *shall fall:* [*viz.* as a withered leafe, or rotten bow, falleth from the tree: see the truth of this *Luk.* 12. 15, 16, *&c.*] *but the righteous shall flourish* [*viz.* exceedingly or very much: meaning by *flourishing*, prospering] *as a leafe.* [*viz.* which shall not fall or fade, as *Psal.* 1. 3. The word turned here *a leafe*, sig-
29 nifieth also a branch, as *Nehem.* 8. 15.] *Vers.* 29. *He that troubleth his owne house,* [*viz.* by vnwise gouernment of the things which God hath giuen him, either prodigally consuming them on the one side, or miserably sparing them on the other: vnderstanding by these words *his owne house*, all the things that God hath blessed him withall, as patrimony, goods, &c.] *shall inherit the wind,* [*i.* shall bring to passe, that his possession shall goe into the wind as it were, and he haue nothing left him: *q. d.* he shall be brought to such extremity, that he shall haue nothing left him but the aire] *and the foole* [*i.* the wicked man brought into such want] *shall be seruant.* [*i.* shall be
30 glad to be a seruant] *to the wise in heart.* [*i.* to him that is truly wise in God.] *Vers.* 30. *The fruit of the righteous* [*i.* the commodities and fruits which men may receiue from a righteous person] *is as a tree of life,* [*i.* as a tree that giueth life: see before, Chapter 3. 18. He meaneth, that the righteous man is liuely in his doctrines & precepts] *and he that winneth soules,* [*i.* gaineth and getteth men to God, and bringeth them to the sound knowledge and worship of his Maiesty: see for this phrase *Iames* 5. 20.] *is wise.* [*i.* is right wise, or wise in God, vsing his knowledge and talent, not onely to his owne
31 good, but to the good of others.] *Vers.* 31. *Behold* [*q. d.* I speake a strange and wonderfull thing, therefore marke it well] *the righteous shall bee recompenced,* [*viz.* with

with iudgements from God, for his transgressions] *in the earth:* [*i.* while he liueth here vpon the earth] *how much more then the wicked and the sinner.* [*q. d.* how much more shall they feele Gods heauy iustice vpon them. By *wicked* and *sinner* he vnderstandeth men notoriously euill, as *Psal.* 1, 1, 6. And for the true meaning of this place, see 1 *Pet.* 4. 17, 18, *&c.*]

Verſ. 1. *Teacheth vs to auoid falshood, and to practise truth in all our dealings.* Verſ. 2. *Teacheth vs to auoid pride, and to embrace true humility of minde.* Verſ. 3. *Teacheth vs, to follow vpright dealing, and to shunne all pernersnesse, and frowardnesse.* Verſ. 4. *Teacheth vs, that riches cannot put backe from vs Gods iustice for our sinnes, and that we should carefully striue to holy conuersation.* Verſ. 5. *Teacheth vs, that vpright dealing shall neuer want a blessing, and that the wicked, rather than he should not be punished, shall be ouertaken with his owne sin.* Verſ. 6. *Deliuereth the selfe-same doctrines.* Verſ. 7. *Sheweth, that death sent from God shall prevent the wicked, from enioying those things they hoped for.* Verſ. 8. *Setteth out Gods mercy towards the good, and his iustice vpon the wicked.* Verſ. 9. *Teacheth vs, to flie from hypocrisie, and to auoid also all words that may hurt any. It teacheth also, that the knowledge which God gineth his children, is very profitable, both for themselues and others.* Verſ. 10, 11. *Teach, that it is a great blessing from the Lord to haue godly and wise Magistrates: and that it is a curse, where the Magistrates be wicked and foolish: also that the people may reioyce, as in the prosperous estate of the good, so in the ruine and decay of the wicked.* Verſ. 12. *Teacheth vs, to auoid all manner of contempt of others, and to learne holy silence, vnlesse great occasion be offered of speech.* Verſ. 13. *Teacheth vs two things, first to auoid slandering and the disclosing of secrets: secondly to bee faithfull in such matters, as be committed to our credit.* Verſ. 14. *Teacheth vs, how necessary it is, for men admitted to gouernment, to be furnished, with wisdome, experience and many other good graces: as also what good effects and holy blessings doe flow and and follow thereupon.* Verſ. 15. *Teacheth vs, to take heed and beware of suretiship.* Verſ. 16. *Sheweth, that modesty in women is a notable meane to bring them to credit.* Verſ. 17. *Teacheth vs, both to take heed of cruelty and hard-heartednes, and also to exercise the deeds of pity and mercy.* Verſ. 18. *Teacheth vs, what great odds there is, both betweene the works and the rewards of the godly and vngodly.* Verſ. 19. *Setteth out the vnlikely reward of good and euill dealing.* Verſ. 20. *Teacheth vs, to auoid frowardnesse of heart, and to labour to a sincere life and conuersation.* Verſ. 21. *Teacheth vs, first, that no strength and policy can prevent or driue away Gods vengeance that shall light vpon the wicked: also that God is gracious to the faithfull and their seed.* Verſ. 22. *Teacheth, that outward proportion and comelinesse of body without holy qualities of the minde, is not onely nothing worth, but a great disgrace also, to the party that hath it.* Verſ. 23. *Teacheth vs, to wish and desire good things onely.* Verſ. 24. *Teacheth vs, to practise liberality, and to abhorre niggardlinesse. The same doth also,* Verſ. 25, 26. *teach vs, that if God haue blessed vs with store we should prouide, that other might be plenteously releeued, and not couetously to hoord vp against the day of dearth.* Verſ. 27. *Teacheth vs, to procure good, both to our selues and others, as much as in vs lyeth.* Verſ. 28. *Teacheth vs, to cast away from vs, vaine trust and confidence in worldly riches.* Verſ. 29. *Teacheth vs, for feare of after-claps, to beware of prodigality on the one side, and of miserable pinching on the other side.* Verſ. 30. *Teacheth vs, to haue a care, for the conuersion and winning of others to God.* Verſ. 31. *Teacheth vs, that abundance of plagues, shall fall euen in this life, vpon the impenitent sinners.* Doctrine.

CHAP. XII.

Coherence. THis Chapter hangeth vpon the former thus; In the laſt verſe of the other hee ſheweth what great iudgements from God are prepared for the wicked euen in this life; and in the firſt verſe of this Chapter, hee ſheweth one good meane, whereby thoſe puniſhments may be auoided, to wit, in reuerent hearing of holy counſell, and in labouring to profit by the corrections which God layeth vpon men.

Diuiſion. I *Suppoſe this Chapter, as the former, may bee diuided into three parts: the firſt reacheth from verſe* 1. *to the end of the* 8. *Wherein hee intreateth of obedience to good counſell, and Gods corrections, of Gods fauour towards the good, and his iuſtice towards the bad, of the ſtability of the righteous, and the fleeting eſtate of the wicked, of a good and euill woman, of the thoughts, words, and counſels of the good and bad. The ſecond part reacheth from verſe* 9. *to the end of the* 16. *wherein he dealeth againſt the vaine-glorious, the cruell, the idle, the proud, and the wrathfull perſons, commending on the other ſide, the contented minde, pitifulneſſe of heart, diligence in labour, true humility, and the bridling of hate or anger. The third reacheth from verſe* 17. *to the end of the Chapter, wherein he ſpeaketh againſt bitter words, lying ſpeeches, deceit, idleneſſe, &c. And contrariwiſe intreateth of truth, quietneſſe in words, diligence in trauell, and of the vnlikely reward of the good and bad.*

Senſe. WHOSOEVER [*viz.* whoſoeuer he be] *that loueth* [*viz.* indeed and vnfainedly] *inſtruction*, [*viz.* either from God by his word, or from men as his Miniſters] *loueth knowledge*: [*i.* ſound and ſincere iudgement: and the reaſon hereof is, becauſe that by inſtruction men come to knowledge: *q. d.* he that loueth and liketh of a good meane whereby a good thing is obtained, doth loue and like of the good thing it ſelfe] *but he that hateth correction* [*viz.* either from God or man] *is a foole* [*i.* a wicked perſon. He meaneth that the righteous, who yeeldeth to the inſtructions and corrections of the Lord, doth not only thankfully receiue the ſame, but is prouoked therby more and more to grow vp in heauenly wiſdome: ſee *Pſal.* 94. 12.] 1

Verſ. 2. *A good man* [*i.* he that hath care and conſcience, both to know, and to performe good things] *getteth fauor of the Lord* [*i.* is accepted and well liked of the Lord: and yet hee maketh mention of getting, becauſe wee muſt by praier and other holy meanes ſeeke it, though we know it is by Gods ſpeciall gift, that ſo we may be prouoked to pray, and exerciſe our faith] *but the man of wicked imaginations* [*i.* hee who thinketh nothing elſe but euill againſt other, yea and himſelfe alſo in the end] *will hee condemne.* [*i.* the Lord will pronounce him guiltie of wickednеſſe.] 2

Verſ. 3. *A man cannot bee eſtabliſhed* [*viz.* long to continue vpon the earth] *by wickedneſſe* [*i.* by deuiſing and performing euill things: *q. d.* let the wicked thinke by their wickednеſſe to make their ſtate ſtrong, yet is it a matter impoſſible, that they ſhould long continue and endure] *but the root of the righteous* [*i.* the 3

righteous

righteous himselfe and all things whatsoeuer appertaining to him] *shall not bee moued.* [*viz.* for euer: it seemeth to bee the same in other words, which is expressed before, Chap. 10. 25. And he maketh mention of the *root*, because if the roor bee sound and prosper, the bodie and branches cannot chuse but doe well.] *Vers.* 4. *A vertuous woman* [*viz.* such a one as is described afterwards in this booke, Chap. 31. 10, 11, &c.] *is the crowne of her husband* [*i.* is a great glorie, honour, and credit vnto him: see *Philip.* 4. 1. 1 *Thess.* 2. 19. also 1 *Corinth.* 11. 7.] *but shee that maketh him ashamed* [*viz.* by her euill manners, follie, or wicked life, meaning also, by *making him ashamed*, bringing of him into contempt amongst men] *is as corruptions in his bones* [*i.* as grieuous and painfull vnto him, and almost as incurable, as grieuous diseases, that haue not onely eaten the flesh, but entered into the bones.] *Vers.* 5. *The thoughts of the iust are right* [*i.* they thinke vpon iust, right, and holy things] *but the counsels of the wicked* [*i.* their conspiracies and practises] *are deceitfull* [*i.* full of craft and subtiltie: he opposeth to the godly, the wicked, and to their thoughes, the subtilties and crafts of the vngodly.] *Vers.* 6. *The talking of the wicked* [*i.* all their words and speech] *is to lie in wait for bloud* [*i.* tendeth all to this end, to spoile men and to take their liues from them:] *but the mouth of the righteous* [*i.* good mens words and speeches: see Chap. 10. 31.] *will deliuer* [*viz.* from danger and destruction] *them.* [*i.* those, for whose life the wicked lie in wait.] *Vers.* 7. *God ouerthroweth the wicked* [*viz.* through his iust iudgement against them for their sinnes: or it may be turned thus,] *the wicked ouerthrow themselues* [*viz.* through their owne vngodlinesse] *and they are not:* [*viz.* to bee found amongst men aliue, but die and decay: see *Ierem.* 31. 15. and *Matth.* 2. 18.] *but the house of the righteous* [*i.* he and all whatsoeuer appertaineth vnto him] *shall stand.* [*viz.* firme and sure, and not to bee shaken: see Chap. 10. 25. Chap. 11. 21.] *Vers.* 8. *A man* [*viz.* of what state or condition soeuer he be] *shall bee commended* [*viz.* amongst men] *for his wisdome:* [*i.* for his wise and sincere handling of matters: it may be vnderstood also, as though he should be commended, according to the measure and proportion that he hath receiued of it] *but the froward of heart* [*i.* hee that doth things rashly and frowardly] *shall bee despised.* [*viz.* both of God and men.] *Vers.* 9. *He that is despised,* [*viz.* of other men] *and is his owne seruant,* [*q.d.* and yet notwithstanding is sufficient of himselfe, doing his owne businesse whersoeuer it be] *is better* [*i.* is in a better ease, and that by many degrees] *than hee that boasteth himselfe* [*viz.* of his great honour, riches, &c.] *and lacketh bread.* [*i.* suffereth want, and hath little or nothing to maintaine himselfe withall. For *bread* here is put for all manner of maintenance.] *Vers.* 10. *A righteous man* [*i.* a good and faithfull dealing person] *regardeth the life of his beast,* [*i.* hath a good eie to preserue it, meaning by this speech that hee is mercifull, if to beasts, much more to men: *q.d.* hee is so gentle and courteous, that hee neglecteth not his owne cattell, but giueth them their meat, attendance, and all other things necessarie in due time, how much more then doth he care for his houshold and needy persons] *but the mercies of the wicked* [*viz.* if he haue any at all, which also may be doubted of] *are cruell* [*i.* tend euen to crueltie, and haue crueltie mingled with them. Some reade it thus,] *but the mercies of the wicked, are the mercies of a cruell man* [*i.* they haue no more mercies than a cruell and outragious person hath.] *Vers.* 11. *Hee that tilleth his land* [*i.* is faithfull and painfull in his calling, for hee putteth one sort, *viz.* husbandrie, for all] *shall bee satisfied with bread* [*i.* shall not onely haue sufficient maintenance, but fulnesse of it: hee vseth the word *bread*, for meat, drinke, cloth, and all things necessarie for the maintenance of mans life,] *but hee that followeth* [*viz.* as an example in his dealings and behauiour and trade of life] *the idle* [*i.* idle-headed fellowes, and such as giuing themselues to vanitie, would not follow any honest trade or occupation. The same word is turned, *Iudg.* 9. 4. *vaine.* One referreth it rather to the things than to the persons, and indeed I suppose the Antithesis or comparison would better stand so] *is destitute of vnderstanding* [*i.* of right vnderstanding, how wise soeuer hee seeme notwithstanding in his owne eies.] *Vers.* 12. *The wicked desireth* [*viz.* very greatly and earnestly] *the net of euils* [*i.* all manner

4 5 6 7 8 9 10 11 12

manner of meanes, whereby he may caſt others into many euils and miſchiefes, and ſo hurt and grieue them. Some turne it thus] *the net of euill* [*viz.* men: *q. d.* hee wiſheth to vſe the ſame deceits to oppreſſe good and innocent people withall, that the wicked vſe. Some turne it thus] *the wicked deſireth the aid of euils* [*i.* aid and defence againſt them: *q. d.* hee hath an earneſt deſire to bee eſtabliſhed and defended from all euils, but his deſire is in vaine, as verſ. 3. of this Chapter, and this I rather like of] *but the root of the righteous* [ſee before verſ. 3. of this Chapter] *giueth fruit.*
13 I would rather reade *giueth it* [*viz.* defence againſt euill and miſchiefe.] *Verſ.* 13. *The euill man is ſnared* [*viz.* faſt, and caught very ſure] *by the wickedneſſe of his lips,* [*i.* by his wicked words vttered with his lips: *q. d.* the naughtie man, by his owne lewd words, bringeth all manner of griefe and deſtruction vpon himſelfe] *but the iuſt ſhall come out of aduerſitie* [*viz.* by the wiſdome of his words and ſpeech, hee ſhall eſcape great affliction, and manifold dangers, meaning, that either by the wiſe weighing of his words, hee taketh heed of diſtreſſe, or if hee fall into any trouble,
14 doth thereby deliuer himſelfe from the ſame.] *Verſ.* 14. *A man* [*i.* a good and wiſe man] *ſhall be ſatiate with good things* [*i.* ſhall obtaine plentie and abundance of good things] *by the fruit of his mouth,* [*i.* by the good, wiſe, and holy words which hee vttereth with his mouth, as *thankſgiuing is* called *the fruit of the lips, Heb.* 13. 15. *q. d.* euery good man ſhall receiue moſt large and excellent fruit of his ſpeech, when hee ſhall ſpeake learned, right and holy things] *and the recompence of a mans hands, ſhall God giue vnto him,* [*i.* God will recompence him, meaning euery man according to the workes done in this fleſh: and ſo in this part of the verſe, hee paſſeth from
15 words to deeds.] *Verſ.* 15. *The way of a foole* [*i.* the trade of life and conuerſation which hee affecteth, yea, whatſoeuer thing hee liketh, vnderſtanding by *foole,* a peruerſe wicked man] *is right in his owne eiet:* [*i.* ſeemeth ſo to bee in his owne iudgement, how crooked and froward ſoeuer he be before God and good men] *but hee that heareth counſell* [*i.* good and holy counſell, meaning alſo by hearing of it, practiſing and obeying of it] *is wiſe.* [*viz.* indeed: *q. d.* whatſoeuer a foole doth, hee doth it without aduice or counſell of other men, why ſo? Becauſe hee is caried away with an ouer-weening of his owne deuiſes, whereas the wiſe man vſeth other
16 mens counſels, and truſteth not to himſelfe.] *Verſ.* 16 *A foole in a day* [*i.* very quickly and ſoone, yea euen in that day and at that preſent, wherein he ſhall be prouoked to wrath, ſhall bee knowne to bee a foole, becauſe hee cannot ſuppreſſe his raging wrath] *ſhall be knowne by his anger:* [*viz.* againſt others: *q. d.* hee cannot put off or deferre his wrath, but by and by manifeſteth it, and ſo withall bewrayeth his folly] *but hee that couereth ſhame* [*viz.* offered vnto him by ſome iniurie or outrage: hee meaneth not here to allow of hypocriſie and diſſimulation, but that whoſoeuer hee is, which can patiently put vp wrongs offered or done him, and ſtirreth vp no brawles or contentions, but rather will ſuffer than reuenge, or declare his rage and furie vnto men, (which thing alſo, after a ſort, might purchaſe ſhame to
17 himſelfe) hee I ſay that thus can doe] *is wiſe* [*viz.* indeed, or truly wiſe.] *Verſ.* 17. *Hee that ſpeaketh* [*viz.* from his heart, and that plainly and openly] *truth,* [*i.* true things] *will ſhew righteouſneſſe:* [*i.* will not bee either afraid or aſhamed to declare to and before others his vpright dealing] *but a falſe witneſſe vſeth deceit.* [*i.* all manner of deceit both in heart and word, that hee may the more cunningly couer his
18 craft.] *Verſ.* 18. *There is* [*viz.* a man, meaning thereby great numbers in the world: ſee Chap. 11. 24. Alſo Chap. 13. 7.] *that ſpeaketh words like the pricking of a ſword:* [I would rather turne it,] *like the piercings or thruſtings in, or thorow with a ſword,* [that is, that ſpeaketh ſuch ſharpe, bitter, and pernicious words, which pierce a man as much as grieuous thruſts with a ſwords point, whether it bee by falſe witneſſe bearing, or otherwiſe by the euill ſpeech and deadly poiſon of the tongue] *but the tongue* [*i.* the words and ſpeeches, becauſe they are vttered by the tongue] *of wiſe men* [*i.* of men which are truly wiſe indeed] *is health* [*i.* healthfull
19 and profitable both to themſelues and others.] *Verſ.* 19. *The lip of truth* [*i.* not onely true ſpeeches, but ſpecially and chiefly the perſons vttering them] *ſhall bee*

ſtable

ſtable for euer : [*i.* ſhall not onely laſt and continue, but bee alwaies like vnto themſelues, not varying in tales or ſpeeches] *but a lying tongue* [*i.* lies and liers] *varieth incontinently.* [*i.* are not onely variable in the matters they deale withall, but vaniſh away quickly, becauſe they are of no longer continuance but a moment.] *Verſ.* 20. *Deceit is in the heart of them that imagine euill:* [*viz.* againſt others, meaning that they performe their miſchiefes againſt others by craft and deceit: but I rather allow his reading, who turneth it thus] *deceit falleth into the heart of ſuch as imagine euill:* [*i.* the wicked are many times deſtroied by their owne ſubtiltie and craft, the conſideration whereof bringeth vnto them moſt grieuous ſadneſſe] *but to the counſellers of peace* [*i.* to ſuch as ſhall perſwade and counſell men to good things] *ſhall bee ioy.* [*viz.* both of heart and bodie, and ſo the Antitheſis agreeth very aptly.] *Verſ.* 21. *There ſhall none iniquitie* [*i.* no grieuous puniſhment for ſinne or iniquitie committed, for hee doth not minde to exempt good men from ſinning in this life] *come* [*viz.* from the Lord] *to the iuſt:* [*i.* to the good and holy man: *q. d.* whatſoeuer iudgements fall vpon him for ſinne, hee ſhall not liue long in the ſame, as though hee were an abiect: ſee verſ. 13. of this Chapter] *but the wicked are full of euill.* [*viz.* both of tranſgreſſion and of puniſhment for it, committed againſt God.] *Verſ.* 22. *The lying lips* [*i.* both lies and liers] *are abomination to the Lord:* [*i.* the Lord cannot abide them: ſee Chap. 6. 17. Alſo Chap. 11. 1.] *but they that deale truly* [*viz.* both in word and deed] *are his delight.* [*i.* are ſuch as hee taketh delight and pleaſure in: ſee Chap. 11. 20.] *Verſ.* 23. *A wiſe man concealeth knowledge:* [*i.* the knowledge that hee hath, not that hee keepeth it cloſe altogether, but hauing it in him, as it were, in a treaſure houſe, doth vtter it in fit time and place, and as may bring greateſt grace to the hearers] *but the heart of the fooles publiſheth fooliſhneſſe.* [*i.* as they haue conceiued fooliſhneſſe in their hearts, ſo they ſpare not ſhameleſly, as it were, to vtter it: ſee *Eccleſ.* 10. 3.] *Verſ.* 24. *The hand of the diligent* [*i.* ſuch as bee laborious and painfull in their callings: hee putteth a part for the whole] *ſhall beare rule:* [*viz.* ouer others: Chap. 10. verſ. 4. Hee ſaith, *maketh rich*: and here hee vſeth another word, becauſe that through riches they obtaine power, and ſo get rule ouer others] *but the idle ſhall bee vnder tribute.* [*viz.* of others, meaning hereby, that they ſhall be in ſlauerie and very poore eſtate.] *Verſ.* 25. *Heauineſſe* [*viz.* of heart, ſpecially if it bee once deeply rooted and ſetled in the ſame] *in the heart of man* [*viz.* of what calling or ſtate ſoeuer hee bee] *doth bring it downe:* [*i.* doth through ſorrow depreſſe and keepe it vnder, meaning the heart: for wee know that ſadneſſe doth no whit at all profit men, but rather caſt them many times into deadly and grieuous diſeaſes] *but a good word* [*i.* euen one word of comfort ſpoken cheerefully] *reioiceth it.* [*i.* many times maketh it glad againe: the plaine proofe of this is euery mans owne particular experience.] *Verſ.* 26. *The righteous is more excellent* [*viz.* by many degrees, and in euery reſpect] *than his neighbour:* [*viz.* who careth not for righteouſneſſe and goodneſſe: and this hee ſpeaketh, becauſe the world and common ſort of people thinke the iuſt men to bee abiects] *but the way of the wicked* [*i.* the order of life and conuerſation wherein they walke] *will deceiue them.* [*viz.* at the laſt, howſoeuer they flouriſh in the pleaſures of ſinne, which laſt but a while, as the Apoſtle ſaith to the Hebrewes.] *Verſ.* 27. *The deceitfull man* [*i.* hee that giueth himſelfe to deceit] *roſteth not* [*i.* hath neither pleaſure nor profit of that] *that hee tooke in hunting:* [*i.* of that which hee atchieued, either by intolerable paines taking, as hunters doe, or elſe by ſtealth or indirect meanes, ſuch as hunters vſe many times: the reaſon is, becauſe that betweene his mouth and the morſell hee hath many diſcommodities and lets, ſo that hee cannot enioy that which hee hath gotten] *but the riches of the diligent man* [*i.* of him that trauelleth faithfully and painfully] *are precious.* [*i.* excellent and very good. One readeth it thus] *but the diligent perſon enioieth the precious ſubſtance of a man.* [*i.* is made owner and poſſeſſor of precious and excellent things, belonging many times to a wicked perſon.] *Verſ.* 28. *Life* [*viz.* both true life in this world, and eternall life in the world to come] *is in the way of righteouſneſſe,* [*i.* is to bee found and obtained by a righteous and holy conuerſation] *and in that pathway* [*viz.*

[*viz.* of a good and holy life] *there is no death.* [*viz.* which is eternall, though the bodily death apprehend the good as wel as the bad, as appeareth by many examples.

Doctrine. Vers. 1. *Teacheth vs, that he that hearkeneth to good counsell, and profiteth by the Lords corrections, is in a blessed estate: as on the other side, hee must needs bee miserable that thriueth not by the one or the other.* Vers. 2. *Teacheth vs, that God loueth the good, and hateth the euill: also, that euill thoughts and imaginations are sinne before God.* Vers. 3. *Teacheth vs, that wickednesse hath no certaintie or assurance, but that godlinesse shall continue and abide for euer and euer.* Vers. 4. *Teacheth vs what a blessing it is to haue a good wife, and what a curse it is to haue an ill wife.* Vers. 5. *Sheweth, what great difference there is betweene the thoughts of the wicked, and the deuices of the godly.* Vers. 6. *Sheweth, that the very words of the wicked sauour of crueltie, and the speeches of the godly tend to mercie.* Vers. 7. *Setteth out Gods iudgements against the wicked, and his mercie towards the good.* Vers. 8. *Teacheth vs, that wisdome is praise-worthie, and folly and frowardnesse shall be despised.* Vers. 9. *Teacheth vs, that the poore man in his powertie is better than the vaineglorious boaster that hath nothing.* Vers. 10. *Teacheth vs, that we should haue care for the preseruation of those things which God giueth vs, much more for reasonable creatures: it teacheth vs also, that the wicked haue no bowels of compassion at all.* Vers. 11. *Teacheth vs to follow the calling wherein God hath placed vs, with all diligence, and to auoid idlenesse.* Vers. 12. *Teacheth vs, that no aid that the wicked hath or can desire, will helpe them against Gods iudgements.* Vers. 13. *Teacheth vs, that euill words are hurtfull to the partie vsing them, and good words profitable to the partie vsing them, and to others also.* Vers. 14. *Teacheth vs, that God rendereth vnto euery one according to his words and deeds.* Vers. 15. *Teacheth vs, not to bee wise in our owne eies: also to hearken to the graue counsell of others.* Vers. 16. *Teacheth vs, that wrath and rage of men bewraieth their follie, and patient bearing of reuenge, argueth great godlinesse.* Vers. 17. *Teacheth vs to speake truth, and to auoid false witnesse bearing.* Vers. 18. *Teacheth vs to abstaine from sharpe and bitter words, and to giue our selues to charitable and profitable speeches.* Vers. 19. *Teacheth vs, that as godly men are constant in their speeches, so the wicked, and such as giue themselues to lying, varie alwaies in their talke.* Vers. 20. *Teacheth vs to perswade and counsell men to good things.* Vers. 21. *Teacheth vs, that in the middest of all punishments vpon the wicked, God will either fatherly correct, or else altogether deliuer his children.* Vers. 22. *Teacheth vs to abhorre lying, and to speake the truth from the bottome of our hearts.* Vers. 23. *Teacheth vs to take heed that we doe not bewray the follie of our hearts by much babling: also that wee direct our speech in such sort, to such persons, and at such time, as may bring most grace to the hearer.* Vers. 24. *Teacheth vs to vse diligence in our callings, and to auoid idlenesse.* Vers. 25. *Teacheth vs to speake good and comfortable words to the heauie-hearted and sorrowfull.* Vers. 26. *Teacheth vs, that the godly are better than the wicked of the world account of them: also, that sinne is deceitfull.* Vers. 27. *Teacheth vs, that the wicked, through Gods iust iudgement vpon them, haue not the vse of those things which they enioy and possesse.* Vers. 28. *Teacheth vs to follow the way of godlinesse, because it doth not onely deliuer vs from eternall death, but bring vs to euerlasting life.*

CHAP. XIII.

Coherence. IN the 28. verse of the last Chapter, he earnestly commended a holy conuersation. And in the first verse of this Chapter, he sheweth by what meanes this may bee attained, *viz.* by diligence both in hearing and obeying of all holy instructions.

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THe Chapter may be diuided into three parts: the first reacheth from verſ. 1. to the end of the 8. wherein he teacheth the right vſe of the eares and mouth, commendeth diligence and diſpraiſeth idleneſſe, and ſpeaketh againſt lying, ſlandering, hypocriſie, and other manner of wickednesſes. In the ſecond, hee ſpeaketh againſt pride, contention, vaine riches, contempt of the word, and follie: commending on the other ſide, the righteous, the wiſe, the diligent, the obedient perſon, and ſuch as vnfainedly feare God, from verſ. 9. to the end of the 16. In the third part, hee dealeth againſt vnfaithfull meſſengers, contempt of inſtruction, wicked companie, &c. and commendeth faithfulneſſe, obedience, choice of companie, Gods fauour towards his children, and the good which commeth by moderate correction: from verſ. 17. to the end of the Chapter. Diuiſion.

A Wiſe ſonne [*i.* childe, whether it be ſonne or daughter] *will obey* [*viz.* in deed and truth] *the inſtruction of his father:* [*i.* which his father ſhall giue him: vnderſtanding by the name *father*, parents, as by the name *ſonne* before, childe] *but a ſcorner* [*i.* ſuch a one as doth deſpiſe the doctrines of wiſdome] *will heare no rebuke.* [*viz.* from other men for his amendment: meaning by hearing, regarding: for this word *ſcorner*, ſee Chap. 9, 7, 8, 12.] *Verſ.* 2. *A man* [*i.* a good and wiſe man] *ſhall eat good things* [*i.* ſhall finde and enioy them] *by the fruit of his mouth:* [*i.* by his good and wiſe words: ſee Chap. 12. 14.] *but the ſoule of the treſpaſſers* [*i.* the treſpaſſers themſelues both in bodie and ſoule: and yet hee maketh mention of the *ſoule*, becauſe it is the principall part] *ſhall ſuffer violence.* [*viz.* from God, and many times from men, as *Gen.* 6, 11.] *Verſ.* 3. *He that keepeth his mouth,* [*viz.* from idle or euill ſpeech: meaning hereby, ſuch a one as hath a care, not in words to paſſe the bounds of his calling, or godlineſſe] *keepeth his life:* [*viz.* in peace, quietneſſe and proſperitie] *but hee that openeth his lips,* [*viz.* to lewd and wicked ſpeeches: in the word *opening* is a metaphor taken from harlots, as appeareth *Ezech.* 16. 25.] *deſtruction ſhall bee to him.* [*i.* hee ſhall bee deſtroied by his lewd words and ſpeeches.] *Verſ.* 4. *The ſluggard luſteth,* [*i.* hee hath a deſire or wiſhing onely, and nothing elſe] *but his ſoule* [*i.* hee himſelfe] *hath nought* [*viz.* beſides his bare wiſhes: *q. d.* the ſlothfull deſire many things, and feed themſelues with bare wiſhes, but in the meane while, becauſe they labour not, they obtaine nothing of the things which they deſire] *but the ſoule of the diligent* [*i.* the diligent and laborious perſon himſelfe] *ſhall haue plentie.* [*viz.* of all good things, yea, more many times than they wiſh or deſire: ſee Chap. 11. 25.] *Verſ.* 5. *A righteous man hateth* [*viz.* vnfainedly, and euen as it were, a filthie and ſtinking thing] *lying words:* [*i.* lies, and all things thereto appertaining] *but the wicked cauſeth ſlander and ſhame.* [*viz.* to himſelfe and others by his lying ſpeeches: meaning alſo, that hee doth ſo much loue and embrace falſhood, that he will bee contented to bee counted a filthie perſon, and hated of all good men, rather than depart from it.] *Verſ.* 6. *Righteouſneſſe* [*i.* faithfull and holy dealing] *preſerueth* [*viz.* before God, and euen in this life] *the vpright of life:* [*i.* ſuch as leade an vpright and bleſſed life] *but wickednesſe* [*viz.* againſt God and men] *ouerthroweth* [*viz.* through Gods iuſt iudgement] *the ſinner.* [*i.* the notorious euill men: ſee Chap. 1. 10.] *Verſ.* 7. *There is* [*viz.* a man, that is, ſundrie men: ſee Chap. 12. 28.] *that maketh himſelfe rich,* [*viz.* by his boaſting words, and ſo would be accounted by the pompe he beareth amongſt men] *and hath nothing:* [*q. d.* and yet for all that, he is worth little or nothing] *and* [*viz.* there is another man, of another

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another ſort of people] *that maketh himſelfe poore,* [*i.* would ſeeme ſo to bee before men] *having* [*viz.* notwithſtanding that] *great riches.* [*i.* great abundance of riches. Moſt interpreters agree, that the firſt part of the ſentence is ſpoken againſt vaine-glorious boaſters, amongſt whom little or nothing is to bee had: and the latter to bee vnderſtood of ſuch as haue contented mindes: the former I like well, but the latter I like not, becauſe the compariſon is not ſo fit, and therefore I would haue it to be vnderſtood as before, *viz.* of fayning pouertie, when they haue great abundance.]

8 *Verſ.* 8. *A man* [*i.* euery man that hath wit and vnderſtanding] *will giue* [*viz.* franckly and freely] *his riches* [*i.* all the riches that he hath] *for the ranſome of his life:* [*i.* for the redemption of it, or to redeeme it, if he be in danger to loſe it: ſee *Pſal.* 48. 7, 8.] *but the poore* [*viz.* man.] *cannot heare* [*viz.* as to redreſſe it] *the reproach.* [*viz.* vttered againſt him. His meaning, I thinke, commeth to this much in effect, that riches and pouertie haue both their commodities and their diſcommodities: for as to rich men their riches are profitable for the maintenance and pompe of this life, and pouertie is diſcommodious to the poore; ſo riches are ſundry times diſcommodious to the rich, becauſe they procure many dangers to the owners thereof, and yet pouertie is commodious at the leaſt in this reſpect, becauſe mens hearts are free from the feare of enuious perſons, who would enſnare them, and they haue not ſo

9 ready an occaſion to reuenge themſelues as otherwiſe.] *Verſ.* 9. *The light of the righteous* [*i.* the great bleſſings and good things, which in great plentie ſhall bee powred forth vpon them. It is vſuall in the Scripture, by *light* to vnderſtand all good and proſperous things: and I take it to bee a metaphoricall ſpeech borrowed from the light of the Sunne, which firſt riſing, and afterwards increaſing in brightneſſe, ſeemeth it ſelfe to reioice, whileſt lightning all things, and euen the whole face of the earth, it maketh them glad] *reioiceth*: [*i.* maketh glad both themſelues, and other that behold it: *q. d.* the righteous ſhall continually enioy felicitie, glorie, life, gladneſſe, &c. ſee *Pſal.* 97. 11.] *but the candle of the wicked ſhall bee put out* [*i.* that little eſtate of felicitie and proſperitie which they ſeeme to haue in this life, ſhall ſuddenly vaniſh away: *q. d.* there is as great difference betweene the ioies of the good and the bad, both in reſpect of the greatneſſe and continuance thereof, as is betweene the Sunne and a candle, and their ſeuerall lights and continuance: ſee

10 Chap. 4. 18, 19.] *Verſ.* 10. *Onely by pride* [*i.* through pride of heart: meaning vnder the word *onely*, that pride is not the onely cauſe of contention, but one of the chiefeſt: for many times men brawle euen of peruerſneſſe and fond emulation and enuie againſt other] *doth man* [*i.* doe men, for hee ſpeaketh of them all, as though they were but one] *make contention:* [*i.* ſtirre vp ſtrife one of them with another] *but with the well adviſed* [*i.* with ſuch as both can giue good counſell, and will humbly hearken to other mens good ſpeeches] *is wiſdome* [*viz.* to take heed that they kindle

11 not ſtrife, or foſter contention.] *Verſ.* 11. *The riches of vanitie* [*i.* after ſome, *vaine riches*, which are ſo called, becauſe they vaniſh away; but I ſuppoſe that he meaneth ſuch riches as are gotten by any vaine, falſe, or vngodly way whatſoeuer] *ſhall diminiſh*: [*viz.* certainly, meaning that indeed they ſhould bee brought to nothing and conſumed] *but hee that gathereth* [*viz.* riches and goods] *with the hand,* [*i.* with the labour of his owne hands] *ſhall increaſe them.* [*viz.* through Gods eſpeciall bleſſing, for otherwiſe it cannot bee: ſee Chap. 10. 2, 4. Alſo Chap. 12. 24. His purpoſe is to commend diligence, and to teach men to auoid idleneſſe, craft, and whatſoeuer

12 elſe.] *Verſ.* 12. *The hope that is deferred,* [*i.* the thing hoped for, if it bee put off from time to time, and not quickly performed] *is the fainting of the heart:* [*i.* it maketh a mans minde to faint and quaile] *but when the deſire* [*i.* the thing deſired, wiſhed, and looked for] *commeth* [*viz.* vnto men, *i.* is granted them] *it is as a tree of life.* [*i.* it is a moſt ſweet and pleaſant thing, and as a man would ſay, a very proper and healthfull medicine for a minde that languiſheth in luſting and deſiring: ſee Chap. 3.

13 18.] *Verſ.* 13. *Hee that deſpiſeth the word,* [*viz.* of Almightie God, or the good word of exhortation drawne from the ſame] *he ſhall be deſtroied:* [*viz.* certainly and aſſuredly, through the iuſt iudgement and vengeance of God vpon him] *but hee that*

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feareth the commandement, [*viz.* of God, vnderſtanding by *feare,* an humble reuerence and loue, and by one commandement all commandements of God whatſoeuer, yea, euen the whole law] *he ſhall be rewarded.* [*viz.* from the Lord: neither can the Papiſts gather, neither need any man feare out of this, merits; becauſe there is a great difference betwixt deſert and reward.] *Verſ.* 14. *The inſtruction of a wiſe man* [*i.* ſuch holy and wiſe inſtructions as he giueth] *is as the well-ſpring of life* [*i.* is not onely plentifull of good things, but alſo bringeth with it, both to himſelfe, and thoſe whom he inſtructeth, life in this life, and afterwards eternall life: ſee Chap. 10. verſ. 11.] *to turne away* [*viz.* men: *q. d.* it ſerueth alſo to this end, for this is added, for the more plaine and full declaration of the matter] *from the ſnares of death* [*i.* from ſuch ſnares, as if men be caught therewith, kill them: he meaneth ſpecially ſinnes, which bring with them eternall death.] 14

Verſ. 15. *Good vnderſtanding* [*viz.* of ſuch things as God hath manifeſted vnto vs in his word, vnderſtanding alſo hereby good wit, holy wiſdome, and the gift wiſely and learnedly to vtter good things] *maketh* [*viz.* men that haue it] *acceptable* [*viz.* both before God and men: ſee Chap. 3, 4.] *but the way of the diſobedient* [*i.* their order of life, and courſe of conuerſation] *is hated.* [*viz.* both of God, and alſo of good men.] 15

Verſ. 16. *Euery wiſe man* [*i.* euery one that is truly wiſe] *will worke* [*viz.* the things that hee doth] *by knowledge* [*i.* ſound and right knowledge: *q. d.* whatſoeuer he doth, he will doe it with wiſdome and iudgement, and not raſhly] *but a foole will ſpreade abroad* [*i.* bewray and publiſh] *folly* [*i.* his owne folly: ſee Chap. 12. 23.] 16

Verſ. 17. *A wicked meſſenger* [*i.* an vnfaithfull one, and ſuch a one as doth not truly execute his meſſage or charge] *falleth* [*viz.* many times through Gods iuſt iudgements, and that or euer he thinketh of it] *into euill:* [*i.* into affliction, ſorrow, griefe and puniſhment, and ſo hurting himſelfe alſo, ſmarteth iuſtly for his vnfaithfulneſſe] *but a faithfull Ambaſſadour* [*i.* hee that faithfully performeth his charge] *is preſeruation* [*viz.* to himſelfe, to him or them that ſend him, and to thoſe alſo, for whoſe cauſe he is ſent.] 17

Verſ. 18. *Pouerty and ſhame* [*viz.* from God, but yet in the preſence of men] *is to him* [*viz.* whoſoeuer hee bee] *that refuſeth inſtruction:* [*viz.* of goodneſſe: *q. d.* he that will not regard good and holy counſell, ſhall fall into beggery, and be made a ſhame amongſt men] *but he that regardeth correction* [*viz.* to follow it and to become the better by it] *ſhall be honoured* [*i.* hee ſhall flouriſh with riches and honour, and be accepted both of God and men.] 18

Verſ. 19. *A deſire* [*i.* the thing deſired, as verſ. 12. of this Chapter] *accompliſhed* [*viz.* by good and holy meanes, for here he ſpeaketh of the deſiring of good things, and the lawfull accompliſhment thereof] *delighteth* [*viz.* very greatly] *the ſoule:* [*i.* the party wiſhing or deſiring the ſame: one part put for the whole, and yet hee doth not without cauſe make mention of the ſoule, becauſe in it is the qualitie or facultie of deſiring] *but it is an abomination vnto fooles* [*i.* a loathſome and tedious thing, yea, ſuch a matter as their affection doth vtterly abhorre] *to depart from euill,* [*i.* from that euill whereunto they are naturally giuen, and which they foſter and feed in themſelues, through a vaine pleaſure and delight in the ſame.] 19

Verſ. 20. *He that walketh with the wiſe:* [*i.* is conuerſant and familiarly acquainted with wiſe perſons] *ſhall bee wiſe* [*i.* through Gods bleſſing ſhall become wiſe by meanes of wiſe ſpeeches and talks that ſhall paſſe from them] *but a companion of fooles* [*i.* he that ioineth himſelfe in ſocietie and fellowſhip with the wicked] *ſhall be afflicted.* [*viz.* euen as they themſelues, either becauſe hee committeth ſinne with them, or conſenteth to euill: as *Rom.* 1. 13.] 20

Verſ. 21. *Affliction* [*i.* puniſhment and vengeance ſent from the Lord] *followeth* [*viz.* euen as the ſhadow doth the body, meaning alſo, that it doth euen purſue them ſo eagerly, that it leaueth them not till they bee vtterly deſtroied] *ſinners* [*i.* peruerſe and obſtinate ſinners: ſee Chap. 11. 31.] *but vnto the righteous, God will recompence* [*viz.* of his large liberalitie and goodneſſe] *good,* [*i.* all good things for this life, and the life to come. 21

Verſ. 22. *The good man ſhall giue* [*i.* leaue behinde him] *inheritance* [*i.* goods and lands to be inherited] *vnto his childrens children* [*i.* vnto his poſteritie for many generations: ſee *Pſalme* 128. 6. hee meaneth, that the Lord will in mercie ſhew ſuch fauour to good men, that not onely they themſelues ſhall enioy their lands and 22

liuing, but euen their issue after them, vnto many generations.] *and the riches of the sinner* [*i.* the goods and lands that hee possesseth] *is laid vp*, [*viz.* safe and sure] *for the iust.* [*viz.* that they may possesse and enioy them: Hee meaneth, that neither the wicked themselues, nor their vngodly seed and posteritie after them shall enioy them, but the good shall haue them. How true this is, see *Iob* 27. 16, 17. see also *Ester* 8. 7, 11.]

23 *Verse.* 23. *Much food* [*i.* much graine and corne meet for food: so is the word taken, *Gen.* 42. 2.] *is in the field* [*viz.* that is well tilled and manured, though perhaps the soile it selfe bee somewhat barren] *of the poore*: [*i.* of that man, who though hee bee poore, yet notwithstanding is diligent in his labour] *but the field is destroied without discretion.* [he meaneth, that the corne in the field can come to little or no profit, where there is not good husbandrie and good gouernment. One readeth it thus:] *But there is* [*viz.* a man] *who consumeth himselfe* [*i.* both himselfe and all that hee hath] *through sluggishnesse* [or else vnskilfulnesse, for the word importeth both, and is set here against the knowledge and diligence of the poore labouring man: *q. d.* by idlenesse and want of skill hee commeth to nothing, and is vtterly con-

24 sumed.] *Verse.* 24. *He that spareth* [*i.* withholdeth from the correction and chastising of his childe,] *his rod*, [*i.* the rod of correction, which God hath committed into his hands] *hateth his sonne*: [*i.* his childe, as verse. 1. of this Chapter, meaning, that hee is euen as though hee did hate him, because that not correcting him, he is a cause that he falleth into euill, by meanes whereof, hee doth at the length pull vpon him his owne destruction] *but hee that loueth him*, [*viz.* vnfainedly, and with the loue of a godly father] *chasteneth him* [*viz.* measurably, and according to the offence committed] *betime.* [*i.* in good season, and while that hee is tender and young, lest growing in yeeres, he grow in strength and courage, and so either little regard, or vtterly refuse,

25 all fatherly correction.] *Verse.* 25. *The righteous eateth*, [*viz.* of the gifts and blessings which God hath bestowed vpon him] *to the contentation of his minde*: [*i.* to the satisfying of himselfe, for he noteth vnder that word, not onely contentednesse, but abundance also] *but the belly of the wicked* [*i.* the wicked himselfe, a part for the whole, putting also *belly*, for the stomacke, wherein resteth appetite] *shall want* [*viz.* many times great store of Gods blessings: he meaneth, that good men, haue alwaies sufficient and abundance, but the wicked neuer: see *Psal.* 34. 10. also *Psal.* 37. 16.]

Doctrine. Verse. 1. *Teacheth children their dutie*, viz. *to obey the good instructions of their parents: it teacheth vs also, to beware of scorning, and of contempt of admonition.* Verse. 2. *Teacheth vs, that the good words of good men are profitable both to themselues and others: also, that the wicked shall not escape iudgement.* Verse. 3. *Teacheth vs, to be warie and circumspect in our words, and to auoid babling and much speech.* Verse. 4. *Teacheth vs to auoid sluggishnesse, and to be painfull and faithfull in our callings.* Verse. 5. *Teacheth vs to abhorre lying.* Verse. 6. *Setteth out the vnlikely reward of righteousnesse and wickednesse.* Verse. 7. *Teacheth to beware, as of vaine boasting on the one side, so of counterfeiting pouertie on the other side.* Verse. 8. *Teacheth vs, that riches and pouertie haue either of them their profit and their disprofits.* Verse. 9. *Teacheth vs, Gods fauour towards the good, and his iudgements vpon the wicked.* Verse. 10. *Teacheth vs, that pride is the mother of strife: but they that are humble will yeeld to good counsell and peace.* Verse. 11. *Teacheth vs, that euill gotten goods shall come to nothing: also, that diligence and labour is a meane to get and increase riches.* Verse. 12. *Teacheth vs, to doe good quickly, and in good season, lest otherwise the gift either come too late, or bee not so acceptable.* Verse. 13. *Teacheth vs, that the contempt of Gods word shall neuer escape vnpunished.* Verse. 14. *Teacheth vs, that good counsell is a good meane to make men to auoid the snares of sinne.* Verse. 15. *Teacheth vs, that Gods gifts in any must bee reuerenced, and sinne and iniquitie abhorred.* Verse. 16. *Teacheth vs, to doe all things according to iudgement and discretion: and to take heed, that either by word or deed wee bewray not the follie of our hearts.* Verse. 17. *Teacheth vs, to deale faithfully in the charges wherein wee are placed, both that we may thereby auoid euill, and also procure good vnto our selues and others.* Verse. 18. *Teacheth vs, that contempt of good counsell is a meane of beggerie and shame:*

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as on the other side, obedience to good speeches, is the high-way to honour and estimation before God and men. Vers. 19. *Teacheth vs, that wee may reioice when lawfull and holy things are done for vs; also that it is a very hard matter to draw the vngodly from sinne.* Vers. 20. *Teacheth vs to make choice of our companie, cleauing to such as are good, and flying from the euill.* Vers. 21. *Setteth out the vnlikely reward of the good and the bad from God.* Vers. 22. *Teacheth vs, that good men through Gods blessing, leaue their goods and lands to their posteritie, euen many ages together one after another: also that God in his iustice doth many times deprive the wicked of their wealth, and giueth it to the good.* Vers. 23. *Teacheth vs, that labour is a meane to make men rich: also, that for want of labour and good gouernment, many things are consumed.* Vers. 24. *Teacheth parents to correct their children, but yet so, that they doe it in measure, and in such sort, and at such a time, as it may doe the parties corrected most good, not onely for the time present, but also for the time to come.* Vers. 25. *Setteth out Gods fauour towards the good, and his iustice towards the wicked and vngodly.*

CHAP. XIIII.

IN the latter end of the other Chapter, hee had spoken of parents and children, and now he beginneth this Chapter with a treatie of women, passing on from thence, to describe generall duties, appertaining to all states, ages and sexes whatsoeuer. *Coherence.*

THis Chapter may be diuided into foure parts. *In the first, hee entreateth of a wise and foolish woman, of the feare and contempt of God, of pride and humilitie, of labour and husbandrie, of a faithfull and lying witnesse, of the scorner and wise person: of the foolish, and the prudent or righteous man, from vers. 1. to the end of the 9. In the second, he entreateth of the heart or conscience, of the wicked and the godly, of an vpright way, of heauinesse of heart, of a wicked heart, of easinesse to beleeue euery tale, and of the foolish and the wise man: from vers. 10. to the end of the 18. In the third, he speaketh of the euill persons, of the poore and rich, of the proud and the mercifull, of euill thinkers and good men, of painfull labour and wicked words, of riches and follie, of a faithfull and lying witnesse, and of the reuerence and feare of the Lord, from vers. 19. to the end of the 27. In the fourth part, hee speaketh of Kings and their power, of bridling anger, of enuie, of oppression and pitie, of the ends of the wicked and the godly, of wisdome, iustice, and the fauour or displeasure of a Prince, and this reacheth from vers. 28. to the end of the Chapter.* Diuision.

Wise woman [*i.* euery woman that is truly wise, fearing God, and regarding their houshold affaires in holinesse and modestie,] *buildeth her house* [*viz.* not so much with outward furniture and shew, as while that by her labour, and the right gouernment of her houshold, she doth by all meanes keepe, defend, and increase the same] *but the foolish* [*viz.* woman, who is set against the wise *Sense.* 1

woman mentioned before] *deſtroieth it* [*i.* her houſe and familie] *with her owne hands* [*i.* whilſt that vnheedily, by her naughtie deeds, negligence and euill gouernment,
2 ſhee ſuffereth all things to goe to wracke.] *Verſ.* 2. *Hee that walketh in his righteouſneſſe*, [*i.* leadeth an vpright life void of hypocriſie: and it is called *his righteouſneſſe*, not becauſe hee hath it of himſelfe, but becauſe God in great mercie hath communicated the ſame vnto him] *feareth the Lord* [*viz.* vnfainedly] *but hee that is lewd in his waies*, [*i.* leadeth a lewd and looſe life] *deſpiſeth him* [*i.* offereth as much as in him lieth, deſpight and contempt againſt the Lord, becauſe he deſpiſeth his Law: *q. d.* by the order of a mans life, euen as it were, by certaine fruits, may a man bee
3 knowne, whether hee bee godly or wicked.] *Verſ.* 3. *In the mouth of the fooliſh* [*i.* in wicked mens words vttered with their mouth] *is the rod of pride*: [*i.* is there great and wonderfull pride, wherewith in the height of his minde, hee doth not onely ſtrike ſometimes and hurt other men, but giueth other men ſtanding by and hearing, ſtaues, and clubs, as it were, to ſtrike himſelfe,] *but the lips of the wiſe* [*i.* words vttered with their lips, as ſundry times before] *preſerue* [*viz.* from hurt and danger,] *them* [*i.* both the wiſe themſelues, and others that depend vpon them: the reaſon is, becauſe they obſerue a meaſure, and wiſdome in their ſpeeches, that they neither
4 hurt themſelues nor others: ſee Chap. 12. 6.] *Verſ.* 4. *Where none Oxen are*, [*viz.* ſuch as can worke and goe to plough, being accuſtomed to the yoke and tillage: vnderſtanding hereby all workemen, and whatſoeuer appertaineth to husbandrie] *there the crib is emptie*: [*i.* there is nothing, no not for the beaſts to eat, much leſſe is there any thing in the barnes or ſtore-houſes: for vnder one hee vnderſtandeth all the reſt] *but much increaſe commeth* [*viz.* to the good husbandman,] *by the ſtrength of the Oxe*, [*viz.* that laboureth in tillage, meaning thereby all husbandrie and til-
5 lage, with all things thereto apperraining whatſoeuer.] *Verſ.* 5. *A faithfull witneſſe*, [*i.* a faithfull man being called forth to witneſſe any thing] *will not lie*: [*viz.* for any cauſe, whether it bee for fauour, feare, flatterie, or otherwiſe,] *but a falſe record* [*viz.* againſt men] *will ſpeake lies*, [*viz.* for euery cauſe, and in euery place: meaning, that he that hath falſified his faith in publike iuſtice, will not ſpare to ſtraine
6 it in priuate ſpeeches: ſee Chap. 6. 19.] *Verſ.* 6. *A ſcorner* [*i.* hee that ſcoffeth and ſcorneth at all good things, ſee Chap. 1. 22.] *ſeeketh* [*i.* maketh as though he would ſeeke for, or elſe indeed ſeeketh for it, but not to a right end] *wiſdome*, [*i.* Gods heauenly wiſdome] *and findeth it not*: [*q. d.* for all that hee findeth it not: the reaſon is, becauſe hee ſeeketh it not as hee ſhould, that is, diligently and earneſtly, and to a right end, that is, Gods glorie, and the comfort of his children,] *but knowledge* [*viz.* of God and his myſteries] *is eaſie to him that will vnderſtand* [*i.* that hath a minde, and laboureth to attaine it: and hee ſaith it is *eaſie*, meaning to bee found, be-
7 cauſe ſhe offereth her ſelfe vnto all: as Chap. 1. 20. and Chap. 8. 1.] *Verſ.* 7. *Depart* [*viz.* quickly and with haſte] *from the fooliſh man*, [*i.* from the wicked man, that hath his heart ſeiſed and poſſeſſed with all manner of follie and euill] *when thou perceiueſt not in him* [*i.* ſo ſoone as thou findeſt that hee hath not] *the lips of knowledge*,
8 [*i.* words that ſauour of ſound knowledge, iudgement and wiſdome.] *Verſ.* 8. *The wiſdome of the prudent* [*i.* the wiſdome that hee hath] *is* [*i.* conſiſteth ſpecially in this] *to vnderſtand* [*i.* to haue a diligent and watchfull eye to] *his way*: [*i.* his whole life, and the courſe thereof, whether hee employ it in words, deeds, or both: *q. d.* this is his dutie, and herein his wiſdome appeareth, diligently and with iudgement to weigh whatſoeuer hee attempteth, auoiding alwaies raſhneſſe,] *but the fooliſhneſſe of the fooles is deceit* [*i.* tendeth wholly and altogether to deceit: *q. d.* the fooles
9 in their folly, regard this thing ſpecially to deceiue others.] *Verſ.* 9. *The foole* [*i.* all fooliſh and wicked perſons, as appeareth, becauſe the word is of the plurall number in the Hebrew text] *maketh a mocke of ſinne*, [*i.* maketh no more account of it, than of a matter of ſport or play: ſee Chapter 10. 23.] *but among the righteous there is fauour*, [*i.* vnfained good will one of them towards another. Some readeth it farre otherwiſe, and maketh another ſenſe of it, which alſo I rather allow of, thus] *Sinne* [*viz.* which the wicked and vngodly men commit, and they

know

know one by another,] *maketh fooles to agree* : [*viz.* one of them with another: *q. d.* their partaking in wickednesse, ioineth the wickeds mindes one of them towards another,] *but among the righteous* : [*i.* the good and holy people] *that which is acceptable* [*viz.* before God and good men,] *maketh agreement*, [*viz.* among themselues : *q. d.* good things onely tie good mens minds together.] *Verſ.* 10. *The heart* [*viz.* onely] *knoweth* [*viz.* perfectly and thorowly] *the bitternesse of his soule*, [*i.* the heauinesse and griefe that the soule endureth] *and the ſtranger* [*i.* whatsoeuer is without] *ſhall not meddle with his ioy.* [*i.* with the ioy of the heart or soule. For the inward ioy which we haue in the heart, none knoweth so well as we our selues, neither are wee able by any outward signes to expresse the greatnesse of the inward ioy. In the meane while we learne, not to giue our selues too much ouer to sadnesse or ioy, but to keepe the golden rule of measure or mediocritie in both.] *Verſ.* 11. *The houſe of the wicked* [*i.* hee, and all that hee hath] *ſhall bee deſtroied* : [*viz.* through Gods iust iudgement] *but the tabernacle of the righteous* [*i.* hee himselfe, and all that appertaineth to him] *ſhall flouriſh.* [*viz.* through the fauour and goodnesse of God : against a large and faire house in outward shew, hee setteth a weake and low tabernacle.] *Verſ.* 12. *There is a way* [*i.* there is an order and course of life] *which ſeemeth right to a man* : [*viz.* in his owne iudgement] *but the iſſues* [*viz.* or ends] *thereof* [*i.* of that way] *are the waies of death.* [*i.* leade the high and ready way to death and destruction: because we are easily deceiued with the shew of right, hee counselleth vs not to stand to our owne imaginations, but to trie both our manners and opinions by the rule of Gods word.] *Verſ.* 13. *Euen in laughing* [*i.* while men laugh] *the heart is ſorrowfull*, [*i.* their hearts are possessed with great sorrow, though many times they would couer the same, and shake it off with laughter] *and the end of that mirth* [*viz.* which is made so from the teeth outward] *is heauineſſe* [*i.* great and much sorrow, specially of heart : *q. d.* It falleth out many times, that while a man laugheth, and laboureth either to ease or shake off the griefe of his heart, that hee returneth notwithstanding to sorrow and heauinesse.] *Verſ.* 14. *The heart* [*i.* the man himselfe, and yet hee speaketh of the heart, because there is the fountaine and beginning of euill] *that declineth* [*i.* turneth aside, either to the right hand or to the left, from the law and word of God] *ſhall be ſatiate with his owne waies* : [*i.* shall walke so long in the wickednesse that his owne heart hath deuised, that hee shall be filled, as it were, with wickednesse, and at the length bee ouertaken with Gods iudgements for the same: see Chap. 1. 31.] *but a good man ſhall depart* [*viz.* quickly, and with as much speed as hee may, for feare of afterclaps] *from him.* [*viz.* that starteth aside from the obedience of Gods Commandements.] *Verſ.* 15. *The fooliſh will beleeue* [*viz.* very easily, and without any great perswasion] *euery thing* : [*viz.* which is told them] *but the prudent will conſider* [*viz.* deeply and earnestly] *his ſteps.* [*i.* the waies wherein he shall walke, and the things which hee shall doe : *q. d.* hee will doe nothing rashly, but diligently will examine and weigh whether he ought to beleeue or doe it: see before, verſ. 8. of this Chapter.] *Verſ.* 16. *A wiſe man* [*i.* a godly wise man] *feareth*, [*viz.* the euill that is for to come, meaning corporall punishments in this life, and eternall in the life to come] *and departeth from euill* : [*i.* sinne and transgression, which is a meane to draw both temporall and eternall punishments vpon vs,] *but a foole* [*i.* a wicked man] *rageth*, [*viz.* very sore, both against God and men] *and is careleſſe.* [*viz.* of that which is to come : *q. d.* hee boldly runneth headlong into rage, and in his furie desperatly committeth all manner of euils whatsoeuer, for hee feareth not Gods iudgement, or any punishments to come, and therefore casteth himselfe headlong into the same.] *Verſ.* 17. *He that is haſtie to anger*, [*i.* he that hath no stay of himselfe, but suffereth his anger against others speedily to breake out] *committeth folly*, [*i.* not onely bewraieth the foolishnesse of his heart, but is making post haste to great and grieuous sinnes] *and a buſie body* [*viz.* such a one as is a continuall medler in other mens causes and affaires] *is hated.* [*i.* purchaseth hatred to himselfe, both from God and man. The word which is here turned *buſie body*, is in Hebrew, *the man of imaginations*, which phrase sundry men take diuersly : some in euill part, as though

he ſhould meane ſuch a one as is not haſtie to wrath, but thinketh long vpon the miſchiefe he will doe, and ſo he ſhould compare two contrarie vices: the one is headlougneſſe to anger; and the other is malice long meditated and thought vpon. Otherſome take it in the good part, meaning by a man of thoughts, a man circumſpect and warie in his words and deeds, and then it is read thus: *Hee that is haſtie to anger committeth follie*, [yea, hee is hatefull to a circumſpect or wiſe man: and this I take to bee the beſt, the holy Ghoſt minding to note the diſcommodi-
18 ties that haſtineſſe to wrath bringeth with it.] *Verſ.* 18. *The fooliſh doe inherit folly:* [hee meaneth not onely that folly is borne with them, and is, as it were, their inheritance, but alſo that in proceſſe of time they doe receiue the fruit of their folly alſo,] *but the prudent are crowned with knowledge.* [hee meaneth that knowledge which they haue to performe good things by, is, as it were, a crowne vpon their heads, and that they ſhall in the end receiue alſo a moſt glorious fruit of the ſame.]
19 *Verſ.* 19. *The wicked ſhall bow*, [*viz.* in token of reuerence and ſubmiſſion] *before the good*, [*i.* ſuch as God maketh good:] *and the wicked* [*viz.* ſhall ſtand waiting through need of one thing or other,] *at the gates of the righteous.* [*i.* before their doores. Thus it pleaſeth the Lord to make things ſometimes fall out in this life,
20 for the comfort of the godly, and the example of the wicked.] *Verſ.* 20. *The poore* [*i.* he that commeth by any meanes into pouertie] *is hated*, [*i.* loathed and deſpiſed,] *euen of his owne neighbour*, [*i.* euen of him that in all reaſon and dutie, ſhould moſt tender and pittie his caſe:] *but the friends of the rich are many.* [*i.* ſuch as haue riches and ſtore, haue abundance of friends, for the world will loue his owne.]
21 *Verſ.* 21. *The ſinner* [*i.* the notorious wicked man, as ſundry times before] *deſpiſeth his neighbour:* [*viz.* becauſe hee is poore] *but hee that hath mercie vpon the poore* [*i.* pitieth them, and prouideth for them, *Pſal.* 41. 1.] *is bleſſed* [*viz.* of God, or elſe by *bleſſed*, hee meaneth, is praiſed and commended amongſt men. Some reade it thus.] *This ſinner* [*viz.* which hateth the poore man, and eſteemeth the rich] *ſhall bee deſpiſed of his neighbour:* [*viz.* for that his ſinne: *q. d.* God will bring this iudgement vpon him, that hee which deſpiſeth others, ſhall of others bee deſpiſed himſelfe] *but, O bleſſed is he* [*q. d.* certainly of what ſtate or condition ſoeuer hee bee, hee is bleſſed] *that ſheweth fauour* [*viz.* either in countenance, word,
22 or deed] *to the poore* [*i.* to them that are in need.] *Verſ.* 22. *Doe not they erre* [*viz.* from the right way, which God hath preſcribed vnto them] *that imagine euill* [*viz.* againſt others. This demanding noteth a more certaine and aſſured affirming of the matter: *q. d.* without doubt they goe aſtray, and therefore muſt of neceſſitie miſerably periſh,] *but to them that thinke* [*viz.* earneſtly and deeply] *on good things*, [*viz.* towards God and man, to doe the ſame,] *ſhall bee mercie and truth:* [*viz.* from the Lord beſtowed vpon them, yea, and men alſo ſhall deale mercifully and truly with them: *q. d.* God will faithfully performe his promiſes, in the accompliſhment whereof, is manifeſted both his mercie and truth, and hee will moue men alſo in
23 truth and mercie to deale with them.] *Verſ.* 23. *In all labour*, [*viz.* which a man taketh vpon him, in his ordinarie calling, vnderſtanding by *labour*, diligent and faithfull employing of a mans ſelfe in his owne function] *there is abundance*, [*viz.* of good things and bleſſings, meaning, that hee which giueth himſelfe painfully to follow labour in his calling, ſhall thriue and proſper,] *but the talke of the lips*, [*i.* bare and vaine words, as when a man will labour with his tongue, and let the reſt of his members be idle,] *bringeth onely want:* [*i.* bringeth nothing with it but pouertie: that word *onely* I would referre rather to the firſt words, reading it thus, *but the talke of the lips onely: q. d.* where there is no more but labour in the mouth, and no per-
24 formance of it in deed, there muſt of neceſſitie bee beggerie and pouertie.] *Verſ.* 24. *The crowne of the wiſe is their riches* [*i.* the riches which wiſe men through Gods goodneſſe poſſeſſe, and haue them annexed vnto their wiſdome, they are a ſingular ornament vnto them: this word *crowne*, is ſundry times ſo vſed before] *and the folly of fooles is fooliſhneſſe*, [*q. d.* though fooles haue neuer ſo great riches, they auaile them nothing to remoue their folly, but their folly is meere folly notwithſtanding

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all that, yea they are so farre off from adorning them, that they rather serue to staine them, because they are instruments and arguments, to cause them more and more to bewray their folly.] *Vers.* 25. *A faithfull witnesse* [*i.* he that being called to witnesse a matter, speaketh faithfully and truly] *deliuereth* [*viz.* from danger and distresse] *soules:* [*i.* men or persons: see *Exod.* 1. 5. meaning such as were ready to be destroied and were oppressed through euill reports] *but a deceiuer* [*i.* a deceitfull and false witnesse] *speaketh lies:* [*viz.* against men, by which he endeuoureth to bring men to death and destruction: he setteth deceit against truth, and speaketh of lies against deliuerance, because that lies many times bring men to great danger and destruction.] 25

Vers. 26. *In the feare of the Lord is an assured strength* [*i.* he that hath a right and reuerent feare of Gods Maiesty planted in his heart, need not feare any thing, for the Lord will be an assured strength and defence vnto him] *and his children* [*i.* Gods children, whom he hath in Christ begotten vnto himselfe, by the incorruptible seed of his word, that they might walke in his reuerence and feare: for I had rather referre it vnto them, than to the posterity and children of good people, (though I know that sense also may stand) because good fathers many times haue euill children] *shall haue hope.* [*i.* an assured hope in the Lord, which shall not make them ashamed, as *Roman.* 5. 5.] 26

Vers. 27. *The feare of the Lord* [*i.* the right and reuerent feare of his Maiesty, planted in mens hearts] *is as a well-spring of life,* [*i.* blessednesse in this life, and eternall life in the world to come, doth abundantly proceed from it: see *Prouerbs* 13. 14. also Chapter 10. 11.] *to auoid* [*i.* to teach men to auoid and shun] *the snares of death:* [*i.* such snares, as in which if men be caught and escape not from them, there is no way, but death both of body and soule: see Chapter 13, 14.] 27

Vers. 28. *In the multitude of the people, is the honour of a king* [*i.* it is a great honour and credit for a king, to haue many people willingly subiect vnto him, and ready to performe his will: and therefore for the increase of the same hee ought to vse equity and clemency, and not tyranny and cruelty to lessen them] *and for the want of people commeth the destruction of the Prince.* [*viz.* because his countries and territories are easily subdued to the power of his enemies, because he hath not forces sufficient wherewithall to resist, and so are the borders of his gouernment diminished.] 28

Vers. 29. *Hee that is slow to wrath* [*viz.* against other men, labouring to master the rage of his affections: see *Iames* 1. 19.] *is of great wisdome:* [*i.* declareth thereby, that God hath blessed him with abundance of wisdome, while hee can refraine his rage, and doe nothing rashly] *but hee that is of an hasty minde:* [*viz.* against others, meaning such a one as is furious, and soone stirred vp] *exalteth folly,* [*i.* doth openly commit it, as though hee would lift it vp that all men might see it: see verse 17. of this Chapter.] 29

Vers. 30. *A sound heart* [*i.* a heart free from vicious affections, specially from euill will, and despight against others] *is the life of the flesh:* [*i.* bringeth health and soundnesse to the whole man that hath it: hee putteth a part for the whole] *but enuy* [*viz.* once conceiued in the heart against other men] *is the rotting of the bones:* [*i.* will quickly consume a man, and bring him to his end, as the diseases, which lie in the bones, and eat them vp: see Chapter 12. 4. *q. d.* he that is of a courteous, gentle, and free heart, shall haue a sound body, and passe away his dayes in quietnesse, reioycing other men also: but the trouble which enuy bringeth with it, leaueth not the strongest parts of the body sound, but infecteth and corrupteth them, and maketh the whole man, in all mens iudgement filthy and stinking.] 30

Vers. 31. *Hee* [*viz.* of what state or calling soeuer hee bee] *that oppresseth* [*viz.* by fraud, force, slander, or otherwise, for the word is generall, and reacheth to any kinde of oppression] *the poore,* [*i.* the needy, and hee that is not able to make his part good against him] *reproueth* [*viz.* by his wicked and lewd dealing] *him that made him:* [*i.* God, who appointed that hee should be poore, and this hee speaketh, because the wicked man thinketh, that God either cannot, or will not deliuer him out of his hands: it may bee taken also thus, that *whosoeuer releeueth not the poore, despiseth God:* [see *Matthew* 25. 35. &c.] *but he honoureth him,* [*i.* the Lord, and why doth he honour him? Because he doth a worke 31

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appointed by God in his Law] *that hath mercy on the poore.* [*i.* sheweth him pity and
32 compassion: see verse 21. of this Chapter.] *Vers.* 32. *The wicked shall be cast away* [*viz.* from the Lord, and from the enioying of his gracious presence, which the godly alwaies behold] *for his malice:* [*i.* for the euill and naughtinesse which he hath committed against God and man] *but the righteous hath hope* [*viz.* of Gods fauour and goodnesse towards him, and of his owne deliuerance] *in his death:* [*i.* either when he dieth, or else is set in most grieuous distresses, the greatest whereof is death; *q. d.* though he should die, yet he would not doubt of Gods goodnesse towards him,
33 *Psal.* 23. 4. for euen death it selfe should be for his good.] *Vers.* 33. *Wisdome* [*i.* holy and heauenly wisdome from God] *resteth* [*viz.* as it were in his owne house or dwelling place] *in the heart* [*i.* in the soule and minde] *of him that hath vnderstanding:* [*i.* of all that delight in wisdome and vnderstanding] *and is knowne* [*i.* wisdome is made manifest] *in the middest of fooles.* [*i.* openly and in their sight, so that they can pretend no ignorance. A worthy man readeth this latter part by reason of some supply of words, farre better in my iudgement thus] *but the foolishnesse which is in the foolish:* [*i.* their owne folly and want of wit] *offereth it selfe to be knowne* [*i.* it cannot long be dissembled, for they will presently manifest and bewray the same: see Chap.
34 12. 23. Chapter 13. 16. and also verse 29. of this Chapter.] *Vers.* 34. *Iustice,* [*i.* the execution of iustice vprightly, without any fauour, feare, or hatred] *exalteth a nation:* [*i.* maketh it famous, not onely for the time present, but also establisheth the same in lastingnesse for the time to come: see Chapter 16. 12.] *but sinne* [*viz.* either against God or man] *is a shame to the people:* [*i.* is an effectuall instrument, to bring
35 the people to shame and confusion.] *Vers.* 35. *The pleasure of a King is* [*i.* euery good and wise King taketh great pleasure and delight] *in a wise seruant:* [*i.* a heedy, circumspect, and diligent officer] *but his wrath* [*viz.* the Kings great displeasure] *shall be towards him* [*i.* shall iustly fall vpon him] *that is lewd* [*viz.* in his dealing and behauiour, by which he worketh shame and discredit to his Prince: and indeed so much doth the Hebrew text yeeld.]

Doctrine. Vers. 1. *Teacheth vs, what great difference there is betweene a godly wise woman, and a foolish wicked woman.* Vers. 2. *Teacheth vs, to haue care and conscience of a holy life before men: also, that we cannot offer greater contempt against God, than to follow a lewd and prophane life.* Vers. 3. *Teacheth vs the discommodity of rash and foolish speeches: also, what benefit commeth by wise words.* Vers. 4. *Containeth a singular commendation of husbandry, and painfull labour in seuerall callings.* Vers. 5. *Setteth out the great difference betweene a lying and a false witnesse.* Vers. 6. *Teacheth vs, that Gods holy wisdome cannot dwell in a scorning or scoffing spirit: also, that Gods word and will, through the light that he giueth vs, is easie, though the Papists, by accusing it of hardnesse, would feare men from it.* Vers. 7. *Teacheth vs to shunne the company of the wicked and vngodly, after wee haue had triall of them.* Vers. 8. *Sheweth, that holy wisdome teacheth men which embrace her, to direct their whole conuersation.* Vers. 9. *Teacheth vs, in what little account vngodly men haue sinne and wickednesse.* Vers. 10. *Teacheth vs, not to giue our selues too much to mirth or ioy, but to keepe a good measure and proportion therein.* Vers. 11. *Setteth out the vnlikely reward of the good and the bad.* Vers. 12. *Teacheth vs, not to follow whatsoeuer seemeth good in our owne eies, but alwaies, and in all things, to aske counsell of the Lord in his word: it is also a strong place to ouerthrow good intents.* Vers. 13. *Teacheth vs to auoid hypocrisie, both in our mirth and sadnesse, and to bee that indeed which wee would seeme to bee.* Vers. 14. *Teacheth vs, that the sinne and disobedience of the wicked, shall neuer escape vnpunished.* Vers. 15. *Teacheth vs, first, not to bee too light to beleeue euery report that is brought vs: secondly, deeply and duly to consider all our thoughts, words and deeds.* Vers. 16. *Teacheth vs, that a reuerent feare of Gods Maiesty in good mens hearts, is a notable meane to make them to auoid sinne: also it doth liuely paint out the nature of the desperate transgressors.* Vers. 17. *Teacheth vs to withst and the vnbridledneſse of our owne affections, and to beware of being ouer-busie*

in

in other mens affaires. Verſ. 18. *Teacheth vs, that knowledge is a meane of great credit and eſtimation, euen before men.* Verſ. 19. *Teacheth vs, that God many times in this life, for the manifeſtation of his mercy and iuſtice, exalteth his owne children, and caſteth downe the wicked.* Verſ. 20. *Doth lively paint out the nature of the world, which doth eaſily deſpiſe poore men, though neuer ſo good, and readily embrace wealthy men, though neuer ſo bad.* Verſ. 21. *Teacheth vs, not to deſpiſe any, but euen for our owne good to ſhew pity and compaſſion to all.* Verſ. 22. *Teacheth vs, that euill thoughts are ſinne before God: alſo, that the Lord will be mercifull towards his owne.* Verſ. 23. *Teacheth vs, faithfully and painfully to labour in our callings: and to take heed that wee labour not with the lips onely, and giue the other parts of our bodies to idleneſſe.* Verſ. 24. *Teacheth vs, that euery thing to the godly is a credit and glory, whereas all things to the wicked tend to their ſhame.* Verſ. 25. *Teacheth vs, in matters of controuerſie to ſpeake the truth, and to abhorre all lies.* Verſ. 26. *Sheweth vs, what a ſure ſtaffe to ſtay vpon they haue that doe rightly feare the Lord.* Verſ. 27. *Teacheth vs, what commodities come by the reuerent feare of God planted in our hearts.* Verſ. 28. *Teacheth Kings, as to vſe all holy meanes whereby to increaſe their people; ſo to take heed, that they truſt not in them at any hand.* Verſ. 29. *Teacheth vs, to bee ſlow to wrath, and to beware of haſtineſſe of heart or word.* Verſ. 30. *Teacheth vs, louingly to doe whatſoeuer we doe, and to flie from enuy and hatred.* Verſ. 31. *Teacheth vs, that oppreſſion of the poore is a grieuous offence againſt God.* Verſ. 32. *Propoundeth the miſerable end of the wicked, and the ioyfull end of the godly.* Verſ. 33. *Sheweth, that the heart is indeed the ſeat of wiſdome.* Verſ. 34. *Sheweth, what good commeth by iuſtice, and what hurt by iniuſtice, and that not onely to the parties executing the ſame, but alſo to their people and ſubiects.* Verſ. 35. *Teacheth vs, that wiſdome is a meane to make men delight in vs.*

CHAP. XV.

IN the laſt verſe of the other Chapter he ſhewed, that frowardneſſe & ill demeanour was a meane to prouoke wrath againſt vs: and now in the firſt verſe of this Chapter hee ſheweth vs how wee may quench it, if it bee once kindled, and ſo proceedeth in inſtructing men, to haue an eie to their ſpeeches and words. *Coherence.*

THe *Chapter may bee diuided into three parts. In the firſt, he giueth inſtructions concerning mens words and ſpeeches, concerning the ſight, and knowledge of God, and concerning the wiſe and the fooliſh, the good and the bad, &c. and this reacheth from verſe 1. to the end of the 11. In the ſecond, hee intreateth of ſcorners, of ioy and ſorrow of the heart, of the wiſe and fooliſh, of quietneſſe, and contentedneſſe with the portion which God giueth vs, of anger, ſlothfulneſſe, folly, and good counſell: and this reacheth from verſe 12. to the end of the 22. In the third, hee ſpeaketh of good words, of the way of life, of proud perſons, and of the widow, of wicked mens thoughts, of gaine and gifts, of babling, of Gods fauour* Diuiſion.

vpon

vpon the good, and his puniſhment vpon the wicked, of receiuing and refuſing good counſell, and of the feare of the Lord, from verſ. 23. to the end of the Chapter.

Senſe.

1  *Soft anſwer* [*i.* gentle, quiet, and meeke words] *putteth away wrath:* [*viz.* of another man, either conceiued or expreſſed againſt vs: ſee Chapter 25. 15.] *but grieuous words* [*i.* words that worke griefe in the party againſt whom we ſpeake] *ſtirre vp anger.* [*viz.* againſt vs: and here he teacheth what things follow mens ſpeech: to wit, peace followeth vpon quiet words, and trouble vpon bitter and

2 haſty ſpeeches.] *Verſ.* 2. *The tongue of the wiſe* [*i.* the wiſe man himſelfe: a part for the whole, and yet he nameth the *tongue*, becauſe wiſdome and knowledge is expreſſed therewith] *vſeth knowledge aright:* [*i.* doth aptly and profitably, and ſeaſonably vtter it, and maketh it more acceptable, vſing it in time and place] *but the mouth of fooles* [*i.* fooles themſelues: and yet he nameth the *mouth*, becauſe they doe eſpecially by that meanes bewray it] *bableth out* [*viz.* raſhly, and without any regard] *fooliſhneſſe.* [*i.* their owne folly: ſee verſe 28. of this Chapter. In this verſe he teacheth men to frame their ſpeeches with knowledge, or according

3 to knowledge.] *Verſ.* 3. *The eies of the Lord* [*i.* his certaine ſight and knowledge: He ſpeaketh of God according to man, not that God hath eies, but becauſe wee doe moſt aſſuredly know thoſe things which we ſee) *in euery place* [*viz.* whereſoeuer it be] *behold* [*viz.* plainly and manifeſtly, for nothing can be hid from his ſight, *Heb.* 4. 13.] *the euill* [*viz.* men] *and the good.* [*viz.* men, meaning alſo euery word and deed that commeth from them: *q. d.* ſeeing the Lord looketh vpon you, looke that

4 your words be vttered in the reuerence and feare of his Maieſty.] *Verſ.* 4. *A wholeſome tongue* [*i.* a tongue that ſpeaketh wholeſome and profitable things, and vttereth whatſoeuer it vttereth in wiſdome and knowledge, with equity and vprightneſſe, and that to other mens profit] *is as a tree of life:* [*i.* bringeth both to himſelfe ſpeaking, and to others that heare him, life: for this phraſe ſee before, Chapter 3. 18. alſo Chapter 13. 12.] *but the frowardneſſe thereof* [*i.* of the tongue: of which ſee *Iames* 3. almoſt thorowout: meaning by *frowardneſſe*, the froward things alſo vttered thereby] *is the breaking of the minde.* [*i.* is great griefe and ſorrow vnto the heart. One readeth it thus, and better in my minde] *but the frowardneſſe which commeth by it, is as a breach made by the wind.* [meaning of the Eaſterne wind, which is moſt vehement and forcible: *q. d.* He that is of a peruerſe and froward ſpeech, ſhall fall into moſt grieuous hurt and danger, and ſhall pull vpon himſelfe moſt ſudden and violent calami-

5 ties.] *Verſ.* 5. *A foole* [*i.* a wicked and vngodly childe] *deſpiſeth* [*i.* little or no whit at all regardeth] *his fathers inſtruction:* [*i.* the inſtruction and counſell that his father and parents giue him: *q. d.* he is fooliſh whatſoeuer he be that regardeth not his parents aduice or good counſell] *but hee that regardeth* [*viz.* rightly and reuerently] *correction,* [*viz.* in words or deeds, from whomſoeuer it come] *is prudent.* [*i.* is rightly wiſe, or wiſe indeed.]

6 *Verſ.* 6. *The houſe of the righteous hath much treaſure:* [*i.* the righteous mans houſe is well ſtored and filled with good things, meaning alſo thereby, that hee hath both the vſe and poſſeſſion of them] *but in the reuenues of the wicked* [*i.* in that which the wicked haue, how much or little ſoeuer it be] *is trouble.* [*i.* great and exceeding trouble: *viz.* for the keeping of it, if it bee much, and for the ſpending of it, if it be little.]

7 *Verſ.* 7. *The lips of the wiſe* [*i.* their words vttered with their lips: or you may take it ſimply, becauſe the lips are the inſtruments of ſpeech] *doe ſpreade abroad knowledge:* [*viz.* whereſoeuer they can, or doe come, for they haue a deſire to make men partakers of their gifts] *but the heart of the fooliſh doth not ſo.* [*viz.* becauſe it is void of knowledge and iudgement, and ſo cannot vtter

8 wiſdome, but bewray folly rather, as Chapter 13. 16.] *Verſ.* 8. *The ſacrifice of the wicked* [*i.* which they themſelues bring, or offer vnto the Lord, vnderſtanding by *ſacrifice*, all ceremonies and outward things whatſoeuer, though they were done

neuer

neuer so solemnly and sumptuously in Gods seruice: and against these he setteth the bare and simple praier of the righteous onely] *is abomination to the Lord:* [*i.* he loatheth and abhorreth it: see Chapter 11. 1. all sacrifices are reiected, where godlinesse is not annexed] *but the praier of the righteous* [*i.* such supplications as proceed from his heart] *is acceptable vnto him.* [*i.* vnto the Lord, but that is in the onely mediation of Christ, for otherwise all things comming from vs, are abominable likewise.] *Vers.* 9. *The way of the wicked* [*i.* his order and course of life] *is an abomination to the Lord:* [see verse 8. of this Chapter: he meaneth that the Lord abhorreth whatsoeuer commeth from the wicked, either in thought, word, or deed, because it all tendeth to the euill and hurt of others] *but he loueth* [*viz.* with an vnfained and perpetuall loue] *him* [*viz.* whosoeuer he be] *that followeth* [*viz.* earnestly and eagerly, see *Psalme* 34. 14.] *righteousnesse* [*i.* holy life and good dealing.] *Vers.* 10. *Instruction* [*viz.* giuen by any] *is euill* [*i.* it seemeth so to be in his iudgement, vpon whom it is bestowed, or else he meaneth, that it is vnprofitable, for *euill* is not put here, as directly contrary vnto good, because instruction is alwaies good] *to him that forsaketh the way,* [*viz.* which God hath prescribed in his word] *and he that hateth* [*i.* cannot away withall or abide, but abhorreth as an euill thing] *correction,* [see verse 5. of this Chapter] *shall die.* [*viz.* certainly and suddenly, or else eternally, for it may bee taken both wayes.] *Vers.* 11. *Hell and destruction are before the Lord:* [*i.* there is nothing so deepe or secret, but the Lord doth most thorowly know it: see verse 3. of this Chapter] *how much more* [*viz.* easily and plainly doth he know] *the hearts of the sonnes of men?* [*i.* whatsoeuer men and their whole posterity can imagine, thinke, or deuise: and in this respect is it that God is so often called in the Scripture *the knower of the heart,* and *the searcher of the heart and reines.*] *Vers.* 12. *A scorner* [*i.* he that not onely refuseth, but scoffeth at counsell and admonition: see Chapter 1. 22. also Chapter 3. 34.] *loueth not him* [*viz.* any whit at all, but hateth him rather] *that rebuketh him,* [*viz.* iustly or wisely for his euill and naughtinesse] *neither will he goe vnto the wise.* [*i.* he will not keepe company with them, because he knoweth they will reproue him: *q. d.* The scorner hateth both the doctrine of God, and those that should teach him also, and that euen for the doctrines sake.] *Vers.* 13. *A ioyfull heart* [*i.* a glad and merry minde] *maketh a cheerefull countenance:* [*i.* maketh the whole man merry; and yet he speaketh of the *countenance,* because that is one of the meanes whereby the mirth of the minde and heart is manifested; for there can hardly be a merry countenance where there is a heauy heart, vnlesse that should fall out which was said before, Chapter 14. 13.] *but by the sorrow of the heart* [*i.* by meanes of that griefe and sorrow which seaseth and possesseth many times a mans heart] *the minde* [*viz.* of a man] *is heauy.* [*i.* is made or become heauy and sad: some reade, and the Hebrew text also seemeth to import so much] *the spirit is broken* [*i.* the man sigheth often, and draweth his breath very hard: *q. d.* his life is almost at an end.] *Vers.* 14. *The heart of him* [*i.* he himselfe, a part for the whole, and yet he speaketh of the *heart,* because if the heart or minde bee not set vpon it, we shall hardly obtaine it] *that hath vnderstanding,* [*i.* that through Gods goodnesse hath obtained some measure of it] *seeketh* [*viz.* carefully and diligently] *knowledge:* [*i.* increase of knowledge: *q. d.* he hath care to be euery day more skilfull than other] *but the mouth of the foole* [*i.* the foole himselfe: and yet because meat is first receiued into the mouth before it go into the stomacke, and so become nutritiue, he maketh mention of it] *is fed* [*viz.* continually, meaning that the foole taketh as great delight in the same, as in all manner of dainties] *with foolishnesse.* [*i.* with his owne folly, and other mens also, who frame themselues to his humour.] *Vers.* 15. *All the daies* [*viz.* of the life of a man, from the time his affliction and griefe beginneth, till it haue an end] *of the afflicted* [*i.* of any which is afflicted and troubled in minde, because his state and condition in this life is no better: meaning it of a poore man that is not content with his own portion, as may appeare by the verses following] *are euill:* [*i.* grieuous, tedious, and bitter, specially to flesh and bloud] *but a good conscience* [*i.* he that hath in himselfe peace towards good, quietnesse before men, and

conten-

contentednesse in his owne soule] *is a continuall feast.* [*i.* breedeth as great pleasure and delight to him that hath it, as if hee were daily fed with most fine dainties.]
16 *Vers.* 16. *Better is a little* [*viz.* which a man hath of his owne through Gods blessing] *with the feare of the Lord,* [*i.* hauing a reuerence of Gods Maiesty in his heart, both quieting his minde, and teaching him the right vse of it] *than great treasure* [*viz.* howsoeuer it be obtained] *and trouble therewith.* [*viz.* to the owner thereof, and in his minde which wauereth, and is vnquiet, either for the sure keeping of it,
19 or for the sudden forgoing of it.] *Vers.* 17. *Better is a dinner of greene herbs* [*i.* a very meane and slender dinner] *where loue is,* [*viz.* towards the parties bidden, and among the parties themselues, because there all things shall be well accepted] *than a stalled oxe* [*viz.* prepared for a dinner or banquet: meaning also thereby a most sumptuous feast] *and hatred therewith.* [*i.* an euill affection either towards the parties bidden, or one of them towards another.]
18 *Vers.* 18. *An angry man* [*i.* one giuen much to anger] *stirreth vp strife:* [*viz.* in euery company wheresoeuer he commeth, yea many times amongst them where there is great peace and quietnesse: see Chap. 29.22.] *but he that is slow to wrath,* [*i.* will hardly, or not at all be moued thereto, see Chap. 14.29.] *appeaseth* [*viz.* by all the meanes he can he endeuoureth to quiet and pacifie] *strife.* [*viz.* kindled, and stirred vp before, so farre off is he from prouoking men
19 thereto.] *Vers.* 19. *The way* [*i.* the order and course of his life] *of a slothfull man* [*i.* of him that sluggishly and slothfully goeth about his duty] *is as an hedge of thornes:* [*i.* is so slow and hard, as if it were all beset with thornes and briers, meaning, that so it seemeth also vnto himselfe; and therfore he euer findeth some let or stay that he dare not goe forward: see Chapter 26. 13.] *but the way of the righteous* [*i.* the order and course of life which he taketh] *is plaine.* [*i.* most easie and commodious, so that he
20 findeth nothing to hinder him to walke on cheerefully therein.] *Vers.* 20. *A wise sonne reioyceth the father:* [*i.* maketh the father to reioyce and be glad: see Chapter 10.1.] *but a foolish man* [*i.* a wicked disobedient and vngodly childe] *despiseth* [*i.* setteth little by, or regardeth not at all] *his mother.* [*i.* neither her person, nor any good
21 thing that commeth from her.] *Vers.* 21. *Foolishnesse* [*i.* wickednesse and sinne] *is ioy* [*i.* is a matter of mirth and delight] *to him that is destitute of vnderstanding:* [*i.* to a wicked and vngodly man, which knoweth nothing of heauenly wisdome. I take it to be the same almost that is said, Chapter 14.9,24.] *but a man of vnderstanding* [*i.* a godly and wise man] *walketh vprightly.* [*i.* ordereth all his actions, and frameth his manners to that which is good and right, neuer straying from the right way.]
22 *Vers.* 22. *Without counsell* [*i.* without right, holy, & good counsell] *thoughts* [*i.* all things thought vpon and deuised] *come to nought:* [*i.* to no effect and purpose: *q. d.* it is not enough to thinke vpon things, but there must be counsell taken how to performe the same] *but in the multitude of counsellers* [*i.* of good and faithfull counsellers] *there is stedfastnesse.* [*viz.* both of purpose and performance, if the thing be good: see *Prou.*
23 11.14.] *Vers.* 23. *A ioy commeth to a man* [*i.* there is a man which hath great and singular ioy] *by the answer of his mouth:* [*i.* by the words and speeches which he vttereth with his mouth, whether he answer things demanded, or speake otherwise: *q. d.* when a man speaketh wisely to any person in any place, he hath great occasion and matter of ioy giuen him] *and how good* [*q. d.* it is a hard thing to expresse how sweet and profitable, so haue you the word *good* vsed, *Psalme* 133.1.] *is a word* [*viz.* spoken or vttered] *in due season?* [*i.* in fit and conuenient time, see *Psalme* 1.3. All is as much: *q. d.* a wise man is much refreshed, and greatly reioyceth when he seeth
24 his counsels to fall well out, and things to come to passe as he said.] *Vers.* 24. *The way of life* [*i.* the way that leadeth vnto life, yea the very true life it selfe] *is on high to the prudent,* [*i.* is in heauen, and therfore he thinketh of heauenly things, and tendeth thitherward, *Philip.* 3.20. *Coloss.* 3.2.] *to auoid* [*i.* that walking in the same he may auoid] *from hell beneath* [*i.* both from death and destruction, which the desire of earthly things bringeth with it, and also from the place of eternall torment.] *Vers.* 25. *The Lord* [*viz.* himselfe in his iust iudgement] *will destroy* [*viz.* vtterly, and as it were pull vp by the roots] *the house of the proud men:* [*i.* them themselues, their seed,

ſeede, race, ſubſtance, and whatſoeuer belongeth vnto them; for ſo large I take the ſignification of the word *houſe* to be] *but he will eſtabliſh* [*viz.* firme and ſure] *the borders of the widow.* [*i.* all that doth appertaine to the poore and abiect perſons as it were. He ſetteth againſt proud perſons, poore widowes, than who, none are commonly more iniured amongſt men.] *Verſ.* 26. *The thoughts of the wicked* 26
[*i.* wicked mens thoughts, and the things they thinke vpon] *are an abomination to the Lord:* [*i.* are ſuch things as he cannot abide] *but the pure* [*viz.* in heart and conuerſation] *haue pleaſant words,* [*i.* ſpeake ſuch things as are good and acceptable before God, and profitable to the hearers.] *Verſ.* 27. *He* [*viz.* of what calling or con- 27
dition ſoeuer he be, ſpecially if he be a Magiſtrate] *that is greedy of gaine* [*i.* that gapeth after it, and careth not by what meanes he come by it, ſo he haue it: ſee Chap. 1. 19.] *troubleth his owne houſe:* [*i.* whereas he thought to get peace thereby, and to enlarge his ſubſtance, purchaſeth trouble, and many times the decreaſe of his family: ſee Chapter 11. 29.] *but he that hateth gifts,* [*viz.* offered him to peruert iuſtice, or to performe ill cauſes: ſee preciſe Commandements againſt gifts taking, *Exod.* 23. 8. *Deut.* 16. 19.] *ſhall liue,* [*viz.* well and plentifully in this life, notwithſtanding his refuſall of the ſame, but ſpecially in eternall life.] *Verſ.* 28. *The heart* 28
of the righteous ſtudieth to anſwer: [*viz.* not onely when he is demanded, but alſo to ſpeake, for ſo doth the Scripture vſe that word of *anſwering*: ſee *Matth.* 11. 25. He meaneth, that the good man ſpeaketh nothing but that which hee hath long meditated of before, leſt his tongue ſhould runne before his wit: and therefore he commonly ſpeaketh right and good things] *but the wicked mans mouth babbleth* [*i.* raſhly and haſtily powreth out] *euill things.* [*viz.* againſt other, and ſuch as in the end turne to his owne hurt and deſtruction: ſee verſe 2. of this Chapter.] *Verſ.* 29. *The* 29
Lord is farre off from the wicked: [*i.* from helping them, or hearing their voice: for otherwiſe God is in euery place, and nigh to all things: he meaneth that God will not heare them, no more than men heare them that are very farre off calling vnto them] *but he heareth* [*i.* graciouſly granteth] *the prayer of the righteous.* [*i.* the things that the righteous praied for: ſee verſ. 8. of this Chapter. Alſo *Pſalme* 145. 18.]
Verſ. 30. *The light of the eies* [*i.* for a man to ſee with the eies, and to haue the vſe of 30
them] *reioyceth the heart,* [*viz.* of a man, that is, maketh man and his heart glad] *and a good name* [*i.* good fame, and report amongſt men] *maketh the bones fat.* [*i.* euen reioyceth and ſtrengtheneth all the inward parts: ſo haue you the word *bones* vſed before, Chap. 12. 4. Alſo Chap. 14. 30. Some reade it as though it were a ſimilitude thus] *as the light of the eies reioyceth the heart: ſo a good name maketh the bones fat.* [*i.* as the eye by the beholding of good things, maketh the whole man merry: ſo doth the eare by hearing good and wholſome things, of which hee ſpeaketh in the next verſe following.] *Verſ.* 31. *The eare that hearkeneth* [*viz.* diligently and at- 31
tentiuely] *to the correction of life* [*i.* to ſuch correction, reproofe, and admonition as leadeth to life] *ſhall lodge among the wiſe.* [*i.* ſhall not onely dwell with them, and bee accounted as they are, but ſhall haue the ſelfe ſame bleſſing from God that they haue, both in this life and in the life to come. And this he ſpeaketh, not of an outward hearing onely, but of ſuch as yeeld ſincere obedience to the things heard.] *Verſ.* 32. 32
He that refuſeth [*viz.* by withdrawing himſelfe from it] *inſtruction,* [*viz.* of good things, being tendred and offered vnto him] *deſpiſeth his owne ſoule:* [*i.* maketh little account of his life, ſpecially in reſpect of the life to come] *but hee that obeieth correction, getteth vnderſtanding.* [*viz.* how in this life to behaue himſelfe towards God and man, ſo as he may, after the daies of this wearifome pilgrimage are finiſhed, come to eternall life.] *Verſ.* 33. *The feare of the Lord* [*viz.* rightly planted in mens hearts] 33
is the inſtruction of wiſdome: [*i.* is ſuch an inſtruction or doctrine as bringeth men to holy wiſdome. One in my minde readeth it better thus] *The inſtruction of wiſdome goeth before the feare of the Lord,* [*i.* before a man can obtaine wiſdome, and be lead with the reuerence of God and his feare, which is the beginning of wiſdome, Chap. 1. 7. Alſo Chap. 9. 10. He muſt of neceſſity be taught and learne the precepts of wiſdome] *and before honour* [*viz.* from God] *goeth humility.* [*i.* true and

vnfained humbling of his children: *q. d.* there is the same order of the fruits which come from the instruction and feare of God, as is of the things themselues: for to learning, there is ioyned casting downe of men and humility: and to the reuerence and feare of God, there is ioyned excellent honour, which God bestoweth vpon them that feare him.]

Doctrine. Vers. 1. *Teacheth vs to auoid bitter words, and to vse soft and gentle speeches.* Vers. 2. *Sheweth what great difference there is betweene the words of the wise, and the words of the foolish.* Vers. 3. *Teacheth vs, that God knoweth and seeth all things euery where.* Vers. 4. *Teacheth vs, what profits and disprofits arise of a good and of an euill tongue.* Vers. 5. *Teacheth vs, reuerently to regard good counsell.* Vers. 6. *Teacheth vs, that the good haue plenty of blessings, and enioy them with quietnesse, whereas the wicked haue great trouble and vexation with the same.* Vers. 7. *Teacheth vs, to vse knowledge in our callings, to the benefit and good of others.* Vers. 8. *Teacheth vs, that nothing proceeding from a wicked person can please the Lord: also that God in Christ regardeth the prayers of his seruants.* Vers. 9. *Setteth out the great loue of God towards his seruants, and his disliking of the wicked.* Vers. 10. *Teacheth vs, that malicious wicked persons will seldome or neuer regard good counsell: also what danger there is, in contemning the words of godly admonition.* Vers. 11. *Teacheth vs, that God knoweth all things, yea euen the very depths of mens hearts.* Vers. 12. *Teacheth vs, that wicked men shunne the company and speech of good men.* Vers. 13. *Declareth the profits and disprofits of a glad and sorrowfull heart.* Vers. 14. *Teacheth vs, that we must carefully and continually seeke for wisdome.* Vers. 15. *Setteth out the commodities of a good conscience, and contented minde.* Vers. 16. *Teacheth vs, that mans blessing consisteth not specially in the multitude of his riches.* Vers. 17. *Commendeth vnfained loue, and dispraiseth hatred.* Vers. 18. *Teacheth vs to bridle wrath, and to beat downe contentions amongst men, what we may.* Vers. 19. *Teacheth vs to auoid slothfulnesse and idlenesse.* Vers. 20. *Sheweth what benefit or blessing it is, to haue good children, and on the other side, what a punishment it is, to haue wicked children.* Vers. 21. *Teacheth vs, that the wicked reioyce in sinne, and that there is no godly conuersation indeed without the light of Gods holy Word.* Vers. 22. *Teacheth vs to pursue good thoughts, by good counsell, and to labour to bring them to good effect.* Vers. 23. *Teacheth vs, that wee may reioyce in Gods gifts bestowed vpon vs: also, that in our speeches we should haue regard of time, place, persons, &c.* Vers. 24. *Teacheth vs to study and seeke for heauenly things.* Vers. 25. *Declareth Gods great iudgement against proud persons, and his singular loue towards the poore and afflicted.* Vers. 26. *Teacheth vs, that wicked thoughts are sinne before the Lord: also, that our words and speeches should bring grace to the hearers.* Vers. 27. *Teacheth vs to auoid greedy gaping after gaine, and hasty or ready receiuing of rewards.* Vers. 28. *Teacheth vs to beware of rash and hasty speech, and alwaies to speake with as great aduisement as possible we can.* Vers. 29. *Declareth Gods iustice vpon the wicked, and his singular fauour towards the good.* Vers. 30. *Teacheth vs, that it is a good blessing to haue the sight of our eies: also, that we should striue to be of good name and report.* Vers. 31. *Sheweth what good men shall get, by obseruing wise and good counsell.* Vers. 32. *Declareth what euill shall come vpon them that regard it not.* Vers. 33. *Teacheth vs two things: first, that no man can rightly feare God, but he that hath beene somewhat trained vp in wisdomes schoole: secondly, that wee cannot come to true honour before God and men, till the Lord haue effectually humbled vs vnder his Almighty hand.*

CHAP.

CHAP. XVI.

IN the latter end of the other Chapter, the holy Ghoſt had ſhewed, that we could not tell how to vſe our eares aright, but by grace from God: and now he ſheweth vs, in the beginning of this Chapter, that we know not how to guide our tongues except the Lord aſſiſt vs, and direct vs in the ſame. *Coherence.*

I Would diuide this Chapter into foure parts. In the firſt he ſheweth that we cannot thinke or ſpeake rightly without God, that the Lord ſeeth all things, that his bleſſing giueth good ſucceſſe to all our attempts, that he doth what pleaſeth him; he ſpeaketh againſt the proud, commendeth the mercy, truth and feare of the Lord, ſetteth out his loue towards his children, and ſpeaketh of contentednesſe of minde, from verſe 1. to the end of the 9. In the ſecond he ſpeaketh of good rulers, true weights, and the excellency of wiſdome, ſhewing alſo, what a dangerous thing it is, to purchaſe the Kings wrath and diſpleaſure, from verſe 10. to the end of the 17. In the third he intreateth of pride and humility, of truſt in the Lord, of wiſe men and wiſdome, of gentle words, and of an vpright way: from verſe 18. to the end of the 25. In the laſt part he ſpeaketh of the painfull perſon, alſo of wicked, froward, and vngodly men, of good old age, of bridling anger, and of the prouidence of God, from verſe 26. to the end of the Chapter. Diuiſion.

THE *preparations of the heart are in man:* [*i.* a man hath power to prepare his heart, and wit to direct, how and in what order he will ſpeake or doe any thing. And this he ſpeaketh not, as though it were ſo, but by the way of conceſſion: for if hee cannot ſpeake, ſurely hee cannot thinke or deuiſe without God: but it is, *q.d.* be it that man haue innumerable thoughts in his heart, and in his head deuiſeth this and that,] *but the anſwer of the tongue* [*i.* yet the words which hee ſhall ſpeake and vtter] *is of the Lord* [*i.* commeth from him, becauſe without him hee cannot ſo much as wag his tongue.] *Verſ.* 2. *All the waies of a man* [*i.* euery thing that a man thinketh, ſpeaketh or doth] *are cleane* [*i.* ſeeme ſo to be vnto him] *in his owne eies* [*i.* in his owne iudgement: putting *eies* for iudgement, becauſe we take thoſe things to bee moſt ſure and ſufficient which we ſee] *but the Lord pondereth* [*i.* diligently weigheth and deeply conſidereth] *the ſpirits,* [*viz.* of men, meaning thereby, all their imaginations, words, and works, becauſe they haue their beginning in the ſpirit or vnderſtanding of a man, and proceed from the ſame: *q. d.* God, euen as it were by number and weight, that is, moſt certainly ſearcheth whether that bee pure and right that men thinke ſo to be, and knoweth it by many degrees better than they.] *Verſ.* 3. *Commit* [*viz.* in a ſtedfaſt faith] *thy worke* [*i.* all thy affaires whatſoeuer] *vnto the Lord* [*q. d.* in all things depend vpon him for a good ſucceſſe and bleſſing,] *and thy thoughts ſhall bee directed:* [*viz.* through his prouidence and power, to a good end; vnderſtanding by *thoughts,* (which are the beginning of all actions,) euen the very deeds *Senſe.* 1 2 3

themselues also. This sentence intreateth of Gods power and prouidence, teaching vs to referre all things thereto: see the like *Psalme* 37. 5. also *Psalme* 55. 22.]

4 *Vers.* 4. *The Lord* [*viz.* of heauen and earth] *hath made* [*viz.* by his Almighty power,] *all things*, [*i.* all creatures whatsoeuer] *for his owne sake*, [*i.* to this end, that his glory might appeare in them:] *yea euen the wicked* [*viz.* man, meaning thereby all the vngodly] *for the day of euill*: [*i.* not onely against the time of affliction in this life, but for eternall torments in the life to come: not that God is the author of any wickednesse, but because he not onely suffereth, but also hath aforehand decreed, that the wicked shall oppresse the good, the Lord reseruing them for it against the day of iudgement, wherein he will shew his power and iustice, by which he is glorified: *q. d.* the chiefe end of the creation of all things, is Gods glory, which glory of his most plainly appeareth and is declared, both in the eternall saluation of the vessels of mercy, and also in the destruction of the vessels of wrath, appointed before

5 hand to that destruction: see *Rom.* 9. 22, 23. *Inde vers.* 4.] *Vers.* 5. *All that are proud in heart* [*i.* all proud persons of what estate or condition soeuer they be. He maketh mention of the *heart*, because there is the first beginning of pride, and from thence it floweth, *Marke* 7. 22.] *are an abomination to the Lord*: [*i.* the Lord doth loath them and cannot abide them: we haue had this phrase oftentimes, as Chap. 11. 1. also Chap. 12. 22. Chap. 15. 26. &c.] *though hand ioyne in hand*, [*i.* though they ioyne power and forces together to auoid Gods iudgements,] *he* [*i.* the proud man, or the proud persons, by one vnderstanding all] *shall not be vnpunished* [*i.* escape vnpunished from the Lord, howsoeuer he doth for a while deferre his iudgements:

6 see Chapter 11. 21.] *Vers.* 6. *By mercy* [*viz.* from God] *and truth* [*i.* Gods faithfull accomplishment of his promises, he making his children by the zeale of his spirit to feele the same: see *Psalme* 85. 10. I know some vnderstand by *mercy* and *truth*, the duties of charitie and vpright dealing one man with another, and I deny not, though they see it not, that mercy is so vsed, *Matth.* 12. 7. but I approue rather the other sense] *iniquitie* [*i.* sinne it selfe and the punishment deserued for it] *shall be forgiuen*, [*viz.* before the Lord, meaning that the Lord freely, euen for his owne mercy and truth sake, will forgiue the sinnes of his people,] *and by the feare of the Lord*, [*viz.* rightly and sincerely planted in the hearts of his children, vnderstanding by *feare*, a reuerence of his Maiesty ioyned with loue] *they depart* [*viz.* speedily] *from euill* [*i.* from naughty conuersation, and all things that may pull on

7 to the same: see 1 *Thessal.* 5. 22.] *Vers.* 7. *When the waies of a man* [*i.* his purposes, deeds, and the whole course of his life] *please the Lord*, [*i.* be such as he accepteth and alloweth of, which is, when they are framed according to the rule of his word,] *he* [*i.* God the Lord] *will make* [*viz.* by his mighty power and working] *his enemies at peace with him*: [*i.* so farre off shall it be, that they that neuer hated him shall attempt any euill against him, that euen his very foes and aduersaries shall procure all manner of good for him, for so much I suppose he vnderstandeth

8 by the name of *peace*.] *Vers.* 8. *Better is a little* [*viz.* gotten and atchieued] *with righteousnesse*, [*i.* with vpright and iust dealing,] *than great reuenues* [*viz.* though they come yeerely, monethly, or daily in] *without equity*, [*i.* gotten with the iniury

9 and oppression of other men: see Chap. 15. 16.] *Vers.* 9. *The heart of man purposeth his way*: [*i.* he weigheth and thinketh vpon the things which he hath to doe, tossing them to and fro in his thought and imagination,] *but the Lord* [*viz.* alone] *doth direct* [*viz.* alwaies by his power and prouidence,] *his steps*. [*i.* euery thing that he taketh in hand: for the sense of this place, see vers. 1. of this chapter, also *Ier.* 10. 23. and

10 *Prou.* 19. 28.] *Vers.* 10. *A diuine sentence*, [*i.* a true and certaine iudgement, euen as it were from God himselfe: I know that the word signifieth, diuination or foretelling, such as Soothsaiers, Astrologers, &c. vse. But he meaneth it not thereof, for it is forbidden, *Deuteron.* 18. 10, 11, &c. but rather noteth, that the word of the king is and ought to be a most sure word, as those things which they foretell, seeme, at the least to the parties themselues, and those that credit them, to be] *shall be* [*viz.* or ought to be, prescribing as it were his duties, which word I suppose might

might be better added here] *in the lips of the king* [*i.* in his words and ſpeeches vttered with his lips: putting the word *king*, for all Magiſtrates whatſoeuer] *his mouth ſhall not tranſgreſſe in iudgement*, [*i.* while he ſitteth in iudgement, he ſhould not pronounce or award vniuſt ſentences, but deale vprightly in all cauſes, as may appeare by the verſes following.] *Verſ.* 11. *A true weight and ballance* [*i.* vpright and faithfull dealing in euery reſpect: and this ſeemeth to be a reaſon of the former rule: *q.d.* the iudgement and vprightneſſe which Magiſtrates and other men faithfully execute, is not from men themſelues, but of God: ſee *Deuteronomie* 1. 17. 2 *Chron.* 19. 6. and he meaneth moſt exact obſeruation of iudgement and iuſtice, by *weight and ballance*] *are of the Lord* [*i.* are ordained of him, and commanded by him: ſee *Deuteronomie* 25. 13, 14, 15. alſo Chap. 11. 1.] *all the weights* [*viz.* how great or how little ſoeuer they be,] *of the bagge* [*i.* which men put into the bagge, for the better and more ſafe keeping of them: he alludeth to *Deuteronomie* 25. 13. meaning it alſo of iuſt and equall weights] *are his word*, [*i.* the Lord hath made and ordained the ſame to be vſed, as appeareth by the place before alleaged.] *Verſ.* 12. *It is* [*viz.* or elſe it ought to be,] *an abhomination* [*i.* a horrible and loathſome thing] *to kings* [*i.* to great and mighty men, or to Magiſtrates of what degree or calling ſoeuer they be,] *to commit* [*viz.* in thought, word, or deed,] *wickedneſſe*, [*i.* any manner of wickedneſſe, either againſt God or man: and this he ſpeaketh ſpecially becauſe of their great callings, and high places wherein they are ſet] *for the throne* [*viz.* of the king or kingdome, meaning thereby the kingdome it ſelfe, a part for the whole, as ſundry times in the Pſalmes, and namely, *Pſalme* 93. 2. alſo *Pſal.* 132. 12.] *is eſtabliſhed*, [*i.* is made firme and ſure, with great likelihood of continuance] *by iuſtice* [*viz.* by faithfull and diligent executing of iuſtice and equity.] *Verſ.* 13. *Righteous lips are the delight of Kings* [*i.* Kings and Magiſtrates ſhould take ſpecially delight and pleaſure in ſuch perſons, as ſpeake righteous and good things: a part put for the whole perſon, and one inſtrument wherewith the voice is framed, put for the words themſelues] *and the King* [*i.* all Rulers and Magiſtrates] *loueth* [*i.* ought tenderly to affect] *him* [*i.* thoſe whoſoeuer they be] *that ſpeaketh right things*. [*viz.* vnto them. This he ſpeaketh, becauſe Princes doe many times more delight and fauour flatterers, than plaine dealers.] *Verſ.* 14. *The wrath of a king* [*i.* that indignation and diſpleaſure which a great man beareth againſt another] *is as meſſengers of death* [*i.* is as it were deadly to him with whom he is angrie, and bringeth as it were preſent death, euery thing then threatning death as it were, which we ſee by daily experience. And he ſaith *meſſengers* in the plurall number, that it might haue the greater force] *but a wiſe man will paciſie it* [*viz.* in time, and by all the lawfull meanes he can he will endeuour the quenching of it, for feare of inconueniences and miſchiefes that may enſue thereon.] *Verſ.* 15. *In the light of the Kings countenance* [*i.* in his fauourable countenance: *q.d.* when it pleaſeth the King with a pleaſant and merrie countenance to ſhew that he fauoureth men] *is life*: [*i.* there is hope of all manner of proſperitie and flouriſhing] *and his fauour* [*viz.* ſo expreſſed and declared towards other men] *is as a cloud* [*viz.* which is full, and therefore powreth downe raine: ſee *Eccleſ.* 11. 13.] *of the latter raine*. [*viz.* which falleth ſomewhat before haruеſt, before the corne ripe, and maketh the yeeld of fruit to be great: ſee *Deuteron.* 11. 14. *Iames* 5. 7.] *Verſ.* 16. *How much better is it* [*q.d.* It can hardly be told, or a man is notable to expreſſe what great odds and difference there is] *to get* [*viz.* by induſtry and paines taking] *wiſdome* [*i.* heauenly wiſdome, and knowledge of Gods will reuealed in his word] *than gold?* [yea than fine and precious gold; for ſo much the word importeth] *and to get vnderſtanding* [*viz.* of Gods word and truth. The *Rabbins* referre *wiſdome* to ſpirituall and diuine things, and *vnderſtanding* to worldly and humane; but mee thinketh the other ſenſe is plaine] *is more to be deſired* [*viz.* by many degrees, and to be ſought for] *than ſiluer* [*i.* than choſen or fined ſiluer: ſee Chapter 3. 14. Alſo Chap. 8. 10. Meaning that holy wiſdome is to bee preferred before all things.] *Verſ.* 17. *The path of the righteous* [*viz.* wherein he walketh] *is to decline from euill*, [*i.* the

righteous man hath a great care and conſcience, in all his conuerſation and actions to abſtaine from ſin and iniquity, and all that may allure thereto: ſee verſe 6. of this Chapter] *and he keepeth his ſoule* [*viz.* from deſtruction: meaning alſo by *ſoule*, himſelfe, a part for the whole] *that keepeth his way* [*viz.* vpright in the obedience of Gods Commandements: vnderſtanding by *way*, the whole orders and affaires of
18 his life.] *Verſ.* 18. *Pride* [*viz.* both of minde and body] *goeth before deſtruction*, [*viz.* of the party that is poſſeſſed with it: he meaneth, that ruine and ſhame is the inſeparable companion of pride] *and an high minde before the fall.* [*viz.* of the party that hath it: *q. d.* Such as exalt themſelues, are very nigh to ruine and deſtruction:
19 ſee Chap. 11. 2.] *Verſ.* 19. *Better* [*viz.* by many degrees] *it is* [*viz.* in the eies and iudgement of all that be ſoundly taught of God] *to be of an humble minde* [*i.* to haue true humility indeed, both inward and outward] *with the lowly*, [*i.* as they are, and to enioy their company] *than to diuide the ſpoiles* [*i.* than to get riches, and ſo by that meanes to come to honour] *with the proud.* [*viz.* as they doe, and to bee in their
20 company.] *Verſ.* 20. *Hee that is wiſe in his buſineſſe*, [*i.* he that wiſely and faithfully can diſpatch the things he hath to doe] *ſhall finde good* [*i.* ſhall, through Gods bleſſing, increaſe in riches and ſubſtance by that meanes] *and he that truſteth in the Lord*, [*viz.* vnfainedly and with all his heart, waiting for bleſſings from him] *he is bleſſed.* [*viz.* indeed: *q. d.* he may be as ſure of bleſſing, as though hee had it: ſee *Pſal.* 125. This verſe is read otherwiſe of ſome, but me thinketh this ſenſe is plaine
21 enough, and this reading good.] *Verſ.* 21. *The wiſe in heart* [*i.* he that is truly wiſe indeed, and he maketh mention of the *heart*, becauſe it is the ſeat of all affections] *ſhall be called prudent:* [*viz.* of other men, and ſo eſteemed and taken of them, not onely becauſe they ſay ſo, but alſo becauſe he is ſo] *and the ſweetneſſe of the lips* [*i.* the ſweet words of doctrine and comfort that he ſhall ſpeake to others] *ſhall increaſe doctrine.* [*viz.* both in himſelfe, becauſe ſpeech is a meane to increaſe iudgement, and
22 in thoſe that heare him.] *Verſ.* 22. *Vnderſtanding* [*viz.* of Gods will reuealed in his word] *is a well-ſpring of life* [*i.* yeeldeth life plentifully: ſee *Prou.* 10. 11. Alſo chap. 13, 14.] *vnto them that haue it:* [*i.* vnto them, vpon whom it pleaſeth God to beſtow it, and vnto others alſo by their meanes] *and the inſtruction of fooles* [*viz.* which they giue and beſtow vpon others] *is folly.* [*i.* not onely without ſenſe and wit, but alſo very wickednеſſe and ſinne it ſelfe, the reward whereof is death, *Rom.* 6. 23.]
23 *Verſ.* 23. *The heart of the wiſe* [*viz.* man: he ſpeaketh of the *heart*, becauſe it is the fountaine and well-ſpring of all deeds and words] *gnideth his mouth* [*viz.* to ſpeake] *wiſely*, [*i.* aptly, well, and with aduice or iudgement: *q. d.* The wiſe mans heart ſo directeth his mouth, and teacheth his tongue, that he ſpeaketh nothing raſhly, or vnaduiſedly] *and addeth doctrine* [*i.* continually miniſtreth new occaſion of good ſpeech and good counſell] *to his lips.* [*i.* to himſelfe, a part for the whole; and yet he
24 ſpeaketh of the *lips*, becauſe they are inſtruments of ſpeech vnto others.] *Verſ.* 24. *Faire words* [*i* gentle, ſoft, and ſweet ſpeeches, he calleth them, Chap. 15. 26. *pleaſant words*] *are as an hony combe*, [*i.* ſweet and profitable, *viz.* to the partie to whom they are ſpoken] *ſweetneſſe to the ſoule*, [*i.* they bring ſweetneſſe to the inward part] *and health to the bones.* [by *health*, he meaneth all outward bleſſings, and by *bones*, the whole bodie: a part for the whole, ſee chap. 12. 4. Alſo 14. 30. He meaneth that God and godly ſpeeches are pleaſant, profitable, and neceſſarie, both to ſoule and bodie, that is, to the whole man, as hony is ſweet to the taſte, and profitable to mitigate the
25 griefes of ſundry members.] *Verſ.* 25. This whole verſe is the ſame in words and ſenſe with verſe 12. of the 14. Chapter. He meaneth, that no man muſt either in manners or opinions follow that which ſeemeth good to himſelfe; but Gods word
26 muſt in all things be the onely rule vnto vs.] *Verſ.* 26. *The perſon that trauelleth*, [*viz.* in his ordinary and lawfull vocation] *trauelleth for himſelfe:* [vnder this word *himſelfe*, he comprehendeth both his owne perſon, and thoſe that depend vpon him: ſee 1 *Tim.* 5. 8.] *for his mouth craueth it of him.* [*i.* after a ſort doth demand it: for if meat be not by the mouth conueyed into the ſtomacke, the bodie will periſh. And that word crauing, doth not only import the earneſtneſſe of it, but the

the manner alſo, euen as though it were with bowing and humbling it ſelfe, it did beſeech him. Some reade it otherwiſe, and giue another ſenſe, but I freely confeſſe, that for mine owne part, I ſee no reaſon of it.] *Verſ.* 27. *A wicked man* [*i.* an vniuſt, violent, and peruerſe fellow] *diggeth vp* [*i.* not onely deuiſeth, but alſo ſeeketh by all meanes to performe] *euill*, [both againſt others, and himſelfe alſo in the end] *and in his lips* [*i.* in the words which he vttereth with his lips] *is like burning fire.* [*i.* there is ſomewhat in them that will conſume both himſelfe and others, as fire doth wood and ſtubble. He meaneth, that though the thoughts of the wicked be hurtfull, yet they hurt not ſo much, as when they burſt forth into words and deeds, for then they hurt as much as burning and flaming fire doth, whereas, while it is kept vnder the aſhes, it lieth as it were hidden.] 27

Verſ. 28. *A froward perſon* [or as it is in the Hebrew text, *a man of frowardneſſes*, [*i.* ſuch a one as is giuen altogether to frowardneſſe] *ſoweth ſtrife*: [*viz.* betweene man and man, meaning that he is a bate-maker] *and a tale-teller* [*i.* he that heareth, and whiſtereth to the hurt of another man] *maketh diuiſion* [*i.* doth what he can to ſet ſtrife] *among Princes* [*i.* amongſt great and excellent perſonages. I would rather turne this latter part thus] *diuideth* [*viz.* from his friend] *the Prince* [*viz.* of friendſhip, meaning thereby a chiefe friend: and ſo haue you the word vſed, Chap. 17. 9. Alſo *Pſal.* 15. 13. though there it be turned *guide*, and *Micah* 7. 5. where the ſame word is turned *a friend*.] 28

Verſ. 29. *A wicked man* [*i.* a violent and iniurious perſon, or as it is in Hebrew, *a man of violence*, that is, one that is altogether giuen to do iniury to another] *deceiueth* [*viz.* one while by fraud, another while by force] *his neighbour*, [*i.* him whom he ſhould doe all manner of good to] *and leadeth him* [*i.* ſome other of his neighbours, and that by his flattering and inticing words; for ſo much I thinke the Hebrew word importeth: ſee Chap. 1. 10.] *into the way that is not good* [*i.* into a diſorderous courſe & euill trade of his life: ſo haue we had the word *way* ſundry times vſed.] 29

Verſ. 30. *He* [*i.* the wicked man] *ſhutteth his eyes* [*viz.* that he may the better thinke vpon the miſchiefe he will doe, becauſe that when the eyes are open, the inward ſenſes are drawne hither & thither] *to deuiſe* [*i.* that he may the more earneſtly thinke vpon] *wickednеſſe*, [*viz.* againſt others, meaning by *wickednеſſe*, miſchiefe: ſee Chap. 10. 10.] *he moueth his lips*, [*i.* he doth but as it were begin to ſpeak] *and bringeth euill to paſſe.* [*i.* he preſently performeth miſchiefe againſt other men.] 30

Verſ. 31. *Age* [*i.* old age: he vſeth a word, which ſignifieth gray haires, putting the ſigne of old age for old age it ſelfe] *is a crowne of glory*, [*i.* is a glorious crowne; meaning, that it bringeth euen as great glory to a godly old man, as a crowne to a King: concerning this word *Crowne*, ſee before Chap. 4. 9. Alſo Chap. 14. 24. and in other places] *when it is found* [*viz.* to be paſſed ouer and ſpent] *in the way of righteouſneſſe.* [*i.* in a holy and righteous life, meaning it of ſuch old age, as ſpendeth the time of life, godly and iuſtly, and not of all old age without exception.] 31

Verſ. 32. *He that is ſlow vnto anger*, [*i.* ſeldome or not at all burſteth into it, howſoeuer he be prouoked thereto: ſee chap. 14. 29. chap. 15. 28.] *is better* [*viz.* by many degrees] *than the mightie man*: [*viz.* in bodily ſtrength and power: by how much the power of the ſoule is better than the ſtrength of the body, the ſoule it ſelfe being better than the body] *and he that ruleth his owne minde*, [*i.* that ſubdueth and keepeth vnder the raging affections thereof] *is better* [*viz.* by much] *than he that winneth* [*i.* conquereth or getteth] *a Citie.* [*viz.* either by power or policie. The reaſon of this ſpeech is, becauſe that the warre that a man hath with himſelfe, and with his owne minde, and which is made againſt wrath, and other affections of it, is more grieuous and hard, than that which is attempted againſt others: and therefore he is better that conquereth himſelfe, than hee that conquereth others. Beſides, he that ouercommeth himſelfe, doth it to this end, to profit himſelfe and to hurt none, yea to doe good vnto others thereby, whereas a mightie man that ouercommeth others, and ſubdueth Cities, can hardly performe it, without bloud-ſhed and great danger of other men.] 32

Verſ. 33. *The lot* [*viz.* for the triall of any thing in controuerſie. This was much in vſe amongſt the people of God in diuiding lands, *Numb.* 26. 55. and in other caſes, as *Leuit.* 16. 8. *Acts* 1. 26. and in other places] *is caſt into the lap*: [*i.* into ſome ſecret and cloſe place, putting one for 33

for many others, as into hats, pots, caps, boxes, &c.] *but the whole disposition thereof* [*i.* the ordering, guiding, and gouernment of it] *is of the Lord.* [*viz.* onely: *q. d.* nothing seemeth more subiect to Fortune in mens iudgement than Lots, and yet that falleth not out by fortune or chance, for there is no such thing, but God by his infinite prouidence and wisdome, doth both generally and particularly guide and gouerne the same, according to his good pleasure.]

Doctrine. Vers. 1. *Teacheth, that both the thoughts of mans heart, and the words of mans mouth are gouerned of the Lord.* Vers. 2. *Teacheth vs, that neither we our selues, nor the things that we doe are such as wee esteeme of them, but are so to be taken as God alloweth of them.* Vers. 3. *Teacheth vs, in all our thoughts, words, and workes, to depend vpon the Lord for his speciall blessing.* Vers. 4. *Teacheth vs, that Gods glorie appeareth in all things, yea euen in the destruction of the wicked and vngodly.* Vers. 5. *Teacheth vs, to auoid pride of heart: secondly, that there is no wisdome nor power against the Lord.* Vers. 6. *Sheweth vs, that there is no other cause of the forgiuenesse of sinne, than Gods owne mercy and truth: also, that there is no better bridle to stay men from wickednesse, than to haue a reuerent feare of Gods Maiestie setled in our hearts.* Vers. 7. *Teacheth vs, that a holy conuersation commendeth vs both to God and men; also that God hath mens hearts in his hands to turne them as pleaseth him.* Vers. 8. *Teacheth men to get that which they haue, how little or much soeuer it be, by good and iust dealing.* Vers. 9. *Teacheth vs, that in all, both our imaginations and actions, we are gouerned by God, because that in him we liue, moue, and haue our being.* Vers. 10. *Teacheth Magistrates and Rulers to pronounce iust and true sentences.* Vers. 11. *Teacheth vs, to vse vprightnesse in all our dealings: and that they which vse false weights, measures, &c. sinne not onely against men, but against the Lord also.* Vers. 12. *Teacheth Kings, euen for example sake, to abstaine from all manner of euill, specially from iniustice and wrong doing.* Vers. 13. *Teacheth Kings to abhorre flatterers and flattery, and to delight in such as will speake the truth fully and boldly.* Vers. 14. *Teacheth wise men, in time to labour to quiet the iust rage of a Prince, lest otherwise there fall out great mischiefes.* Vers. 15. *Teacheth vs to purchase and delight in the fauour of Princes and Potentates: alwaies prouided, that we doe it by lawfull and holy meanes.* Vers. 16. *Teacheth vs to preferre heauenly wisdome before all earthly things whatsoeuer.* Vers. 17. *Teacheth vs, first, that none can be counted good, but such as haue an vnfained care to shun things that be naught: secondly, that a holy life is very profitable both for soule and body.* Vers. 18. *Teacheth vs to auoid pride, lest continuing in it, we be ouerthrowne.* Vers. 19. *Teacheth vs to embrace true humilitie and lowlinesse of minde.* Vers. 20. *Teacheth vs to be carefull in the doing of our affaires: also, continually to trust in the Lord, and the truth of his promises.* Vers. 21. *Teacheth vs to giue a iust commendation to the gifts and graces of God in any: also, to vse profitable, comfortable, and good speeches to others.* Vers. 22. *Teacheth vs to haue a care to obtaine spirituall vnderstanding and knowledge.* Vers. 23. *To beware of rash speech, and to thinke well of our words before we vtter them.* Vers. 24. *Teacheth vs, to vse gentle, soft, and good speeches.* Vers. 25. *Teacheth vs, not to hang vpon our owne iudgements, but vpon the rule of Gods word onely.* Vers. 26. *Commendeth vnto vs painfull trauell in our seuerall callings.* Vers. 27. *Teacheth vs to auoid both imagining and doing euill against any.* Vers. 28. *Teacheth vs, to take heed that we be not authors of strife or tale-carriers.* Vers. 29. *Teacheth vs to beware of offering any man any iniury, or inticing any man to those things that are euill.* Vers. 30. *Teacheth, that we must neither by word nor countenance, practise or performe euill against others.* Vers. 31. *Teacheth vs, that godly old age is greatly to be reuerenced and esteemed.* Vers. 32. *Teacheth vs to imploy all our forces to the subduing of the rage of our owne affections.* Vers. 33. *Teacheth vs, that nothing falleth out by fortune or chance, but is wholly and altogether directed by the infinite and eternall prouidence of Almightie God.*

CHAP.

CHAP. XVII.

THis Chapter dependeth vpon the former thus: hee had shewed before, that all things were guided according to the determinate counsell and purpose of God, which ought to teach vs contentednesse with whatsoeuer it shall please God either of our owne, or of other mens to bestow vpon vs, which I take to be the meaning of the first verse. *Coherence.*

THe Chapter may be diuided into three parts. *In the first he intreateth of contentednesse of mind, of a good seruant, of the assured knowledge which God hath of wicked and lying persons, of scorners at other mens miseries, of children and posteritie, of a proud foole, and a lying Prince, of rewards, and of loue and contention; from verse. 1. to the end of the 9. In the second, he speaketh of reproofe, of seditious persons, of the rage of fooles, of wrath not preuented in time, of recompencing euill for good, of a rich man that is a foole, of friends and brethren, and of suretiship; from verse. 10. to the end of the 18. In the third, he dealeth with proud and contentious persons, with froward and euill tongued people, foolish parents, and ill children; also he speaketh of the sorrow and ioyfulnesse of the heart, of bribes and gifts, of the wise-man and foole, of euill children, of vpright iudgement, of few words: from verse. 19. to the end of the Chapter.* Diuision.

BEtter [*viz.* by much] *is a dry morsell* [*viz.* of bread, meaning a morsell of dry bread without drinke, or any other thing with it] *if peace be with it:* [*i.* if men haue it in peace and quietnesse, and with vnfained good will one of them towards another] *than an house full* [*i.* very great store and plentie] *of sacrifices* [*i.* meat left of free-will offerings, which are called sacrifices, because they are part of that which was sacrificed: see Chap. 7. 14.] *with strife* [*viz.* one of them against another: such a like sentence we had before, Chap. 15. 17.] *Verse. 2. A discreet seruant,* [*i.* a faithfull, painfull, and wise seruant, he calleth such a one, Chap. 10. 5. *the sonne of wisdome:* and Chap. 14. 35. *a wise seruant,*] *shall haue rule ouer a lewd sonne* [*i.* shall be preferred before him, yea so, that many times he shall rule and gouerne him: this fellow is called *the sonne of confusion,* Chap. 10. 5.] *and he shall diuide the heritage* [*viz.* through Gods ordinance and the fathers appointment, as it were by will,] *among the brethren.* [It was a common matter, to haue goods, possessions, and lands, diuided to the sonnes or daughters, amongst the people of the Iewes: see *Numb.* 36. 2. also, *Luke* 12. 13. his meaning is, that wisdome exalteth the basest, and folly casteth downe them that are very high.] *Verse. 3. As is the fining pot for Siluer, and the furnace for Gold,* [*i.* as the fining pot and the furnace serue to try good siluer and gold from drosse and corruption:] *so the Lord trieth* [*viz.* by many meanes and waies] *the hearts* [*viz.* of men: meaning thereby also, all the thoughts, affections, and imaginations thereof, yea the whole man himselfe, both inward and outward: *q. d.* as men by their art try all things *Sense.*

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which is well done; ſo God is he alone, that ſearcheth the hearts and reines: ſee *Iere.* 17. 9, 10.] *Verſ.* 4. *The wicked* [*i.* he that ſelleth himſelfe ouer to worke wickednesſe,] *gineth heed* [*viz.* very attentiuely and diligently] *to falſe lips,* [*i.* to falſe words vttered with the lips againſt other men, or to falſe accuſing perſons, a part for the whole,] *and a lier* [*i.* he that is a lier himſelfe] *hearkneth* [*viz.* heedily] *to the naughtie tongue.* [*viz.* of another man, who is like to himſelfe: meaning that one wicked man will regard and eſteeme another, euen in thoſe things which bee euill and
5 wicked, and whereof indeed they ought to be aſhamed.] *Verſ.* 5. *He that mocketh* [*viz.* either by word or deed] *the poore* [*i.* he that is any manner of way afflicted and caſt downe,] *reproacheth him that made him* [*i.* God: *q. d.* he doth after a ſort, ſcorne and ſcoffe at God: ſee a like ſentence, Chap. 14. 31. *and he that reioyceth at deſtruction,* [*i.* at the hurt or hindrance of another man, or at any euill whatſoeuer that falleth vpon him] *ſhall not be vnpuniſhed*: [*i.* ſhall be certainly puniſhed, and by no meanes
6 eſcape it: ſee Chap. 11. 21. and Chap. 16. 5.] *Verſ.* 6. *Childrens children,* [*i.* properly Nephewes, but the holy Ghoſt meaneth hereby a long race and poſteritie, as *Pſal.* 128. 6.] *are the Crowne,* [*i.* are the glorie, renowne and decking: ſee Chap. 12. 4. alſo Chap. 16. 31.] *of the Elders* [*i.* of their Grand-fathers, great Grand-fathers, &c. This he ſpeaketh of good, holy, and obedient children] *all the glory of the children* [a ſingular meane whereby the children come to glory
7 and renowne] *are their Fathers.* [*i.* their wiſe and godly Parents.] *Verſ.* 7. *High talke,* [*i.* talke of high and great matters, as of vertue, wiſdome, &c.] *becommeth not a foole,* [*i.* is not ſeemely in his mouth, becauſe howſoeuer hee can babble of the things, yet he hath them not in effect:] *much leſſe lying talke a Prince,* [*q. d.* much leſſe doth it beſeeme a great perſonage, to bee ouer-taken with lying, or any other euill, either in word or deed. One readeth it otherwiſe, and giueth another ſenſe
8 of it; but I like this as well, if not better.] *Verſ.* 8. *A reward* [*viz.* giuen to a mightie man, or Magiſtrate] *is as a ſtone pleaſant,* [*i.* is like a precious and pleaſant ſtone, meaning that it is of great regard and eſtimation] *in the eies* [*i.* in the iudgement and opinion] *of them that haue it* [*viz.* giuen them by others] *it proſpereth* [*i.* taketh good ſucceſſe,] *whitherſoeuer it turneth* [*i.* to what end ſoeuer it be applied: his purpoſe is, to deſcribe the great corruption of bribes and gifts: *q. d.* a corrupt reward is with couetous Iudges very forcible to peruert iuſt iudgement, and therefore whoſoeuer giueth it, the Magiſtrate receiuing it, great likelihood there is,
9 that his cauſe, whether it be good or bad, ſhall be preferred.] *Verſ.* 9. *He that couereth* [*viz.* by all lawfull meanes, and what he may, or as much as in him lieth] *a tranſgreſſion* [*viz.* committed againſt another man] *ſeeketh loue:* [*i.* endeuoureth thereby to maintaine and vphold loue betweene them. He meaneth, that he that keepeth cloſe offences committed by one againſt another, and blazeth them not abroad to any, is a very good preſeruer and increaſer of true friendſhip: ſee *Prouerb.* 10. 12. alſo Chap. 16. 28.] *but he that repeateth a matter,* [*viz.* done long before againſt another; meaning by repeating of it, reporting of it in ſpeech,] *ſeparateth the Prince.* [ſee this expounded, Chap. 16. 28. meaning hereby the chiefe friends, and the alienating and turning of their minds and affections one of them from ano-
10 ther.] *Verſ.* 10. *A reproofe* [*viz.* alone vttered in bare words, but yet wiſely and charitably expreſſed] *entreth more into him* [*i.* taketh deepe root, and bringeth forth more profit in him] *that hath vnderſtanding.* [*i.* that is truly wiſe indeed] *than an hundred ſtripes into a foole* [*i.* than great correction beſtowed vpon a foole and wicked perſon: *q. d.* a wiſe man will be more built vp in goodneſſe by a bare word, than a
11 foole by thouſands of words or blowes.] *Verſ.* 11. *A ſeditious perſon* [*i.* a man giuen to diſquietneſſe and trouble] *ſeeketh onely euill* [*i.* ſtudieth nothing elſe, but how he may performe miſchiefe, but he ſhall gaine nothing thereby, as appeareth by that which followeth] *and a cruell meſſenger,* [*i.* either a tormentor, or ſome other who ſhall execute the iudgement of God, and the Magiſtrates againſt him, not repenting] *ſhall be ſent* [*viz.* from God or man, or both] *againſt him,* [*viz.* to puniſh
12 him according to the grieuouſneſſe of his offences.] *Verſ.* 12. *It is better,* [*i.* there is

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leſſe danger in it] *for a man* [*viz.* that is himſelfe alone vnprepared, or vnarmed,] *to meet* [*viz.* in the Wildernelſe, or elſe-where] *a beare* [the word is of the Maſculine gender, and ſignifieth notwithſtanding the female alſo or ſhe-beare] *robbed of her whelps*, [*i.* whoſe young ones haue beene taken from her by ſome one meanes or other. The beares when they haue loſt their whelps, are very fierce and cruell, ſpecially the ſhe-beares, as whoſe affection ſeemeth to be greater towards them: concerning the greatneſſe of the danger, which may befall men by beares, ſee 2 *Sam.* 17. 8. 2 *King.* 2. 24. *Hoſ.* 13. 8.] *than a foole in his folly.* [*i.* than a wicked man in the extremitie of his wickednelſe and rage: *q. d.* it were leſſe euill to fall into the power of the one, than of the other.]

Verſ. 13. *He* [*viz.* whoſoeuer he be,] *that rewardeth,* [*i.* rendreth and yeeldeth vnto another man,] *euill* [*i.* miſchiefe and hurt] *for good,* [*i.* for the good and profit that he hath receiued by him,] *euill* [*i.* plagues and puniſhments from God, and many times diſpleaſure from men alſo] *ſhall not depart from his houſe* [*i.* from him, or from his wicked poſteritie. It is a ſinne againſt all law, yea euen againſt nature, to requite good with euill: ſee it forbidden, *Rom.* 12. 19. where we are forbidden to recompence euill for euill, much leſſe to recompence good with euill.] 13

Verſ. 14. *The beginning of ſtrife* [*i.* the beginner of ſtrife, he putteth the thing for the perſons: *q. d.* he that is the worker of the beginning of ſtrife] *is as one that openeth the waters:* [*viz.* which were ſhut vp in ſtanding pooles or ponds, which being once let out, they ouerflow, and carrie away euery thing that ſtandeth before them, and cannot againe be ſhut vp and incloſed: *q. d.* the hole or ſluce, by which they are let forth, at the firſt ſeemeth narrow, but afterwards by the rage of the waters, it is made greater; and ſo is it with ſtrife and contention] *therefore, or the contention be medled with,* [*i.* before it be any whit at all begun] *leaue off.* [*viz.* from it. He would haue vs to withſtand and quench the beginning of ſtrife.] 14

Verſ. 15. *He that iuſtifieth* [*i.* declareth either by word or deed as iuſt: ſo haue you the word oftentimes vſed both in the Old and New Teſtament; *Exod.* 23. 7. *Iſaiah* 5. 23. *Matth.* 12. 19. 1 *Tim.* 3. 17.] *the wicked* [*viz.* man] *and he that condemneth* [*i.* either by word or deed pronounceth ſentence of condemnation againſt] *the iuſt,* [*i.* the vpright and innocent perſon] *euen they both* [*viz.* of what ſtate, condition or calling ſoeuer they be] *are an abomination to the Lord.* [*i.* loathed and diſliked of him: ſee Chap. 11. 1. for this phraſe, and for the matter and words almoſt, ſee the like ſentence, Chap. 24. 24.] 15

Verſ. 16. *Wherefore* [*i.* to what end and purpoſe] *is there a price* [*i.* meanes, as riches, or money, whereby a thing prized may be bought] *in the hand* [*i.* in the power, as ſundry times in the Scripture] *of the foole* [*i.* of the wicked and vngodly man] *to get wiſdome,* [*viz.* by it] *and he hath no heart?* [*viz.* to obtaine it: meaning, that he hath no affection or pleaſure thereto: *q. d.* It auaileth the foole nothing, yea rather it is a miſerable thing vnto him to haue full hands, or great power, and no heart or will at all to obtaine good things. For he is vnworthy of good things that diſdaineth wiſdome, yea thoſe very good things ſhall tend to his greater iudgement.] 16

Verſ. 17. *A friend* [*i.* he that is a faithfull and truſty friend] *loueth* [*viz.* vnfainedly, and with a good heart, his familiar friend or acquaintance] *at all times:* [*viz.* both of aduerſitie and proſperitie, for nothing can turne away his minde] *and a brother* [*i.* a naturall and deare friend, for I ſuppoſe hee ſpeaketh not of naturall brethren onely] *is borne* [*i.* is brought forth as it were into the world, and ſo made manifeſt] *for aduerſitie.* [*i.* euen againſt the daies of troubles and trials come: *q. d.* then doth the force of naturall friendſhip appeare, which before in proſperity lay as it were hidden.] 17

Verſ. 18. *A man deſtitute of vnderſtanding* [*i.* an vnwiſe and foolish man] *toucheth the hand.* [*viz.* of another, giuing him his hand and word, as it were, for the paiment and performance of ſome thing: ſee Chap. 6. 1.] *and becometh ſuretie* [*viz.* by that meanes] *for his neighbour.* [*i.* his familiar friend and acquaintance: ſee Chap. 1. 1, 2, &c. Alſo Chap. 11. 15.] 18

Verſ. 19. *He loueth tranſgreſſion, that loueth ſtrife:* [*viz.* either betweene himſelfe and ſome others, or elſe betweene other men, though he himſelfe be none of the parties ſtriuing. He meaneth, that the author of contention loueth all manner of euill, becauſe there is almoſt none euill, but it ariſeth

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and is increaſed by contention] *and he that exalteth* [*i.* ſetteth on high] *his gate* [*i.* the gate or doore of his houſe, meaning in an Allegorie hereby, he that deſpiſing others, lifteth vp himſelfe, which is fitly ſhadowed out by this ſpeech, becauſe it ſometime falleth out, that they that ſet their doores high, fall backward from thence, and ſo bruize, hurt, and wound themſelues] *ſeeketh deſtruction.* [*i.* his owne hurt and dan-
20 ger.] *Verſ.* 20. *The froward heart* [*i.* the man giuen to frowardneſſe: a part for the whole, and yet he nameth the *heart*, becauſe it is the ſeat of affections, from whence alſo they flow] *findeth no good:* [*i.* obtaineth no good thing, either before God or man, but much euill and hurt rather] *and he that hath a naughtie tongue,* [*i.* he that vſeth his tongue to ſpeake either lewdly and filthily, or elſe vntruly or falſely againſt any] *ſhall fall into euill.* [*i.* ſhall bee ouertaken with Gods iudgements for the ſame, and haue thoſe things light vpon him, that his tongue hath pronounced againſt other men.]
21 *Verſ.* 21. *He that begetteth a foole,* [*i.* the parents of a fooliſh childe. He putteth the firſt part of procreation for the whole, and the education thereof alſo; becauſe in the firſt generation no man knoweth what his ſonne or childe ſhall be: and of the habit which the childe afterwards getteth, either by the parents negligence, or euill bringing vp: or though he haue beene well inſtructed, yet notwithſtanding he hath an euill heart or minde] *getteth himſelfe ſorrow,* [*viz.* through the follow of his childe] *and the father of a foole* [*i.* his parents] *can haue no ioy.* [*viz.* in their fooliſh children, and ſo long as they continue ſuch: ſee *Prou.* 10. 1. Alſo 15. 20. And alſo verſe 25. of
22 this Chapter.] *Verſ.* 22. *A ioyfull heart* [*i.* a heart that is truly touched with ioy: for he doth not ſpeake of a diſſembled or counterfeited ioy] *cauſeth good health:* [*viz.* to the whole man: vnderſtanding alſo by the word *health*, all good things] *but a ſorrowfull minde* [*i.* the minde which is wounded and oppreſſed with ſorrow] *drieth the bones.* [*i.* corrupteth and conſumeth the whole man, yea his moſt inward parts: ſee
23 Chap. 14. 13.] *Verſ.* 23. *A wicked man* [*i.* a man giuen to wickedneſſe: and this may be vnderſtood either of the man giuing the bribe, or of the Iudge receiuing it] *taketh a gift* [*viz.* either which he had prepared to giue the Iudge, or the Iudge knew he had brought] *out of the boſome,* [*i.* cloſely and priuily, as men are wont to doe things which they take out of their boſomes] *to wreſt* [*i.* to peruert and turne vpſide downe: *q. d.* the one giueth it, and the other receiueth it to that end] *the waies of iudgement,* [*i.* iuſt and vpright matters, in which, as in broad and high waies, the
24 Iudge ſhould walke without all partialitie.] *Verſ.* 24. *Wiſdome is in the face of him that hath vnderſtanding:* [*i.* the very ſtaied and pleaſant countenance of a wiſe man, is ſufficient to ſet out the wiſdome that is in him] *but the eies of a foole are in the corners of the world.* [*i.* wander hither and thither, which is ſufficient enough to bewray the vnſtaiedneſſe of his minde, and the folly of his heart. He meaneth, that euen by the
25 countenance men may many times iudge of wiſdome and folly.] *Verſ.* 25. *A fooliſh ſonne* [*i.* a wicked, lewd, and diſobedient childe, whether he be ſonne or daughter] *is a griefe* [*viz.* of heart, that is, a great griefe] *vnto his father,* [*viz.* that begot him, if he liue to ſee, behold, or heare of his wickedneſſe] *and a heauineſſe* [*viz.* of heart alſo] *to her that bare him.* [*i.* to his or her mother: ſee Chap. 10. 1. For no greater griefe can come to parents in this life, than to know or heare of the ill demeanor of their chil-
26 dren.] *Verſ.* 26. *Surely it is not good* [*i.* it is a very hurtfull and euill thing] *to condemne the iuſt,* [*viz.* any manner of way: ſee verſ. 15. of this Chapter: and this appertaineth to Magiſtrates, putting them in minde of their duties, to execute Iuſtice, and to miniſter right] *nor* [*viz.* is it good, but euill and hurtfull] *that the Princes* [*i.* the Magiſtrates and Rulers] *ſhould ſmite* [*i.* any manner of way puniſh] *ſuch* [*i.* iuſt perſons] *for equity.* [*i.* for their vpright and good dealing: withall, he putteth Princes in minde to
27 beware of tyrannie.] *Verſ.* 27. *He that hath knowledge* [*i.* he that is indeed wiſe, and indued with ſound knowledge] *ſpareth his words,* [*i.* oftentimes refraineth his ſpeeches, he doth not raſhly powre out by his words the thoughts of his heart, no though they be good things, but obſerueth time, place, &c. ſee Chap. 15. 23, 28. Alſo Chap. 29. 11.] *and a man of vnderſtanding* [*i.* one endued with right vnderſtanding & knowledge] *is of an excellent ſpirit.* [Some reade,] *is precious in ſpirit* [*i.* is of a rare ſpirit,

for

for the excellencie of it, as the word of God is sayd to be precious, 1. *Sam.* 3. 1. Others reade, *cold in spirit:* meaning, that hee is moderate and well staied, and easilie bursteth not foorth into anger, but doth diligently take heed of the heare of his heart: the senses do not much differ.] *Vers.* 28. *Euen a foole*] *q. d.* so great is the commendation of silence, that if vnwise people hold their tongues, they may be deemed and taken for wise many times] *when hee holdeth his peace* [*i.* speaketh not to the bewraying of his follie] *is counted wise,* [*viz.* many times, because wise men iudge not but by words and deeds] *and hee that stoppeth his lips,* [*viz.* from speaking] *prudent.* [*i.* is counted, or may be counted prudent and wise. 28

Doctrine.

Vers. 1. *Teacheth vs, how good a thing peace is, and how hurtfull strife and contention is.* Vers. 2. *Teacheth seruants to striue to diligence, faithfulnesse and wisedome in all their maisters affaires.* Vers. 3. *Teacheth vs, that God knoweth all things, either within man, or without him, and many times trieth him by many meanes to make him pure vnto himselfe.* Vers. 4. *Teacheth vs, not to lend our eares to false accusations, or lying tales.* Vers. 5. *Teacheth, that we ought not to reioyce at any mans pouertie, affliction, or hurt whatsoeuer.* Vers. 6. *Teacheth vs, that to haue posteritie, is a good blessing from the Lord, and that it is a great grace to haue good fathers.* Vers. 7. *Teacheth vs, that wicked men should not talke of good things, nor great personages giue themselues to lying and iniurie.* Vers. 8. *Setteth out what great hurt commeth by giuing and taking of rewards or bribes.* Vers. 9. *Teacheth vs, to couer such matters as may breake and hinder growth in loue.* Vers. 10. *Teacheth vs, that reproofes are profitable to Gods children, and that nothing will amend the wicked and vngodlie.* Vers. 11. *Setteth out the nature of seditious people, and the iudgement that they shall receiue from God and men.* Vers. 12. *Setteth out the great rage and madnes of the wicked and vngodlie.* Vers. 13. *Teacheth vs, not to recompence euill with euill, as worldly men doe, much lesse to requite good with euill, but to do good for good, and to ouercome euill with well doing.* Vers. 14. *Teacheth vs, to withstand the beginnings, as of all euill generally, so particularly of strife and contention.* Vers. 15. *Teacheth vs, to beware what we vtter, either with or against men.* Vers. 16. *Teacheth vs, that neither wealth, nor any outward things can attaine heauenly wisedome.* Vers. 17. *Teacheth vs, that amongst Gods children there should be at all times a stedfast bond of loue, specially in the dayes of aduersitie.* Vers. 18. *Teacheth men to beware of suretisship.* Vers. 19. *Teacheth vs, to beware of contention with others, and also of pride or lifting vp our selues aboue others.* Vers. 20. *Teacheth vs, to flie from frowardnesse of heart, and naughtinesse of speech.* Vers. 21. *Teacheth vs, that lewd and ill children are great griefe vnto their parents.* Vers. 22. *Setteth out what commodities ioy of heart bringeth with it, and also the discommodities of a sorrowfull heart.* Vers. 23. *Declareth what great mischiefe bribes and rewards giuen and taken doe worke.* Vers. 24. *Teacheth vs, that mens countenances many times bewray, either their wisedome or their follie.* Vers. 25. *Teacheth vs, that euill children are matters of great griefe to their parents.* Vers. 26. *Teacheth Magistrates iustly to execute iustice, and to punish no man for well doing.* Vers. 27. *Teacheth vs to auoid multitude of words and babbling, for where there are many words, there is much sinne.* Vers. 28. *Teacheth vs, that there seldome or neuer commeth any hurt by silence, but rather credit sundrie times.*

CHAP. 18.

Coherence.

IN the later end of the other Chapter, he spake of a prudent or wise man: now in the beginning of this he sheweth, that such a man will spare no cost nor labour, to the end he may haue his desire satisfied in obtaining holie and heauenly wisedome.

Diuision.

THis Chapter may be diuided into three parts. The first reacheth from verſ. 1. *to the end of the* 8. *wherein he ſpeaketh of the deſire of wiſedom, of the fooliſh and wicked man, of wiſe words, of reſpect of perſons, of the words of fooles and tale-bearers, and the hurt which commeth by them both. The ſecond reacheth from* verſ. 9. *to the end of the* 16. *wherein he ſpeaketh of the ſlothfull perſon, of Gods power, of riches, of pride, and humilitie, of haſtie anſwers, of the griefe of bodie and ſoule, of paines to get wiſedome, and of the power and force of gifts or rewards. The third reacheth from* verſ. 17. *to the end of the Chapter, wherein he ſpeaketh of the firſt complainer, of the vſe of the lot, of the wrath of brethren, of good words and ſpeeches, of a good wife, of the poore and rich, and of a true friend or brother.*

Senſe.

1 [*Or the deſire thereof,* [*i.* for the earneſt affection that hee hath to obtaine holy and heauenly wiſedome] *hee,* [*i.* a good man] *will ſeperate himſelfe* [*viz.* from all that hee hath, that may let him] *to ſeeke it,* [*i.* to the end hee may ſeeke and finde it: ſee *Matth.* 13. 44, 45, 46.] *and occupie himſelfe* [*i.* hee will carefully imploy himſelfe, and diligently alſo,] *in all wiſdome,* [*i.* in wiſdome it ſelfe, and in all the meanes whereby he may grow and increaſe in the ſame: others I know reade it otherwiſe, and giue another ſenſe, but me thinketh this is

2 plaine enough.] *Verſ.* 2. *A foole hath no delight* [*viz.* at all] *in vnderſtanding,* [*i.* either in the thing it ſelfe, or in the meanes, whereby it may be obtained] *but* [*viz.* his delight is] *that his heart,* [*i.* the things that be in his heart] *may be diſcouered* [*viz.* to other men, and that by his vaine babling and ſpeaking of euery thing that commeth into his mind: *q. d.* he is onely delighted with his owne follie, which he laboreth to

3 publiſh and make knowne to all men.] *Verſ.* 3. *When the wicked commeth,* [*i.* whereſoeuer there is a wicked man,] *then commeth* [*viz.* with him, *i.* there is] *contempt* [*viz.* of other men, he meaneth that this is proper to the wicked, and is as it were his inſeparable companion, to deſpiſe others, *and with the vile man,* [*viz.* there is alwaies] *reproach,* [*i.* diſdainfull vttering of reproches againſt others. I denie not, but that this verſe may be taken, as though God ſhould puniſh the wicked and vile men, with contempt and reproach, but the other ſenſe in my iudgement, is more ſimple and plaine.]

4 *Verſ.* 4. *The words of a mans mouth* [*i.* ſuch words and ſpeeches, as proceed from a wiſe mans mouth] *are like deepe waters* [*viz.* which cannot be drawne emptie, neither can a man come to the bottome of them: ſo the wiſdome and learning of a wiſe man, neuer ceaſeth, but the more he vttereth, the more he may,] *and the welſpring of wiſdome* [*i.* the great plenty and abundance he hath of it, meaning hereby alſo, the wiſe mans mouth pouring it out, and largely communicating it to others] *is like a flowing riuer.*

5 [*i.* is like to a riuer that floweth continually: he meaneth by theſe Metaphors and ſimilitudes, that there is neuer ſcarſity of wiſdome in him.] *Verſ.* 5. *It is not good:* [*i.* it is very euill and hurtfull, as Chap. 17. 26] *to accept* [*i.* to regard or looke vpon] *the perſon of the wicked:* [*i.* any thing in him at all, as his authority, wit, words, gifts, &c. ſee this forbidden, *Deuter.* 1. 17.] *to cauſe* [*viz.* thereby] *the righteous to fall* [*i.* to be ouerthrowne] *in iudgement.* [*i.* where iudgement is to bee pronounced. This belongeth to Iudges, and Magiſtrates, who are many times ſo moued, with the power, &c. of the wicked, that the iuſt and poorer ſort come to ruine thereby, which fault ſhould bee corrected.] *Verſ.* 6. *A fooles lips* [*i.* the words which a foole vttereth with his lips] *commeth with ſtrife,* [*i.* haue alwaies ſtrife annexed vnto them, as an inſeparable companion and are mingled altogether with contentions,] *and his mouth* [*i.* the words which he

ſpeaketh

ſpeaketh with his mouth] *calleth for ſtripes.* [*viz.* to bee layd vpon him for his folly, meaning that his owne words are meanes to hurt himſelfe.] *Verſ.* 7. *A fooles mouth,* [*i.* 7
words ſpoken with his mouth] *is his own deſtruction,* [*i.* brings hurt & deſtruction vnto himſelfe] *and his lips,* [*i.* ſpeeches vttered with his lips] *are a ſnare for his ſoule:* [*i.* are inſtruments & meanes, to bring him within the danger of the loſſe of his life: ſee Chap. 10. 14. alſo Chap. 13. 3.] *Verſ.* 8. *The words of a talebearer* [*viz.* which he vttereth to 8
ſome againſt other ſome] *are as flatterings,* [*i.* they ſeeme pleaſant and ſweet, yea to be more gentle then oyle or butter: ſee *Pſal.* 55. 21.] *and* [*i.* but for all that, or elſe thus: *and* [*viz.* yet notwithſtanding] *they goe downe into the bowels of the belly,* [*i.* into the bowels which are within the belly, meaning that they wound euen the very entrailes, which being once periſhed, there is no hope of life, and therefore it is as much: *q. d.* they wound men moſt grieuouſly, yea deadly.] *Verſ.* 9. *He alſo* [*viz.* as well as the talebearer, is to be miſliked] *that is ſloathfull,* [*i.* giuen to idleneſſe & loytering] *in his worke* [*i.* in doing the thing he is ſet about, and ſhould indeed performe] *is euen the brother of him that is a great waſter* [*viz.* of the things which he hath: he meaneth that he is couſin germane as it were, with the prodigall perſon, becauſe looke what the one loſeth by ſuperfluity and ryot, the other forgoeth thorow ſloth and idleneſſe.] *Verſ.* 10. *The* 9
name of the Lord, [*i.* his Maieſty, goodneſſe and power, as ſundry times in the Pſalmes, and namely *Pſal.* 20. 1.] *is a ſtrong tower* [*viz.* to all ſuch as ſtedfaſtly truſt therein, meaning by *ſtrong tower,* a mighty defence to ſhield him, and to keep him ſafe, from all the dangers, of ſuch as would annoy him: ſee *Pſal.* 61. 3] *the righteous* [*viz.* at all times, but ſpecially in the dayes of his diſtreſſe] *runneth* [*viz.* with all poſſible haſt and ſpeed] *vnto* 10
it [*i.* to this aſſured tower of Gods ſtrength, might, power, goodneſſe, &c.] *and is exalted.* [*i.* lifted vp, *viz.* into a high place, where hee ſhall bee ſafe and ſound, from the attempts of all his enemies.] *Verſ.* 11. *The rich mans riches* [*i.* the riches which he preſently poſſeſſeth,] *are his ſtrong city* [*i.* he maketh them vnto himſelfe a defence againſt 11
all attempts and aſſaults made againſt him: ſee before Chap. 10. 15.] *and as an high wall in his imagination.* [*i.* he fondly imagineth, that they are ſufficiently able, not onely to keepe him from the violence of men, but alſo to ſhield him and couer him ſo, that neither God nor man ſhall behold his lewdneſſe.] *Verſ.* 12. *Before deſtruction.* [*i.* before 12
the calamity, fall, or hurt of any man come] *the heart of a man is haughty* [*i.* a man himſelfe is proud and lofty: a part for the whole, and yet he mentioneth *the heart,* becauſe from thence pride groweth, and floweth: ſee Chap. 11. 2. alſo 16. 18] *and before glory,* [*i.* before a man come to glory and eſtimation amongſt men] *goeth lowlineſſe, viz.* of heart and body: *q. d.* humility is a meanes to come to glory: ſee Chap. 15. 33. as pride is a meane to come to contempt.] *Verſ.* 13. *He* [*viz.* whoſoeuer he be] *that anſwereth a* 13
matter, [*i.* that taketh vpon him to ſhape an anſwer to a thing] *before he heareth it* [*viz.* thorowly out, or elſe thus] *before he heare it,* [*i.* before he vnderſtand it,] *it* [*i.* that manner of dealing, and his anſwer alſo] *is folly and ſhame vnto him,* [*i.* bewrayeth his owne folly, and purchaſeth him great diſcredit, becauſe he will be ſo raſh and haſty] *Verſ.* 14. 14
The ſpirit of a man, [*i.* a man, that hath a bold ſpirit and good courage, ſpecially giuen him from God,] *will ſuſtaine.* [*i.* endure and beare, and that with great patience & conſtancy] *his infirmity:* [*i.* all outward griefes and diſcommodities whatſoeuer,] *but a wounded ſpirit,* [*i.* a man ſtriken with the wrath of God, and wounded in conſcience, for his ſins, or other great cauſes: ſee *Pſal.* 51. 17.] *who can beare it?* [*i.* who is able to endure it long, without great and gracious aſſiſtance from God: *q. d.* there is no man, nor any thing elſe: for as for the body, it cannot do it, becauſe it is not his office to rule the ſpirit and mind, but rather the mind and ſoule it ſelfe, although it be caried about in the body, to rule, guide and gouerne it: ſee *Prou.* 15. 13. and the note of the *Geneua* Bible is very good alſo.] *Verſ.* 15. *A wiſe heart* [*i.* he that hath obtained ſome meaſure of 15
wiſdome already] *getteth* [*viz.* dayly more and more,] *knowledge,* [*viz.* of Gods will reuealed in his word] *and the eare of the wiſe,* [*i.* the wiſe man himſelfe by attentiue harkening] *ſeeketh learning,* [*i.* ſeeketh dayly increaſe of the ſame: he ioyneth the *heart,* and the *eare* together, though vnder either of the he vnderſtand the whole man, becauſe that from a heart deſirous of knowledge, proceedeth the attentiue eare, which is apt to learne, and earneſtly ſeeke after it.] *Verſ.* 16. *A mans gift,* [*viz.* which he giueth, or 16
beſtoweth vpon another,] *entargeth him,* [*i.* deliuereth him frō diſtreſſe] *and leadeth him before great men:* [*i.* bringeth him into their preſence, ſo that he may tell his owne tale,

and speake for himselfe. And here he teacheth what men are wont to do, and not what may be done, though sometimes a man may giue gifts to bee deliuered from danger, when otherwise he cannot: but he must beware withall, that he be not thereby iniu-
17 rious to any other] *Vers.* 17. *He that is first* [*viz.* before the Iudge or magistrate] *in his owne cause*, [*i.* in laying out his own cause, and the things appertaining therto] *is iust*, [*i.* so seemeth to be, meaning that he seemeth to haue a iust and good cause,] *then* [*i.* afterwards] *commeth* [*viz.* before the iudge] *his neighbor* [*i.* he between whom & him there is some controuersie,] *and* [*viz.* the iudge, vpon his appearance & speech] *maketh inquirie of him*, [*i.* inquireth of either of them, how the case standeth, laboring by demands and questions to get the certainety thereof: *q. d.* hee that first bringeth his cause to the Iudges, seemeth to pleade a right cause, till his aduersarie be heard, and the Iudge vn-
18 derstand the truth of the matter.] *Vers.* 18. *The lot* [*viz.* whose direction is from the Lord, as Chap. 16. 33.] *causeth* [*i.* ought to cause] *contentions to cease*, [*viz.* amongst men, valesse they will after the manner of giants, fight against God & his decree,] *and maketh a partition*, [*viz.* iustly and vprightly,] *among the mighty*. [*i.* yea euen among them, that are at great dissention, and by reason of their strength & power might hurt one another very much. Ioine this, with the other verse thus: If the matters between men, be so hard and doubtfull, that the truth of them cannot be known, then let the lot, de-
19 cide the controuersie.] *Vers.* 19. *A brother offended* [*i.* grieued, & that with his brother, for some one cause or other] *is harder to win*, [*i.* it is a harder matter to winne him to reconciliation] *than a strong city*, [*i.* than a city well defenced: so hard a matter is it, to maister mens affections: see Chap. 16. 32.] *and their contentions* [*i.* the strifes between them] *are like the bar of a palace*, [which must of necessity be strong & sure, to keepe the gates of such a great & sumptuous building, wherein also many times, things of great price, are layed vp: he meaneth, that the angers of brethren one of them towards another, are so sharp & vehement, that they can no more easilier be subdued, than strong defen-
20 ced townes conquered, or easilier broken, then most strong bars.] *Ver.* 20. *With the fruit of a mans mouth* [*i.* with his words, which are called *the fruit of his mouth*, because they come from it, as fruit from a tree,] *shall his belly be satisfied*, [*i.* he shal haue enough of it,] *and with the encrease of his lips*, [*i.* with the abundance of words that his lips shall vtter, and the increase that shall come thereof,] *shall he be filled*. [*i.* he shall haue plenty and abundance, he meaneth that euery man shal receiue the fruit of his owne speech, either good or euill, euen as he hath spoken either well or euill: and these Metaphors, of the *belly, satisfying, &c.* serue but to note the abundance that hee shall haue either the one
21 way, or the other, see before Chap. 12, 13, 14. also chap. 13. 2, 3.] *Vers.* 21. *Death & life*, [*i.* all manner of euil & good, all prosperity and aduersity] *are in the power of the tongue*: [*i.* in the tongue it selfe, rightly vsed or abused] *and they that loue it* [*i.* to vse it, either the one way, or the other] *shall eate the fruit therof*. [*viz.* accordingly; meaning that they shall receiue according to the goodnesse, or illnesse of their speech, see *Mat.* 12. 37. It is of the same sense & meaning, that the other verse before going is. Thus wee see, that such as speake well, do themselues and others good; and they that speake euil,
22 hurt both themselues and others.] *Vers.* 22. *He that findeth* [*viz.* by the special appointment of God] *a wife*, [*i.* a good, diligent & wise wife] *findeth a good thing*: [*i.* a profitable and pleasant thing,] *and receiueth* [*viz.* euen in that] *fauor of the Lord*. [*i.* a sure testimony & token of Gods fauor towards him: see chap. 19. 14. he meaneth that a good and
23 godly wife, is a singular blessings from the Lord.] *Vers.* 23. *The poore* [*viz.* man or men, putting one for many] *speaketh* [*viz.* vnto others] *with praiers*: [*i.* humbly & beseechingly as a man may say,] *but the rich* [*viz.* man, or persons] *answereth* [*viz.* when he is demanded any thing: or else, *answering* here is put for speaking, as before, chap. 15. 1, 28. also cha. 16. 1.] *roughly*. [*i.* bitterly & sharply: we see the truth both of the one & other by
24 experience.] *Vers.* 24. *A man that hath friends*, [*i.* he that through Gods blessing, and his owne good dealing hath gotten friends] *ought to shew himselfe friendly*: [*viz.* towards them and others also] *for a friend* [*i.* a faithfull and vnfeigned friend] *is nearer* [*viz.* vnto vs, in fast and sound loue many times] *than a brother*. [*i.* than a naturall brother or kinsman: *q. d.* there are many friends found that will shew in words & countenances, & perfonne in deedes and truth more stedfast friendship, than brethren: see Ch. 17. 17.

Doctrine. Vers. 1. *Teacheth vs, that nothing should be so deare vnto vs, as Gods heauenly wisdome.* Vers. 2. *Sheweth, that fooles delight in the disclosing of their owne folly.* Vers. 3. *Teacheth vs,*

that

that we can looke for nothing from wicked men, but contempt and reproach of others. Verſ. 4. *Setteth out the excellency of a wiſe man and of his words.* Verſ. 5. *Teacheth Magiſtrates, to baniſh far from them all reſpect of perſons.* Verſ. 6. *Teacheth vs, that wicked men, out of the abundance of their wicked heart, ſpeake wicked things.* Verſ. 7. *Teacheth vs, that the wicked many times ſpeake ſuch things as do greatly indanger themſelues.* Verſ. 8. *Teacheth vs, to auoid tale-carying and flattery: alſo, that though it be pleaſant at the firſt to heare tale-tellers, yet the end is dangerous and deadly.* Verſ. 9. *Teacheth men to beware of idleneſſe on the one ſide, and prodigality on the other.* Verſ. 10. *Teacheth vs, continually to truſt in the goodneſſe and power of God.* Verſ. 11. *Teacheth vs, to auoid truſt and confidence in riches, for they are not ſuch ſure things as the world maketh account of.* Verſ. 12. *Teacheth vs, to auoid pride, and to imbrace humility.* Verſ. 13. *Teacheth vs, that raſh and haſty ſpeeches bewraieth the folly of him that vſeth them, & procureth his ſhame.* Verſ. 14. *Sheweth, what an vnbearable burthen the affliction of the ſoule and ſpirit is.* Verſ. 15. *Teacheth vs, to apply our hearts and eares, and all the parts and members of our bodies & minds to attaine heauenly wiſdome.* Verſ. 16. *Setteth out what great power gifts and rewards haue.* Verſ. 17. *Teacheth Magiſtrates not to beleeue any one party, but to examine both.* Verſ. 18. *Setteth out the right vſe of the lot.* Verſ. 19. *Teacheth vs, that there is no ſtrife matchable to the ſtrife amongſt brethren.* Verſ. 20. *Teacheth vs, that we ſhall receiue the profit of our words, either good or euill as they were.* Verſ. 21. *Deliuereth the ſame doctrine.* Verſ. 22. *Teacheth vs, that if any man hath recieued a good wife from the Lord, he hath receiued alſo therewith a good teſtimony of his fauour.* Verſ. 23. *Declareth what great difference there is betweene the rich and the poore, and the words of either.* Verſ. 24. *Teacheth men to ſhew themſelues friendly towards ſuch, as from whom they haue receiueth friendſhip, and to prefer a faithfull friend before a naturall brother.*

CHAP. XIX.

HAuing in the latter end of the other Chapter ſpoken of a faithfull and ſure friend, hee doth in the beginning of this Chapter ſhew, that ſound friendſhip conſiſteth not in the lips onely, nor in abundance of riches, but in vprightneſſe and ſincerity of heart, though the party be poore that profeſſeth it. *Coherence.*

THE *Chapter may be diuided into three parts. In the firſt, hee intreateth of a ſound and counterfeit friend, of knowledge, of the peruerſneſſe of the heart, of riches and powerty, of falſe witneſſe bearing and lyes, of the Prince and liberall perſon, of the decayed man, of the wiſe perſon, of fooles and ſeruants, from verſ.* 1, *to the end of the* 10. *In the ſecond, he teacheth men to bridle wrath, and ſpeaketh of the fauour and diſpleaſure of Princes, of euill children, and brawling wiues, of a good wife, of idleneſſe and deceit, of obedience and contempt of the word, of pitie vpon the poore, of due correction, of wrath, and of good counſell: from verſ.* 11, *to the end of the* 20. *In the third hee ſpeaketh of mans deuices and Gods purpoſes, of poore men and lyers, and of the feare of God, and the fruits thereof, of the idle perſon, of ſcorners, alſo of fooliſh and wiſe men, of diſobedient children, of auoyding il counſell, of falſe witneſſes, and of puniſhment for the wicked and vngodly, from verſ.* 21, *till you come to the end of the Chapter.* Diuiſion.

1 BEtter [viz. by much or many degrees, as ſundry times before] *is the poore* [viz. man, or friend] *that walketh in his vprightneſſe*, [i. that walketh vprightly both in word and deed towards them, with whom he is ioyned in friendſhip,] *than he that abuſeth his lips*, [viz. by pretending great good will in words, and yet hath nothing in effect] *and is a foole.* [i. and ſo bewraieth his folly: other read it otherwiſe, and giue another ſenſe of it,
2 but me thinketh this is plaine: for the firſt part of this verſe ſee Chap. 28. 6.] *Verſ.* 2. *For without knowledge* [i. ſound and ſincere iudgment] *the mind* [i. the affection and good will] *is not good*, [i. is not right and ſound, but hurtfull, both to the one party and the other: for this phraſe, *it is not good*, ſee Chap. 17. 26. Alſo Chap. 18. 5.] *and hee that haſteth his feet*, [i. hee that runneth haſtily to euill] *ſinneth* [viz. againſt God and his owne ſoule: *q. d.* as he hath little regard of himſelfe that looketh not to his feet, that he may diſcerne good wayes from bad, yea is in great danger of continuall falling; ſo he that haſtily and without great deliberation runneth to this and to that, it is very
3 likely he ſhall fall into tranſgreſſion before he bee aware.] *Verſ.* 3. *The fooliſhneſſe of a man perverteth his way*, [*q. d.* men muſt aſcribe it to their owne folly that things goe not well with them, for here hee toucheth them that would accuſe God of the euill ſucceſſe of their things] *and* [viz. yet for all that] *his heart fretting againſt the Lord.* [i. he is impatient, and after a ſort aſcribeth his euill hap, as we ſay, to God, and not to himſelfe.] *Verſ.* 4. *Riches* [i. rich men: hee putteth the thing for the perſon, and yet we
4 may notwithſtanding vnderſtand it ſimple of riches] *gathereth many friends:* [viz. to him that hath them] *but the poore* [viz. man or perſon] *is ſeparated* [viz. in friendſhip and familiaritie] *from his neighbor.* [viz. for the want of his riches: for the word *ſeparating*: ſee Chap. 17. 9. And for the whole verſe, ſee Chap. 14. 20. *q. d.* all men will be friends with rich perſons, but euen ſuch as were before friendly to the poore perſon,
5 depart from him for his pouertie ſake.] *Verſ.* 5. *A falſe witneſſe* [i. he that beareth falſe witneſſe] *ſhall not be vnpuniſhed:* [viz. either before God or man: ſee *Deut.* 19. 19. and in many other places of this booke: as Chap. 6. 19. Alſo verſ. 9. of this Chap.] *and hee that ſpeaketh lyes, ſhall not eſcape.* [viz. the iudgement and puniſhment of almighty God.]
6 *Verſ.* 6. *Many* [viz. men] *reuerence the face of the Prince*, [i. doth greatly eſteeme the perſon of a great man: for this word *face*, ſee *Deut.* 1. 17.] *and euery man is friend to him that giueth gifts.* [viz. vnto other men: meaning that the liberall perſon hath many
7 friends.] *Verſ.* 7. *All the brethren* [i. all the kinſfolkes, how nigh or far off ſoeuer they be, if they be aliue, and be richer than he] *of the poore* [viz. man, that is falle into decay] *doe hate him:* [i. do deſpiſe him, or little regard and ſet by him] *how much more* [viz. ſoon
8 or eaſily] *will his friends* [i. his counterfeit and feigned friends: for of his faithfull ones he had ſaid the contrary before] Chap. 17. 17.] *depart far from him?* [viz. in the time of his affliction and diſtreſſe] *though he* [viz. ſo afflicted and brought into pouerty] *be inſtant with words*, [i. do earneſtly and heartily intreat them for ſome comfort, reliefe or fauour] *yet they will not.* [viz. ſtand faſt by him, or miniſter vnto his need.] *Verſ.* 8. *He that poſſeſſeth* [i. keepeth ſure and faſt] *vnderſtanding*, [i. heauenly wiſedome] *loueth his owne ſoule*, [i. himſelfe: a part for the whole, or elſe prouideth well for himſelfe. The word in Hebrew is *heart*, which he vſeth, becauſe vnderſtanding and wiſdome hath his proper ſeate in the heart] *and keepeth wiſdome* [which he hath obtained and gotten]
9 *to find goodneſſe.* [i. that thereby hee may come to that goodneſſe which neuer ſhall decay. *Verſ.* 9. is the ſame both in words and ſenſe, with verſe 5. of this Chapter, ſauing that there it was ſaid, *he ſhall not eſcape*, and here it is ſaid, *he ſhall periſh: q. d.* he ſhall cer-
10 tainly come to naught.] *Verſ.* 10. *Pleaſure* [viz. in the vſe of all Gods bleſſings] *is not comely for a foole.* [viz. becauſe knoweth not how to vſe it] *much leſſe* [viz. comely is it] *for a ſeruant* [viz. that is bound to another man] *to haue rule ouer Princes.* [i. to rule ſuch as ſhould rule others: he meaneth, that fooles ſhould rather haue ſtripes, as Chap. 10. 13. and ſeruants, ſeruice or bondage, and not aboundance of pleaſures and delights, or rule ouer others, becauſe they know not how to vſe them well.]
11 *Verſ.* 11. *The diſcretion of a man* [i. the wiſedome and vnderſtanding that a man hath, to through Gods eſpeciall gift] *deferreth* [i. is a very good meane to make him to put off, yea to remoue and put away] *his anger:* [viz. conceiued, or ready to be expreſſed

ro-

wards others] *and his glory is* [*i.* it maketh much for his glory and credit] *to passe by* [*viz.* without any great regard: meaning by this manner of speech, easily to forget and to forgiue] *an offence* [*viz.* committed against him.] *Verse* 12. *The Kings wrath* [*viz.* against any of his subiects] *is like the roring of a lyon*: [*i.* fearefull and terrible, and threatning as it were present death. The Hebrew word signifieth, *a young lyon*, which hath more courage, and roareth much more strongly, which serueth also to aggrauate the danger: see *Hosea* 3. 4. 8. *q. d.* as the lyon feareth men and beasts by roaring: so doth the Princes wrath terrifie men, but specially his subiects: see Chap. 16. 14.] *but his fauour* [*viz.* towards any] *is like the deaw vpon the grasse* [*i.* both comfortable to coole it after some great heat, and profitable to make it grow: meaning that the fauour of great men is profitable for their people, and gladdeth their hearts: see Chap. 16. 15.] 12

Verse 13. *A foolish sonne* [*i.* a wicked child, whether it be sonne or daughter; but yet it more grieueth a man when he in whom the hope of his name is left, shall be dissolute] *is the calamity of his father*, [*i.* bringeth grieuous and intollerable misery vpon his parents: see *Prou.* 10. 1. Also Chap. 15. 20. Chap. 17. 25.] *and the contentions of a wife* [*i.* such as proceed from a wife, or else a contentious woman, or wife her selfe] *are like a continuall dropping*. [*viz.* of raine or water vpon stone or timber, which eateth into it, or rotteth it: meaning, that they doe euen consume a man and his houshold, see Chap. 21. 9. also Chap. 27. 15.] 13

Verse 14. *House* [*i.* lands] *and riches* [*i.* goods and wealth whatsoeuer] *are the inheritance of the fathers*: [*i.* are such inheritances as fathers leaue to their children] *but a prudent wife* [*i.* a godly, vertuous, and wise wife] *commeth of the Lord*. [*viz.* onely, as a speciall gift and blessing from him, see Chap. 18. 22. He meaneth, not that inheritances come not from the Lord, but because they come by the mean of the parents, they seeme in our iudgment further off from God, then a good wife; and yet neither of them fall out but according to his will, though it appeare more immediatly in match of mariage, then in inheritances and possessions.] 14

Verse 15 *Sloathfulnesse causeth* [*viz.* men in whom it raigneth] *to fall asleepe*, [*i.* to be careless and negligent of their affaires] *and a deceitfull person* [*i.* he that giueth himselfe ouer to deceiue others] *shall be affamished*. [*viz.* for lacke of food: meaning, he should fal into great pouerty and extremity: he ioyneth *deceit* and *sloathfullnes* together, because they are companions that can hardly be sundred, shewing, that both the sluggards which cease from doing of their duty, and the deceitfull, that liue against all charity, shall be punished from God.] 15

Ver. 16. *He that keepeth* [*viz* vnfaignedly, & with all his heart] *the commandement*, [*viz.* of the Lord, meaning thereby his holy law, which consisteth in commandements, one being put for all, because the Law-giuer is but one, and obedience to the whole tendeth but chiefly to one end, that is, Gods glory, though indeed, eternall saluation to be annexed thereto] *keepeth his owne soule* [*i.* he himselfe: a part for the whole, meaning, that thorow obedience hee doth deliuer himselfe from danger of eternall death and destruction] *but hee that despiseth his waies* [*i.* maketh no account, how or after what sort he doth liue, nor hath care to frame his life according to the prescript rule of Gods word] *shall dye* [*i.* shall certainely perish, specially in the world to come.] 16

Verse 17. *He that hath mercy* [*i.* sheweth pitty and compassion, either by word, or deed, or both] *vpon the poore* [*i.* vpon such as be distressed, and are not able to helpe themselues] *lendeth vnto the Lord* [*viz.* all that whatsoeuer he doth which he bestoweth vpon the poore: the reason is, because the Lord maketh account of the godly poore, and things done to them, as of himselfe, and performed to him: see *Mat.* 25. 40.] *and the Lord will recompence him* [*viz.* to the full, yea, in the largenesse of his mercy, giue him a thousand times more] *that which he hath giuen* [*viz.* willingly and chearefully to the poore, 2 *Corinth.* 9. 7. and that in his name, *Mark.* 9. 41. He shooteth at this marke in this one verse, that is, to teach them tender heartednesse towards the afflicted, which that hee may the better perswade them to, he setteth before them both a plentifull, and also an assured reward from God.] 17

Verse 18. *Chasten* [*viz.* moderately, and with good discretion] *thy sonne* [*i.* thy childe, as sundry times before] *while there is hope*, [*viz.* that thy correction will amend him, and doe him good: meaning, while he is yong, for if he grow to a head of stubbornesse 18

bornneſſe, it will be a hard matter to reforme him] *and let not thy ſoule* [*i.* thy fatherly affection and pitty, which are called the *ſoule*, becauſe they haue their ſeat in the ſoule] *ſpare* [*viz.* him, or correcting of him, ſo it be done as before is preſcribed] *for his murmuring.* [*viz.* againſt thee: *q. d.* though he murmur and grutch, yet forbeare not
19 to correct him when he deſerueth the ſame.] *Verſ.* 19. *A man of much anger,* [*i.* he that is oft entimes angry] *ſhall ſuffer puniſhment* [*viz.* either publikely or priuately, for the tranſgreſsions which his wrath cauſeth him to commit,] *and though thou* [*i.* any man] *deliuer him* [*viz.* by good perſwaſion from committing euill, or by intreaty and ſuite ſet him free from the hand of the Magiſtrate] *yet will his anger come againe,* [*q. d.* he will be little or no whit at all the better, but fall to his rage and wrath againe. Other men read it otherwiſe, and giue other ſenſes, but me thinketh this is plain.] *Verſ.*
20 20. *Heare* [*viz.* diligently and carefully] *counſell,* [*i.* good counſell giuen thee] *and receiue* [whileſt thou maiſt haue it,] *inſtruction:* [*viz.* in the waies and truth of the Lord] *that thou maiſt be wiſe.* [*i.* attaine wiſdome] *in thy latter end.* [*viz.* when thou art ready to depart from the world, and goe to God; not but that hee would haue him to bee wiſe before alſo, but to note, that then heauenly wiſdome ſhall ſtand him in beſt ſtead,
21 when he is to wraſtle with death.] *Verſ.* 21. *Many deuices are in a mans heart:* [*i.* many men toſſe many matters to and fro in their imaginations, and yet bring them to no effect or iſſue] *but the counſell of the Lord* [*i.* whatſoeuer he hath determined in his counſell] *ſhall ſtand* [*viz.* ſtedfaſt and ſure, both in the purpoſe and in the performance thereof: he mindeth to note the difference betweene Gods waies and workes, and
22 mans.] *Verſ.* 22. *That that is to be deſired* [*i.* the thing that a man ought ſpecially to deſire and wiſh in this life] *is his goodneſſe* [*i.* that he deale religiouſly towards God, and vprightly towards men,] *and* [it may be turned *for*, or *but*, without any iniury to the text,] *a poore man,* [*viz.* though hee be neuer ſo poore, if hee be godly] *is better* [*viz.* by many degrees, both before God, and alſo in the iudgment of all good men: not meaning hereby that a lyar being poore is good] *than a lyar.* [*i.* then one that giueth
23 himſelfe to lying, though he be neuer ſo rich.] *Verſ.* 23. *The feare of the Lord,* [*i.* a reuerence of his Maieſty, ioyned with an vnfeyned loue therof ſetled in mens hearts] *leadeth to life,* [*i.* to a bleſſed life in this world, and to eternal life in the world to come,] *and he that is filled therewith,* [*i.* he that hath receiued it freely and plentifully from the Lord, euery one according to his meaſure] *ſhall continue* [*viz.* ſafe, ſound, and ſtedfaſt,] *and ſhall not be viſited with euill* [*viz.* to his hurt and deſtruction: for his purpoſe is not
24 here to exempt Gods children from chaſtiſements and corrections.] *Verſ.* 24. *The ſloathfull* [*viz.* man or perſon] *hideth his hand in his boſome* [*viz.* in the time of ſome great cold] *and will not put it to his mouth againe,* [*viz.* that thereby he might feed himſelfe: *q. d.* he is ſo giuen to idlenеſſe and ſloath, that euen when great neede and occaſion requireth his labour for himſelfe and his owne good, he will not do it, much
25 leſſe would he performe it for others, ſee Chap. 26. 15.] *Verſ.* 25. *Smite* [*i.* correct and chaſtiſe, either by words or ſtripes: ſee Chap. 17. 26.] *a ſcorner,* [*i.* one of whom there is no hope of amendment, for a ſcorner is in the higheſt degree of tranſgreſsion. *Pſal.* 1. 1.] *and the fooliſh* [*i.* ſuch as thorow ſimplicity and ignorance, are caried forward to euill] *will beware:* [*viz.* of the like fault, for which thou ſmiteſt the ſcorner,] *and reproue the prudent* [*viz.* for ſomething wherein he hath ſaid or done amiſſe] *and he* [*i.* the ſimple ignorant perſon] *will* [*viz.* in proceſſe of time,] *vnderſtand:* [*i.* attaine to vnderſtand by that meanes] *knowledge.* [*viz.* of a better trade and courſe of life. He ſheweth that there are two waies to inſtruct ſimple ones: the one is ſharpe
26 correction of the obſtinate, and the other is louing reproofe of the godly.] *Verſ.* 26. *He that deſtroyeth his father,* [*viz.* by bringing him to great loſſes and hinderances on the one ſide, or by grieuing him through lewdneſſe on the other ſide,] *or chaſeth away his mother,* [*i.* either out of the houſe wherein ſhe dwelleth, or from his preſence with his froward ſpeech] *is a lewd and ſhameſull child,* [*i.* is a very wicked fellow, and muſt looke for ſhame to fall vpon him, and all manner of confuſion. Others read it otherwiſe, but the ſenſe is all one, *viz.* that wicked children waſt many times through their lewdneſſe their fathers goods, and ſo turne away their minds from them, that

they

they are glad when they are out of their ſight.] *Verſ.* 27. *My ſonne* [ſee Chap. 1. 10. and other places] *heare no more* [*i.* bee ſo far off from obeying, that ſee thou heare not any longer] *the inſtruction that cauſeth to erre from the words of knowledge*, [*i.* ſuch inſtruction as carieth thee away from the right way of holy wiſdome: *q. d.* applie thy ſelfe altogether to holy doctrine, and therfore withdraw thy minde and thy thought from the vſe or cuſtome both of euill words and euill deeds.] *Verſ.* 28. *A wicked witneſſe*, [*i.* a corrupt and falſe witneſſe] *mocketh at iudgment*, [*i.* maketh no more account, either of right cauſes themſelues, or of Magiſtrates that are placed to execute iuſtice, or of God himſelfe that will puniſh falſe witneſſes, for ſo largely I ſuppoſe the word *iudgement* may be taken; than of a ieſt or thing to be laughed at,] *and the mouth of the wicked:* [*i.* the wicked and vngodly perſon himſelfe, and yet hee mentioneth the *mouth*, becauſe of the metaphor *ſwalloweth vp* following] *ſwalloweth vp* [*viz.* with great delight and pleaſure, as drunkards doe ſtrong wine, and gluttons delicate meates: meaning alſo thereby the abundance of iniquity which the vngodly commit] *iniquity* [*viz.* againſt God and men. One readeth it thus: *So iniquity ſwalloweth vp the mouth of the wicked.* [*q. d.* in that wicked witneſſes doe ſcorne iudgement, they doe it euen of obſtinacie and malice, which doth wholly poſſeſſe them, and euen ſwallow vp as it were all their words, ſo that they can ſpeake or vtter nothing but iniquity.] An other ſenſe alſo may be giuen, as when our text ſaith, *ſwallow vp iniquity*: it meaneth thereby, hiding and couering of the ſame, as meats and drinkes deuoured and ſwallowed vp, are not ſeene: *q. d.* with the colour of their words, and ſhew of their reaſons, they endeauour to couer their iniquity.] *Verſ.* 29. *But* [*q. d.* but for all their ſcorning and cunning ſpeeches,] *iudgements*, [*i.* puniſhments: and the plurall number noteth the varietie and multitude of them] *are prepared* [*i.* not onely appointed, but euen in a readineſſe to be executed, either by the Magiſtrate, or elſe by the Lord himſelfe, either in this life, or in the life to come, or both] *for the ſcorners*, [*i.* for ſuch as ſcorne at God and all goodneſſe,] *and ſtripes for the backe of fooles.* [he meaneth that which hee ſpake before, expreſsing it vnder other termes, vnderſtanding hereby, not only bodily puniſhments in this life,] but alſo eternall in the life to come.

27 28 29

Verſ. 1. *Teacheth vs, that the godly poore eſtate is not the worſt, alſo that we ſhould not giue our lips leaue to run at randome.* Verſ. 2. *Teacheth vs, that ſound knowledge is the informer of the minde, and alſo that we ſhould bridle the parts and members of our bodies from wickednesſe.* Verſ. 3. *Teacheth vs, that lacke of ſound iudgement is the very mother of all the corruptions, which we commit againſt God or man.* Verſ. 4. *Teacheth vs, that we ſhould not regard a man for his riches onely, nor deſpiſe him for his pouerty, but reſpect rather his good or his euill dealing towards God and man.* Verſ. 5. *Teacheth vs to abhor falſe witnes-bearing, and lying.* Verſ. 6. *Teacheth vs, rightly to eſteeme great perſonages, and to practiſe liberality, as a vertue which doth much commend vs to God and men.* Verſ. 7. *Teacheth vs, that pouerty doth many times eſtrange the hearts of friends and kinſfolkes, from ſuch as fall into it.* Verſ. 8. *Teacheth vs, that heauenly wiſdome is the meane to preſerue vs, both in this life, and in the life to come.* Verſ. 9. *Teacheth vs, to flye from falſe witnes-bearing, and lying.* Verſ. 10. *Teacheth vs, that things vncomely are not to be alowed of.* Verſ. 11. *Teacheth vs, to bridle the rage of our angry affections, and to be ready to forgiue offences committed againſt vs.* Verſ. 12. *Sheweth what great difference there is betweene the grace and diſpleaſure of Princes and mighty men.* Verſ. 13. *Setteth out the miſeries that come by euill children, and wicked wiues.* Verſ. 14. *Sheweth what a great bleſſing, and that from the Lord, a good wife is.* Verſ. 15. *Teacheth vs to auoide idleneſs on the one ſide, and deceit on the other.* Verſe 16. *Setteth out the good that commeth by obedience of Gods law, and the miſery that enſueth vpon careleſneſſe of holy converſation.* Verſ. 17. *Teacheth vs pitty and liberality towards the poore.* Verſ. 18. *Teacheth parents, to giue moderate and due correction to their offending children, or ſeruants.* Verſ. 19. *Setteth out the great miſery that commeth by giuing our anger the reigne.* Verſ. 20. *Teacheth vs, alwaies to receiue good counſell.* Verſ. 21. *Sheweth, as the variety of mans minde, and the inconſtancie of all his deuices, ſo the aſſuredneſſe of the Lords purpoſes.* Verſ. 22. *Teacheth vs, that this is the eſpeciall marke we ſhould ſhoot at in this life, euen goodneſſe and*

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bornneſſe, it will be a hard matter to reforme him] *and let not thy ſoule* [*i.* thy fatherly affection and pitty, which are called the *ſoule*, becauſe they haue their ſeat in the ſoule] *ſpare* [*viz.* him, or correcting of him, ſo it be done as before is preſcribed] *for his murmuring.* [*viz.* againſt thee: *q. d.* though he murmur and grutch, yet forbeare not
19 to correct him when he deſerueth the ſame.] *Verſ.* 19. *A man of much anger,* [*i.* he that is oftentimes angry] *ſhall ſuffer puniſhment* [*viz.* either publikely or priuately], for the tranſgreſsions which his wrath cauſeth him to commit,] *and though thou* [*i.* any man] *deliuer him* [*viz.* by good perſwaſion from committing euill, or by intreaty and ſuite ſet him free from the hand of the Magiſtrate] *yet will his anger come againe,* [*q. d.* he will be little or no whit at all the better, but fall to his rage and wrath againe. Other men read it otherwiſe, and giue other ſenſes, but me thinketh this is plain.] *Verſ.*
20 20. *Heare* [*viz.* diligently and carefully] *counſell,* [*i.* good counſell giuen thee] *and receiue* [whileſt thou maiſt haue it,] *inſtruction*: [*viz.* in the waies and truth of the Lord] *that thou maiſt be wiſe.* [*i.* attaine wiſdome] *in thy latter end.* [*viz.* when thou art ready to depart from the world, and goe to God; not but that hee would haue him to bee wiſe before alſo, but to note, that then heauenly wiſdome ſhall ſtand him in beſt ſtead,
21 when he is to wraſtle with death.] *Verſ.* 21. *Many deuices are in a mans heart*: [*i.* many men toſſe many matters to and fro in their imaginations, and yet bring them to no effect or iſſue] *but the counſell of the Lord* [*i.* whatſoeuer he hath determined in his counſell] *ſhall ſtand* [*viz.* ſtedfaſt and ſure, both in the purpoſe and in the performance thereof: he mindeth to note the difference betweene Gods waies and workes, and
22 mans.] *Verſ.* 22. *That that is to be deſired* [*i.* the thing that a man ought ſpecially to deſire and wiſh in this life] *is his goodneſſe* [*i.* that he deale religiouſly towards God, and vprightly towards men,] *and* [it may be turned *for*, or *but*, without any iniury to the text,] *a poore man,* [*viz.* though hee be neuer ſo poore, if hee be godly] *is better* [*viz.* by many degrees, both before God, and alſo in the iudgment of all good men: not meaning hereby that a lyar being poore is good] *than a lyar.* [*i.* then one that giueth
23 himſelfe to lying, though he be neuer ſo rich.] *Verſ.* 23. *The feare of the Lord,* [*i.* a reuerence of his Maieſty, ioyned with an vnfeyned loue therof ſetled in mens hearts] *leadeth to life,* [*i.* to a bleſſed life in this world, and to eternal life in the world to come,] *and he that is filled therewith,* [*i.* he that hath receiued it freely and plentifully from the Lord, euery one according to his meaſure] *ſhall continue* [*viz.* ſafe, ſound, and ſtedfaſt,] *and ſhall not be viſited with euill* [*viz.* to his hurt and deſtruction: for his purpoſe is not
24 here to exempt Gods children from chaſtiſements and corrections.] *Verſ.* 24. *The ſloathfull* [*viz.* man or perſon] *hideth his hand in his boſome* [*viz.* in the time of ſome great cold] *and will not put it to his mouth againe,* [*viz.* that thereby he might feed himſelfe: *q. d.* he is ſo giuen to idleneſſe and ſloath, that euen when great neede and occaſion requireth his labour for himſelfe and his owne good, he will not do it, much
25 leſſe would he performe it for others, ſee Chap. 26. 15.] *Verſ.* 25. *Smite* [*i.* correct and chaſtiſe, either by words or ſtripes: ſee Chap. 17. 26.] *a ſcorner,* [*i.* one of whom there is no hope of amendment, for a ſcorner is in the higheſt degree of tranſgreſsion. *Pſal.* 1. 1.] *and the fooliſh* [*i.* ſuch as thorow ſimplicity and ignorance, are caried forward to euill] *will beware*: [*viz.* of the like fault, for which thou ſmiteſt the ſcorner,] *and reproone the prudent* [*viz.* for ſomething wherein he hath ſaid or done amiſſe] *and he* [*i.* the ſimple ignorant perſon] *will* [*viz.* in proceſſe of time,] *vnderſtand*: [*i.* attaine to vnderſtand by that meanes] *knowledge.* [*viz.* of a better trade and courſe of life. He ſheweth that there are two waies to inſtruct ſimple ones: the one is ſharpe
26 correction of the obſtinate, and the other is louing reproofe of the godly.] *Verſ.* 26. *He that deſtroyeth his father,* [*viz.* by bringing him to great loſſes and hinderances on the one ſide, or by grieuing him through lewdneſſe on the other ſide,] *or chaſeth away his mother,* [*i.* either out of the houſe wherein ſhe dwelleth, or from his preſence with his froward ſpeech] *is a lewd and ſhameſull child,* [*i.* is a very wicked fellow, and muſt looke for ſhame to fall vpon him, and all manner of confuſion. Others read it otherwiſe, but the ſenſe is all one, *viz.* that wicked children waſt many times through their lewdneſſe their fathers goods, and ſo turne away their minds from them, that

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they are glad when they are out of their ſight.] *Verſ.* 27. *My ſonne* [ſee Chap. 1. 10. and other places] *heare no more* [*i.* bee ſo far off from obeying, that ſee thou heare not any longer] *the inſtruction that cauſeth to erre from the words of knowledge,* [*i.* ſuch inſtruction as carieth thee away from the right way of holy wiſdome: *q. d.* applie thy ſelfe altogether to holy doctrine, and therfore withdraw thy minde and thy thought from the vſe or cuſtome both of euill words and euill deeds.] *Verſ.* 28. *A wicked witneſſe,* [*i.* a corrupt and falſe witneſſe] *mocketh at iudgment,* [*i.* maketh no more account, either of right cauſes themſelues, or of Magiſtrates that are placed to execute iuſtice, or of God himſelfe that will puniſh falſe witneſſes, for ſo largely I ſuppoſe the word *iudgement* may be taken; than of a ieſt or thing to be laughed at,] *and the mouth of the wicked:* [*i.* the wicked and vngodly perſon himſelfe, and yet hee mentioneth the *mouth,* becauſe of the metaphor *ſwalloweth vp* following] *ſwalloweth vp* [*viz.* with great delight and pleaſure, as drunkards doe ſtrong wine, and gluttons delicate meates: meaning alſo thereby the abundance of iniquity which the vngodly commit] *iniquity* [*viz.* againſt God and men. One readeth it thus: *So iniquity ſwalloweth vp the mouth of the wicked.* [*q. d.* in that wicked witneſſes doe ſcorne iudgement, they doe it euen of obſtinacie and malice, which doth wholly poſſeſſe them, and euen ſwallow vp as it were all their words, ſo that they can ſpeake or vtter nothing but iniquity.] An other ſenſe alſo may be giuen, as when our text ſaith, *ſwallow vp iniquity:* it meaneth thereby, hiding and couering of the ſame, as meats and drinkes deuoured and ſwallowed vp, are not ſeene: *q. d.* with the colour of their words, and ſhew of their reaſons, they endeauour to couer their iniquity.] *Verſ.* 29. *But* [*q. d.* but for all their ſcorning and cunning ſpeeches,] *iudgements,* [*i.* puniſhments: and the plurall number noteth the varietie and multitude of them] *are prepared* [*i.* not onely appointed, but euen in a readineſſe to be executed, either by the Magiſtrate, or elſe by the Lord himſelfe, either in this life, or in the life to come, or both] *for the ſcorners,* [*i.* for ſuch as ſcorne at God and all goodneſſe,] *and ſtripes for the backe of fooles.* [he meaneth that which hee ſpake before, expreſsing it vnder other termes, vnderſtanding hereby, not only bodily puniſhments in this life,] but alſo eternall in the life to come.

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and well doing, and neuer to refuse a man for his pouerty, but for his lying. Vers. 23. *Setteth out the effects and fruits of the feare of God.* Vers. 24. *Teacheth vs to shun idlenesse.* Vers. 25. *Teacheth vs, that reproofes can neuer be vttered in vaine, but that it shall do good, though perhaps not to the party reproued, yet to others which are by.* Vers. 26. *Teacheth men to auoid all vnnaturalnesse towards their Parents.* Vers. 27. *Teacheth vs, not to giue eare towards that will prouoke to sinne.* Vers. 28. *Doth liuely paint out the nature of the wicked and vngodly.* Vers. 29. *Teacheth vs, that they shall not escape vnpunished for the same.*

CHAP. XX.

Coherence. IN the other Chapter, and last end thereof, hee taught men, for feare of punishment to take heed how they gaue themselues ouer to any wickednesse; and namely, to false witnesse bearing. And now in the beginning of this Chapter, hee willeth them, for the inconueniences that may ensue therof, to beware of drunkennesse, and the meanes of that vice, and so proceedeth to deliuer other doctrines and exhortations.

Diuision. THE *Chapter may be diuided into three parts. The first reacheth from* vers. 1. *to the end of the* 10. *Wherein hee entreateth of drunkennesse, of a Kings wrath, of contention, of idlenesse, of the depth of mans heart, of boasting, of fond dealing, of a good King and his duty, of naturall corruption, and of false weights and measures. The second reacheth from* vers. 11. *to the end of the* 20. *wherein hee speaketh of good or euell workes, of the right vse of the eye and eare, of sleeping or idlenes, of craft and deceit, of the excellency of knowledge, of sureties and of their estate, of aduice or counsell, of slandering and flattery, of vnnaturalnesse towards parents. The third reacheth from* Vers. 21. *to the end of the Chapter: wherein he speaketh of ill gotten goods, of patience, of false weights, of Gods prouidence, of the right vse of holy things, of a good King or Prince, of the power and force of Gods word, of mercy and iustice, the two props of kingdomes, of young men and old persons, and of corrections.*

Sense. 1 WIne [*viz.* taken and receiued immoderately] *is a mocker,* [*i.* a deceiuer of him that so vseth it; for wheras he vainly supposed, that it was sweet and pleasant vnto him, it is become hurtfull] *and strong drinke* [the Hebrew word importeth euery drinke that may make men drunken] *is raging:* [*i.* it carieth those men that excessiuely vse it into outrage and violence against others] *and whosoeuer* [*viz.* of what state or condition soeuer he be] *is deceiued thereby,* [*i.* is ouertaken therewith] *is not wise.* [*i.* sheweth therby, that he hath not as yet tasted of the heauenly wisdome. I allow not the Note in the *Geneua* Bible, which referreth it to the persons.] 2 *Vers.* 2. *The feare of the King* [*viz.* being once angry against a man: meaning by *feare,* that terror which his wrath or anger striketh into men with whom he is offended] *is like the roring of a Lyon:* [*i.* is very fearefull and terrible: see Chap. 19. 12. Also Chap. 16. 14.] *he* [*viz.* how great soeuer

uer he be] *that prouoketh* [*viz.* by his ill demeanour] *him* [*i.* the King] *to anger* [*viz.* againſt himſelfe] *ſinneth againſt his owne ſoule.* [*i.* putteth his life in very great danger, for the Kings wrath ſhall be towards him that is lewd, Chap. 14. 35.] *Verſ.* 3. *It is a* 3
mans honour [*i.* it is a glorious and very honourable thing for a man: ſee Chap. 19. 11.] *to ceaſe* [*viz.* what in him lieth, and as much as is poſsible] *from ſtrife*: [*viz.* with all other men: ſee *Rom.* 12. 18.] *but euery foole* [*i.* euery one that is fooliſh, and not rightly taught of God] *will be meddling* [*viz.* buſie with other men and their matters, which is indeed the mother and nurſe of all contention.] *Verſ.* 4. *the ſloathfull* [*viz.* man or 4
perſon] *will not plow*, [*i.* diligently and faithfully follow his calling: for by one, which is as it were the principall, Chap. 14. 4. he vnderſtandeth all the reſt] *becauſe of winter*: [*i.* becauſe of the cold of winter: meaning, that euery little blaſt is as a meane ſtrong enough to make him idle] *therefore* [*i.* for his idleneſſe ſake] *ſhall hee beg* [*viz.* of others] *in ſommer* [*i.* in harueſt-time] *but hauing nothing*, [*viz.* giuen him: ſhee meaneth: that the ſloathfull perſon ſhall fall to extreame pouerty, and though he beg to get his liuing, yet the bowells of compaſsion ſhall be ſhut vp againſt him.] *Verſ.* 5. 5
The counſell of the heart of man [*i.* the deuices and purpoſes that a man thinketh vpon, and toſſeth to and fro in his vnderſtanding] *is like deepe waters*: [*i.* can either very hardly or not at all be attained vnto: *q. d.* mans thoughts are ſo deepe, that no man knoweth them, but the ſpirit of man which is in him, 1 *Cor* 2. 11.] *but a man that hath vnderſtanding* [*i.* he that is lightned from God by his word and ſpirit] *will draw it out*: [*viz.* by one meane or other, as by demanding queſtions, by obſeruing diligently his geſtures and behauiours &c.] *Verſ.* 6. *Many men* [*viz.* that are in the world] *will* 6
boaſt [*viz.* vaine gloriouſly, meaning that he will to his owne glory tell and ſet abroad] *euery one* [*viz.* of them] *of his owne goodneſſe*: [*i.* either of the good things that bee in himſelfe, or of the kindneſſe and benefits that he hath performed towards others. I incline to this latter] *but who* [*viz.* for all this boaſting of theirs] *can finde* [*viz.* amongſt them all] *a faithfull man?* [*i.* ſuch a one, as either will performe the things he braggeth of, or elſe doe it without boaſting. And his propounding of it in the way of a queſtion doth note, how rare ſuch men are to be found.] *Verſ.* 7. *He that walketh* [*i.* leadeth a good and a holy life] *in his integrity*, [*i.* in the ſoundneſſe and vprightneſſe that the Lord hath giuen him, which is called *his*; not becauſe he hath it of himſelfe, but it is by God beſtowed vpon him] *is iuſt*: [*viz.* before God and men: before God, becauſe he is ſo accepted: and before men, becauſe his conuerſation is ſuch, as they cannot iuſtly reproue it] *and bleſſed* [*viz.* from the Lord] *ſhall his children* [*i.* his poſterity] *be after him.*] He meaneth, that it ſhall not only goe well with him himſelfe whileſt he liueth, but with his poſterity alſo, which is a common thing in Scripture to promiſe bleſsings to the iuſt and to their Seede, *Exod.* 20. 6.] *Verſ.* 8. *A King* [vnder the 8
chiefe, he emeaneth not him onely, but all inferiour Magiſtrates] *that ſitteth* [*viz.* carefully and continually] *in the throane of iudgement*, [*i.* in that place from whence iuſtice and iudgment is pronounced: meaning alſo hereby the execution of iuſtice and right] *chaſeth away* [*viz.* quickly and eaſily] *all euill* [*i.* all manner of vice and corruption whatſoeuer] *with his eyes.* [*i.* while he himſelfe looketh into cauſes, taketh knowledge thereof, and giueth ſentence according to right.] *Verſ.* 9. *Who* [*viz.* amongſt all 9
men] *can ſay* [*viz.* iuſtly and truly] *I haue made mine heart cleane*, [*viz.* from vnholy and vnhoneſt affections: hee beginneth with the heart, becauſe it is the fountaine from whence corruption floweth: meaning by this interrogation, that no man neither hath in himſelfe power ſo to doe, neither can rightly ſo ſay] *I am cleane from ſinne* [*viz.* committed either in thought, word, or deed, againſt God and men, ſee 1 *King.* 8. 46.
Verſ. 10. *Diuers weights* [*viz.* to buy and ſell by, as to buy by the more heauy, and to 10
ſell by the more light] *and diuers meaſures*, [*viz.* as one great and another little] *both theſe* [yea and all ſuch kind of crafty and couetous dealing, for vnder theſe two hee comprehendeth all the ſame ſort: ſee before Chap. 11. 1. Alſo Chap. 16. 11. where you ſhall finde a reaſon why the Lord hateth them, becauſe he hath made them to be iuſt and vpright.] *Verſ.* 11. *A childe alſo* [it would be better turned thus, *euen a child*, 11
for otherwiſe that word, *alſo*, maketh it darke, as though it were referred to ſomwhat before

before going] *is knowne* [*viz.* of men] *by his doings*, [*i.* by the things hee doth commit] *whether his worke* [*i.* the things that he doth: one part for many] *be pure and right.* [*viz.* before God and man:] *q. d.* young children doe by the manners and feats of their childhood, many times bewray what course they will take afterwards in the rest of
12 their life to come.] *Vers.* 12. *The Lord* [*viz.* himselfe] *hath made* [*viz.* by his secret and almighty power] *both these*, [*viz.* excellent parts and members of our bodies] *euen the eare to heare*, [*viz.* his holy word and law] *and the eyes to see.* [*viz.* his great and wonderfull workes: *q. d.* it behoooueth vs therefore rightly and well to vse them.] *Vers.*
13 13. *Loue not sleepe* [*viz.* ouermuch: *q. d.* giue not thy selfe to ouer much sleepe. His meaning is to turne men from sloathfulnesse, which commonly causeth men to fall asleepe, Chap. 19. vers. 15. also Chap. 6. 9, 10.] *lest thou come vnto pouerty*: [*viz.* thereby. *A* reason why he would not haue men to be idle, because idlenesse begetteth and bringeth forth beggery] *open thine eyes* [*viz.* to labour, *q. d.* be watchfull, and diligently and carefully apply thy businesse] *and thou shalt be satisfied with bread.* [vnder this phrase he meaneth, that it shall go well with him, and he shall haue plentie and abundance of all things necessary for the maintenance of his life: see Chapter 12. 11.]
14 *Vers.* 14. *It is naught, it is naught*, [*i.* it is starke naught, or worth very little or nothing: for so much doth the doubling of the word import, as I take it] *saith the buyer*: [*viz.* of any ware or merchandise] *but when he is gone apart*, [*viz.* from him of whom he bought it] *he boasteth* [*viz.* of his good penniworths, and what a good thing he hath bought: *q. d.* the buyer, that he may get his ware good cheape, defileth his tongue with lying, saying this and that in the dispraise thereof, but when hee hath bought it, he commendeth it greatly, committing as it were an offence on both sides.] *Vers.* 15. *There is gold*, [*i.* great store of gold, and it is much desired of men] *and* [*viz.* besides that there is] *a multitude*, [*i.* an infinite number] *of precious stones*: [*viz.* in the world] *but the lips of knowledge* [*i.* a godly wise man, who hath sound and holy knowledge in his heart, and can vtter it with his mouth, yea, that very knowledge it selfe] *are* [*viz.* indeed] *a precious iewell.* [*i.* more precious then the things before named,
16 and therefore more to be accounted of.] *Verse* 16. *Take his garment*; [*viz.* as a pledge or pawne for the assurance of the money] *that is surety* [*viz.* rashly, and without good aduice] *for a stranger*,] *viz.* either to thee, or to himselfe: see Chap. 11. 15.] *and a pledge of him* [*viz.* that is become surety vnto thee] *for a stranger.* [Expound this as before *q. d.* feare not to demand a pawne or pledge of him that will easily thrust himselfe into other mens businesse, and rashly for another giue his word; for if he bee rash and vnaduised in his owne matters, he will not be wise in thine. Neither is this against Gods commandement, *Exod.* 22 26. for there he speaketh of the poore brother, who for the neede of their household were constrained to lay pawne, or gages; but here
17 of rash and lauish sureties: see Chapter 22. 20. also Chap. 27. 13.] *Verse* 17. *The bread of deceit* [*i.* all manner of maintenance craftily compassed and gotten] *is sweet* [*i.* so seemeth to be at the first] *to a man* [*i.* to a worldly minded man] *but afterwards his mouth shall be filled with gravell* [*i.* money and goods so gotten shall be full of hurt and destruction to him, see Chap. 9. 17, 18.] *Verse* 18. *Establish the thoughts* [*viz.* of thy heart
18 and head] *by counsell* [*i.* by holy counsell and good aduice: *q. d.* that thing is sure and stedfast which is not attempted rashly, but with good aduice] *and by counsell* [*i.* by good and deliberate counsell] *make war* [*viz.* against thine enemies: vnderstanding by this one particular, the attempting of all the like: *q. d.* doe nothing at all but aduise of it
19 well before.] *Verse* 19. *Hee that goeth about* [*viz.* from place to place, and from house to house] *as a slanderer* [*viz.* of other men] *discouereth* [*viz.* at some one time or other, either for fauour, feare, or flattery] *secrets*: [*viz.* committed vnto him to keepe: see before, Chap. 11. 13.] *therefore meddle not* [*viz.* at any hand, that is to say, haue nothing to do, much lesse communicate any close matter to such a one; as followeth] *with*
20 *him that flattereth with his lips.* [*i.* a flatterer and a fawner vpon other men.] *Verse* 20. *He*] *viz.* whosoeuer he be] *that curseth* [*i.* notoriously disobeyeth, and with reuiling and cursing speeches speaketh vnto] *his father and mother*, [*i.* his parents] *his light shall be put out in obscure darkenesse.* [*i.* his name and memory shall bee vtterly taken away,

yea,

yea, he ſhall be depriued of all proſperity and bleſſing, and ſhall bee accurſed both in this life, and in the life to come: ſee *Exod.* 21. 17. *Leuit.* 20. 9. *Deut.* 21. 18. *&c.*] *Verſ.* 21. *An heritage* [*i.* any thing whatſoeuer, as goods, lands, and ſuch like] *is* [*viz.* many times] *haſtily gotten* [yea, and that by indirect and vnlawfull meanes] *at the beginning*, [*i.* at the firſt atchieuing and getting thereof] *but the end thereof* [*i.* of that heritage or poſſeſſion ſo haſtily and vnlawfully gotten] *ſhall not bee bleſſed* [*viz.* from the Lord: the reaſon is, becauſe goods haſtily gotten, are commonly gotten by iniury and deceit.] *Verſ.* 22. *Say not thou* [*viz.* either in thy heart, or with thy words] *I will recompence euill*: [*viz.* done againſt me: *q. d.* abſtaine from all reuenge and requiting of iniury either in word or deede, yea, abſtaine from the very affection of reuenging] *but wait* [*viz.* with patience] *vpon the Lord*, [*viz.* to whom vengeance doth belong, *Deut.* 32. 35. *Pſal.* 94. 1. and for the execution of his iudgments] *and hee* [*viz.* alone] *ſhall ſaue thee* [*i.* keepe thee ſafe and ſound from the rage of all thine enemies, and all hurts whatſoeuer.] *Verſ.* 23. *Diuers weights* [ſee verſe 10 of this Chap.] *are an abhomination vnto the Lord*, [ſee Chap. 11. 1.] *and deceitfull balances* [*i.* weights and balances, by which, and with which deceit is practiſed, for otherwiſe balances are hardly deceitfull of themſelues] *are not good*: [*i.* are much hurtfull and euill: ſee Chap. 17. 26. Alſo Chap. 18. 5.] *Verſ.* 24. *The ſteppes of man* [*i.* all the actions and affaires of man, ſpecially concerning good things] *are ruled* [*viz.* euen euery one of them wholly and altogether] *by the Lord*: [*i.* by God himſelfe, and by his almighty power and prouidence,] *how can a man then* [*viz.* as he is a man] *vnderſtand* [*viz.* rightly to diſpoſe and know the effect and iſſue of] *his owne way*; [*i.* his thoughts, words, and purpoſes: ſee *Pſal.* 37. 33. *Prou.* 16. 9. *Ier.* 10. 23.] *Verſ.* 25. *It is a deſtruction*, [*i.* it bringeth deſtruction with it to the party committing the offence afterwards expreſſed] *for a man* [*viz.* of what ſtate or calling ſoeuer he be] *to deuoure that which is ſanctified*: [*viz.* to the Lord, and to holy vſes, as it were in ſacrifices: to eate the Lords part: *q. d.* he purchaſeth death vnto himſelfe, whoſoeuer he be, who either taketh away from God any thing that is offred vnto him, or holdeth backe that which is due vnto him] *and after the vowes* [*i.* the things vowed to the Lord, and offered to him, to take them away from him, and the vſes hee hath appointed them to,] *to inquire* [*viz.* whether they may doe ſo yea, or no: *q. d.* when ſinne is committed it is too late to inquire of it.] *Verſe* 26. *A wiſe King* [*i.* a good and a godly Magiſtrate] *ſcattereth* [*viz.* by his vpright and good gouernment] *the wicked*, [*viz.* people of his land and country: wee had a like ſentence before in this Chapter, verſe 8, ſauing that that is ſpoken of euill things eſpecially, and this of wicked perſons,] *and cauſeth the wheele to turne ouer them.* [*i.* ſharply and ſeuerely puniſheth them: putting one kinde thereof for all. He meaneth, that good Princes cannot away with wicked perſons, *Pſal.* 101. 7, 8. but rooteth them out as a good husbandman doth the chaffe from the wheat: vnder the word *wheele*, he alludeth to the manner of threſhing, vſed among the Iewes, whereof ſee *Iſaiah*, 28. 27, 28.] *Verſe* 27. I would reſtore this whole verſe out of a worthy Interpreter thus,] *Mans ſoule* [*viz.* wherein is placed the gift of reaſon and vnderſtanding] *as it were the Lords light* [*i.* is ſuch an excellent part, as into which God hath powred great light, and wherein alſo his glory doth wonderfully appeare] *which* [*viz.* ſoule and vnderſtanding of man,] *ſearcheth* [*viz.* out and thorowly] *all the bowells of the belly* [*i.* all the moſt ſecret and inward things: *q. d.* God hath put into mans ſoule a light, by which he ſearcheth out the moſt deepe and ſecret things. I take it to be the ſame in meaning though not in words, with verſ. 6. of this Chap.] *Verſ.* 28. *Mercy*, [*i.* pitty and compaſsion towards ſuch as are oppreſſed] *and truth* [*i.* miniſtring of iuſtice truely and vprightly] *preſerue* [*viz.* from all violence and danger] *the King* [*i.* both his perſon and ſtate: vnderſtanding alſo there by the name of *King*, all Magiſtrates both ſuperiour and inferiour: ſee *Pſal.* 101. 1.] *for his throane* [*i.* he and his Kingdom, a part of prince-like pompe put for the whole] *ſhall be eſtabliſhed* [*viz.* aſſuredly to continue and abide for euer] *with mercy*. [*i.* with practiſing pitty and compaſsion, as before in this verſe.] *Verſ.* 29. *The beauty of young men* [*i.* that which maketh young men beautifull and glorious amongſt others] *is their ſtrength*, [*i.* the ſtrength, agility, and

good gifts of the body that God hath endued them withal, specially if they vse them to the good of the country and common-wealth wherin they liue,] *and the glory of the aged* [i. that which bringeth glory and credit to the old folkes] *is the gray head*, [i. experience, wisdome, counsell, and other gifts, which in length and processe of time, they haue attayned to: see Chap. 16. 31.] *Verse* 30. *The blewnesse of the wound* [viz. which ariseth by sharpe and seuere punishments: putting the thing following punishment, for hard and sharpe punishment it selfe] *serueth to purge the euill*: [viz. that resteth and remaineth in wicked persons] *and the stripes within the bowells of the belly*, [viz. serue to the same end, meaning by *stripes within the bowels of the belly*, sharpe and cutting corrections, which pierce as it were euen to the entralls, he meaneth, that wicked people cannot be reformed but by sharpe and vehement corrections, no more then dangerous diseases can be cured without biting and pearcing medicines.

30

Doctrine. Vers. 1. *Teacheth vs to beware of drunkennesse, and whatsoeuer may draw vs thereto.* Vers. 2. *Teacheth vs to take heed how we prouoke any Magistrate against vs, specially the chiefest.* Vers. 3. *Teacheth vs to beware of contention, and to take heed, that we be not busie bodies in other mens matters.* Vers. 4. *Teacheth vs to auoid idlenesse, for feare of poverty that will ensue thereof.* Vers. 5. *Teacheth vs, that mans heart is a froward and vnsearchable euill: also that the wise, notwithstanding the depth thereof, can perceiue many things therein.* Vers. 6. *Teacheth vs, to shunne vaine-glorious boasting, also that the number of trusty men is small.* Vers. 7. *Commendeth vnto vs vpright walking and conuersation.* Vers. 8. *Setteth out the great profit that commeth by good Magistrates.* Vers. 9. *Teacheth vs, that none is free from sinne.* Vers. 10. *Teacheth faithfull dealing in all trades.* Vers. 11. *Teacheth vs, that words and deeds doe many times bewray great corruption of the heart.* Vers. 12. *Teacheth vs, rightly to vse the eare, the eye, and all the parts and members of our bodyes.* Vers. 13. *Teacheth vs, to auoid idlenesse, and whatsoeuer may prouoke thereto, and diligently to employ our selues in our callings.* Vers. 14. *Teacheth vs both in buying and selling, to auoid all craft and subtilty.* Vers. 15. *Teacheth vs, that the knowledge of God and his truth, is better worth then all pretious things whatsoeuer.* Vers. 16. *Teacheth men to deale sharply with such as rashly take vpon them suretiship.* Vers. 17. *Teacheth vs, that deceit and craft cannot long prosper.* Vers. 18. *Teacheth vs, to doe or thinke nothing rashly, but with very good aduice.* Vers. 16. *Teacheth vs to shun, first, slandering of others, secondly, disclosing of other mens sinnes, and thirdly, flattery.* Vers. 20. *Teacheth vs, that disobedient children shall not prosper.* Vers. 21. *Teacheth vs, that goods quickly gotten, are not onely suspicious amongst men, but also accursed before God.* Vers. 22. *Teacheth vs, not to render euill for euill vnto any: it teacheth vs also in patience to wait for the Lords worke, either towards our selues or others.* Vers. 23. *Teacheth vs, to deale vprightly and faithfully in our weights and measures.* Vers. 24. *Teacheth vs, that men can neither thinke nor doe any thing without the Lord.* Vers. 25. *Teacheth vs, at no hand to meddle with any thing that appertaineth to the Lord.* Vers. 26. *Teacheth Princes & Magistrates their duty, to wit, that they sharply punish wicked men.* Ver. 27. *Describeth the excellency of that immortall part of man, his soule.* Vers. 28. *Setteth out the duties of Magistrates & Iudges.* Ver. 29. *Teacheth vs, to refer al that we haue to the glory of God, and the good of the Common-wealth wherin we liue.* Ver. 30. *Teacheth, that the Magistrate should vse sharpe and seuere punishment against such, as will not otherwise be reformed.*

CHAP. XXI.

Coherence. IN the other Chapter, and the last verse thereof, hee spake of correction that Magistrates should execute against the obstinate wicked; and now in the first verse of this Chapter, hee sheweth, that they cannot doe, neither that, nor any thing else, but by speciall motion and grace from God, who both in them and others worketh all in all.

I

I Would diuide this Chapter into foure parts, the first reacheth from Vers. 1. *to the end of the* 8. *wherein he entreateth of the prouidence and knowledge of God, of vprightnesse towards men, of pride, of diligence, and speaketh against rashnesse, deceit, theeuery, &c. The second reacheth from* Vers. 9. to the 16. *wherein he speaketh of a contentious woman, of the cruelty of the wicked, of chastisement, of Gods iudgment against the wicked, of hard heartednesse against the poore, of gifts, and of the punishment of the wicked, and the blessing of the good. The third reacheth from* Vers. 17. *to the end of* 24. *Wherein he dealeth against excesse in pleasure, wine, &c. and the contentious woman, and commendeth the wise and the righteous person, speaking also of the bridling of the tongue, and against pride and wrath. The fourth reacheth from* Vers. 25. *to the end of the Chapter: wherein he speaketh against the sloathfull and couetous person, and the offering of wicked men, also against false-witnesse bearing, hard-heartednesse in sinne, and trust in any thing, saue in the Lord onely.*



Sense.

HE Kings heart [*viz.* and the disposition thereof] *is in the hand of the Lord* [*i.* in his power, to be ruled as he will,] *as the riuers of waters* [*viz.* are in mens powers, to be drawne hither and thither through their labour, as they shall thinke meet,] *hee* [*i.* God] *turneth it* [*i.* the Kings heart and affection] *whither soeuer it pleaseth him,* [*q. d.* as Gardners and others, for the watring of their gardens and grounds; or for trade of merchandise bring riuers of water, sometimes to one place, sometimes to another: so doth the Lord guide Kings hearts: not but that he gouerneth other men also, but because this seemeth a more hard matter, to dispose of Kings and their affaires.] 1

Vers. 2. *Euery way of a man* [*i.* euery matter that a man attempteth, either in thought, word, or deed] *is right* [*i.* seemeth so to be] *in his owne eies:* [*i.* in his owne iudgment: he putteth one, yea, the surest of the senses, such as the eye or sight is, for iudgment and vnderstanding] *but the Lord pondereth* [*viz.* vprightly and iustly] *the hearts.* [*viz.* of men, that is, not onely their outward actions, but their affections also, see Chap. 16. 2.] 2

Vers. 3. *To doe iustice and iudgment* [*i.* for one man to deale vprightly and iustly with another: see *Micah* 6. 8.] *is more acceptable* [*i.* is better liked of, and that by many degrees] *to the Lord* [*viz.* who alone knoweth what is right and good] *then sacrifice.* [*i.* then any or many sacrifices, yea, though God himselfe haue prescribed them; without iustice and iudgment: hee meaneth, that God preferreth obedience, yea, and that to the morall law, before sacrifice: see 1 *Sam.* 15. 22. *Isaiah* 1. 10, 11, *&c. Hosea* 6. 6. *Micah* 6. 6, 7. *&c.*] 3

Vers. 4. *A haughty looke* [*i.* euen the very shew of pride manifested in the countenance or eies: see Chap. 6. 17.] *and a proud heart* [*i.* a heart giuen to pride] *which is the light of the wicked:* [*i.* which the wicked taketh to be his glory, estimation, and credit] *is sinne.* [*viz.* against God, and is so reputed and esteemed also before men.] 4

Vers. 5. *The thoughts of the diligent* [*viz.* person, meaning such a one as doth diligently and faithfully follow his calling, doing all things wisely in time, place, &c.] *doe surely bring abundance:* [*viz.* of profit and good things with them: see Chap. 10. 4. also Chap. 13. 4.] *But whosoeuer is hasty* [*i.* rash in his purposes and deeds] *cometh surely to pouerty.* [*i.* cannot choose but be a poore man at the last, for that is one of the punishments which God hath laid vpon hastinesse or rashnesse.] 5

Verse 6. *The gathering of treasures by a deceitfull* 6

tongue [*i.* goods and treasures gotten through lying and deceit] *is vanity* [*i.* like to a vaine thing, or a thing of no weight or importance, as chaffe, dust, &c.] *tossed to and fro* [*viz.* by the winde] *of them that seeke death*:] he meaneth, that it is the vaine delight of fond and foolish men, to seeke to get riches vnlawfully, which is a matter of no more importance then dust: or else he setteth out a double discommodity of riches wickedly gotten; to wit, that they perish quickly, and bring with them destruction, see Chap. 10. 2. also Chap. 13. 11. One readeth it thus; *Treasures gathered together with the tongue of falshood*, [*i.* riches and goods gotten by any false means whatsoeuer] *are tossed to and fro like vanity*: [*i.* they are not durable, or last not long with the parties or their posterity so gathering them] *they that seeke them* [*i.* those riches, or to be rich by such meanes] *seeke death*. [*i.* destruction vnto themselues: *q. d.* euill gotten goods are many times ill consumed, and destroy them that haue them, as appeareth in the next verse.] *Verse 7. The robbery of the wicked* [*i.* that theeuery which
7 the wicked commit against other, and the goods gotten thereby] *shall* [*viz.* certainly, and assuredly] *destroy them*, [*i.* the wicked themselues;] *for they haue refused* [*i.* they haue stubbornly and wilfully denied] *to execute iudgment*. [*i.* to deale iustly and vprightly, if we refer it to the common sort; but if we refer it to Iudges & rulers, then it importeth
8 in iudgment to yeeld to euery man his right.] *Ver. 8. The way of some* [*i.* the life and conuersation of many] *is peruerted* [*viz.* from all equity and right] *and strange*: [*viz.* from the order that God himselfe hath prescribed in his word, and his children allow and like of] *but of the pure man*, [*i.* of him that dealeth vprightly and with a single heart]
9 *his worke* [*i.* the things that he doth] *is right*. [*i.* iust, plaine, and good.] *Vers. 9. It is better* [*i.* it shall be more ease and quiet for a man] *to dwell* [*viz.* euen alone and without company] *in a corner of the house top*, [*i.* in a most inconuenient place, yea, though it doe no onely want necessary roome, but also bee subiect to the heat of sommer, the coldnesse of winter, the force of the winde, the beating of the raine, &c.] *then with a contentious woman* [*i.* with a woman giuen to brabling and chiding] *in a wide house*. [*i.* in a very large, pleasant, and profitable roome to dwell in: see Chap. 25. 24. And
10 concerning a contentious woman, see Chap. 19. 13. also Chap. 27. 15.] *Verse 10. The soule* [*i.* the very heart and affection] *of the wicked* [*viz.* man] *wisheth* [*viz.* continually] *euill*: [*i.* hurt and mischiefe to all but himselfe, he is so kindled with enuy] *and his neighbour* [*i.* he that dwelleth by him: meaning also thereby any other; for hee that doth not good to those that be about him, is hardly drawne to profit others] *hath no fauour in his eyes*. [*i.* findeth no friendship at his hands, yea, he is so far off from doing him good, that he will not yeeld him a good countenance. He declareth the great readinesse that is in the wicked to hurt others, who is so far off from benefiting o-
11 thers, that he will not pleasure his friends and companions.] *Vers. 11. When the scorner is punished*, [*viz.* by the Magistrate and men in authority] *the foolish is wise*: [*i.* becommeth wise, or learneth wisdome, thereby to auoid wickednesse. By *scorner* he vnderstandeth him that is as it were desperately set vpon all wickednesse; and by *foolish*, such a simple one as is of ignorance deceiued: see Chap. 19. 25.] *and when one instructeth* [*viz.* rightly and soundly] *the wise*, [*i.* he whose heart is inclined to wisdome] *hee will*
12 *receiue knowledge*. [*viz.* by that instruction and exhortation.] *Verse 12. The righteous teacheth* [*viz.* both by word and example, and all to draw on to goodnesse] *the house of the wicked*: [*i.* the vngodly man, and all that belong vnto him] *but* [*viz.* for all that] *God* [*viz.* himselfe in his iustice and iudgement] *ouerthroweth the wicked* [*viz.* because they will by no meanes be bettered, but despise admonition, reproofe, &c.] *for their euill*. [*i.* for their sinne committed against him and men. I know there are other rea-
13 ding and senses of this verse, but me thinketh this is plaine.] *Vers. 13. He* [*viz.* whosoeuer he be] *that stoppeth his eare* [*viz.* that he may not heare: meaning hereby also, he that vseth any meane to turne away himselfe and his compassion from the poore] *at the crying of the poore*, [*i.* when the poore and needie crieth vnto him for reliefe and succour] *he shall also cry* [*i.* earnestly call vpon or intreat, either God, or man, or both] *and not be heard*. [*i.* be neuer a whit the better for it: for it is a iust thing with God, yea,
14 and with good men also many times, so to punish vnmercifulnesse.] *Verse 14. A gift*

[*viz.*

[*viz.* both giuen and receiued also to any, either high or low offended with thee] *in secret* [*i.* closely and secretly giuen] *pacifieth anger*, [*viz.* conceiued against a man] *and a gift in the bosome* [*i.* caried in the bosome, and so giuen to another man] *great wrath*. [*i.* pacifieth and stilleth mighty and raging wrath: see *Prou.* 17.8. also Chap. 18. 16.]

Vers. 15. *It is ioy to the iust* [*i.* the iust man taketh great delight and pleasure] *to do iudgment*: [*i.* to deale vprightly and iustly with euery man, see verse 3 of this Chap.] *but destruction shall be to the workers of iniquity*. [*i.* all vniust and vngodly persons shall bee destroyed: for workers of iniquity, see *Psal.* 5. 5. also *Psal.* 6. 8.] 15

Vers. 16. *A man* [*viz.* whosoeuer he be] *that wandereth* [*viz.* either of ignorance, or malice, or both, if he continue in the same] *out of the way of wisdome*, [*i.* out of the course that Gods wisdome reuealed in his word prescribeth] *shall remaine* [*viz.* for euer] *in the congregation of the dead*. [*i.* among that great number of people that either are dead already both in body and soule, or else through their wickednesse make hast vnto the same.] 16

Vers. 17. *He that loueth pastime*, [*i.* to satisfie his delight and pleasure in all things] *shall be a poore man* [*viz.* though he were neuer so rich before] *and hee that loueth wine and oyle* [*i.* he that giueth himselfe to ryot, excesse, and all kind of pleasures] *shall not bee rich*. [*viz.* very long, for the following of these things will consume his wealth.] 17

Ver. 18. *The wicked shall be* [*viz.* as it were] *a ransome for the iust*, [*i.* when the righteous shall be deliuered from distresse, the other shall fall into it] *and the transgressor for the righteous*. [it is the same which hee spake before in other words, see Chap. 11. 8.] 18

Vers. 19. *It is better to dwel* [see verse 9 of this Chap.] *in the wildernesse* [*i.* in a most rude & wanting place] *then with a contentious and angry woman* [*viz.* though the place wherin they should dwell together were neuer so large and faire, see Chap. 19. 13. also chap. 25. 24. also 27. 15.] 19

Vers. 20. *In the house of the wise* [*i.* in his store-house or treasury] *is a pleasant treasure and oyle*: [*i.* there are to be found plenty of things that are to be desired: and he nameth specially *oyle*, because it is a notable thing, see *Iudg.* 9. 9. *but a foolish man deuoureth it*. [*viz.* euen that which he himselfe, others for him, as his parents or friends, haue laid vp in store: *q. d.* A wise man doth abundantly get vnto himselfe goods and ornaments, and keepeth them that are prouided for him, which the wicked man doth consume and waste.] 20

Vers. 21. *He that followeth after* [*i.* doth earnestly pursue, and carefully practise or performe: see *Heb.* 12. 14. also *Psal.* 34. 14.] *righteousnesse* [*i.* good and faithfull dealing, yeelding to euery man his right] *and mercy*, [*viz.* towards such as be afflicted and in distresse] *shall* [*viz.* certainly and assuredly] *finde* [*viz.* both before God and man, for the Lord will bring to passe that no man shal be iniurious vnto him, but euery where yeeld him his right] *life*, [*i.* all manner of blessings in this life] *righteousnesse*, [*i.* vpright and faithfull dealing towards him] *and glory* [*viz.* both here and in the life to come.] 21

Vers. 22. *A wise man* [*i.* he that is truly wise indeed] *goeth vp* [*viz.* through his wisdome, and that as a conqueror, in peace without any resistance] *into the city of the mighty*, [*i.* into a City that mighty men possesse and keepe] *and casteth downe* [*viz.* through his excellent wisdome] *the strength of the confidence thereof*. [*i.* the walls and bulwarkes of it wherein they much trusted, thinking themselues thereby to be safe: he meaneth, that wisdome is more excellent then strength: see *Exod.* 9. 16.] 22

Vers. 23. *He that keepeth* [*viz.* through the grace and assistance of God bestowed vpon him] *his mouth and his tongue* [*viz.* from vttering euill things] *keepeth his soule* [*i.* his life, and he himselfe] *from afflictions*. [*i.* from manifold both outward and inward troubles. The reason is, because that death and life are in the power of the tongue, Chap. 18. 21.] 23

Verse 24. *Proud, haughty, and scornfull* [*viz.* both before God and men] *is his name* [*i.* is he himselfe, and the glorious report that goeth of him] *that worketh* [*viz.* against other men] *in his arrogancy* [*i.* in the pride of his heart] *wrath* [*viz.* how much or how little soeuer it be: *q. d.* the proud and angry person shall be contemned both of God and man.] 24

Verse 25. *The desire of the slothfull* [*i.* the thing that the slothfull desireth, being delaied and not performed towards him] *slaieth him*: [*i.* killeth him, or grieueth him at his heart] *for his hands refuse to worke* [*viz.* thereby to get his liuing, and to maintaine himselfe: *q. d.* he doth nothing but wish, and vseth not the meanes to obtaine, and therefore he must needs 25

26 periſh: ſee Chap. 13.4.] *Verſe* 26. *He* [*i.* the ſloathfull perſon, or the wicked] *coueteth greedily*: [*viz.* another mans goods to ſatisfie his need withall, and yet hath neuer a whit the more] *but the righteous giueth* [*viz.* vnto ſuch as are in diſtreſſe, God hath bleſſed him with ſuch abundance] *and ſpareth not.* [*viz.* to giue frankly and freely, accor-
27 ding to the portion which he hath receiued: ſee *Pſal.* 37. 25, 26.] *Verſ.* 27. *The ſacrifice of the wicked* [*i.* that ſeruice whatſoeuer it be, which the wicked perform to God] *is an abhomination*: [*i.* an abhominable thing to the Lord, and ſuch as he cannot like of: ſee Chap. 15. 8.] *how much more* [*viz.* is it abhominable] *when he bringeth it* [*viz.* into the Lords preſence, or into his temple to be offered there] *with a wicked mind?* [*i.* when his heart is ſeiſed with wickednesſe, rendring it, thinking thereby the better to performe ſome wickednesſe, as *Balaam* and *Balaack* did: *Num.* 23. or elſe by wicked and vnlawfull meanes, as *Malach.* 1. *q. d.* It is alwaies euill, but then moſt
28 wicked indeed, ſee *Iſaiah* 1. 13.] *Verſ.* 28. *A falſe witneſſe* [*i.* hee that beareth falſe witneſſe, telling lies for truth, and babling out vncertaine matters, which hee himſelfe knoweth not of, howſoeuer he haue heard them] *ſhall periſh*: [*i.* ſhall certainly come to naught and be puniſhed: ſee Chap. 19. 5.] *but hee that heareth*, [*viz.* the truth of matters, knowing alſo the ſame, and is as it were an eye witneſſe: hee putteth one ſenſe for ſundry] *ſpeaketh* [*viz.* the truth, and nothing but it] *continually*. [*i.* alwaies and in all places when he is called thereto: *q. d.* hee may boldly ſpeake, be-
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30 eth the things he hath to doe.] *Verſe* 30. *There is no wiſdome* [*viz.* in man] *neither vnderſtanding nor counſell* [by theſe particulars he meaneth, that there is nothing in man, either wit, will, or power, that can infringe or let the Lord in his purpoſes and workes, which thing he declareth alſo by a particular example in the next verſe following] *againſt the Lord.* [*i.* that is able to withſtand him and his purpoſes.]
31 *Verſ.* 31. *The horſe is prepared* [*i.* not onely made ready, but alſo furniſhed] *againſt the day of battell*: [*i.* againſt the time that men go to fight with their enemies: *q. d.* men make ready all things neceſſary, and meet for their owne defence. For I ſuppoſe that we may vnderſtand by this one particular of the horſe, all outward aides whatſoeuer: ſee *Pſal.* 33. 16, 17.] *but ſaluation* [*i.* deliuerance from danger and diſtreſſe] *is of the Lord.* [*viz.* only: ſee *Pſal.* 3. 8. where the word *ſaluation* is likewiſe vſed alſo.

Doctrine. Verſe 1. *Teacheth vs, that God by his power and prouidence, gouerneth all things whatſoeuer, both generall and particular.* Verſ. 2. *Teacheth vs, not to ſtand vpon our owne imaginations, but vpon the approbation of the Lord.* Verſ. 3. *Teacheth vs to deale vprightly and faithfully with all.* Verſ. 4. *Teacheth vs to auoid pride both in heart and countenance.* Verſ. 5. *Teacheth vs aduiſedly and diligently, to performe the things we are to doe, and to beware of haſtineſſe and raſhneſſe.* Verſ. 6. *Teacheth vs, that euill gotten goods ſhall not long proſper.* Verſ. 7. *Teacheth vs, that the wicked ſhall not carry their robbery away vnpuniſhed.* Verſ. 8. *Teacheth vs to flie from euill and to doe good, and that the one is a note of goodneſſe, and the other of euill.* Verſ. 9. *Teacheth vs what a hurtfull thing a diſquiet life is betweene a man and his wife.* Verſ. 10. *Sheweth the nature of the wicked, who are giuen to miſs and doe euill againſt other men.* Verſ. 11. *Teacheth vs, that puniſhments laid vpon ſome, profit other ſome to goodnes.* Ver. 12. *Teacheth vs to haue a care to inſtruct one another, yea, euen the very vngodly: it ſetteth out alſo the iudgment of God againſt the wicked, and their vngodly raſe.* *Verſ.* 13. *Giueth vs to vnderſtand, what a great ſin hard hartedneſſe, and the want of compaſſion is.* Verſ. 14. *Declareth what power and force gifts ſecretly giuen haue.* Verſ. 15. *Teacheth vs, what ioy and conſolation the godly ſhould take in wel-doing: alſo what iudgment the wicked muſt looke for.* Verſ. 16. *Teacheth vs, what danger it is to ſtray from the word of God.* Verſ. 17

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CHAP. XXII.

IN the end of the other Chapter, he intreateth of matters concerning God, to wit, of his power and goodnesse, sauing men from danger and distresses: and now he passeth from them in the beginning of this Chapter, and dealeth with some things which directly concerne men, as a good name, fauour, wise dealing, &c. *Coherence.*

I Would diuide this Chapter into three parts. In the first he speaketh of good report and fauor, of the rich and poore, of the wise and foolish, of humility and the feare of God, of a froward and circumspect person, of childrens bringing vp, of the borrower and the lender, of the wicked and the liberall man, and of the scorner and contentious person, from vers. 1 *to the end of the* 10. *In the second he entreateth of pureness of heart, of Gods fauor and iustice, of the idle man, of a whore, of foolishnesse and correction, of oppression of the poore, of obedience to the word, and the fruits that shal come therby, from* v. 11. *to the end of* 21. *In thē third, he speaketh against oppression of the poore, acquaintance with angry men, rash & vnaduised suretiship, remouing of ancient bounds, and exhorteth to diligence, from* vers. 22. *to the end of the Chapter.* Diuision.

A Good name [*viz.* amongst men: meaning hereby a good report] *is to be chosen* [*viz.* by such as loue and feare the Lord, and the fellowship of his Saints] *aboue great riches,* [*i.* more then any riches a man can attaine too in this life: see *Eccles. 7. 3.*] *and a louing fauor* [*viz.* from good men, obtained also by good dealing: and he speaketh here of the fauor and good will of men, because it is a common companion of good report, and is no more sundred from it, then the shadow from the body] *is* [*viz.* more worth, or more to bee defired, or as he said before, to be chosen] *aboue siluer and aboue gold.* [*i.* aboue all the rich and precious treasures of this world whatsoeuer: see for this phrase *Psal. 19. 10.*] *Vers. 2. The rich* [*viz.* men of the world,] *Sense.* 1 2

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A *Good name* [viz. amongſt men: meaning hereby a good report] *is to be choſen* [viz. by ſuch as loue and feare the Lord, and the fellowſhip of his Saints] *aboue great riches,* [*i.* more then any riches a man can attaine too in this life: ſee *Eccleſiaſt.* 7. 3.] *and a louing fauor* [viz. from good men, obtained alſo by good dealing: and he ſpeaketh here of the fauor and good will of men, becauſe it is a common companion of good report, and is no more ſundred from it, then the ſhadow from the body] *is* [viz. more worth, or more to bee deſired, or as he ſaid before, to be choſen] *aboue ſiluer and aboue gold.* [*i.* aboue all the rich and precious treaſures of this world whatſoeuer: ſee for this phraſe *Pſal.* 19. 10.] *Verſ.* 2. *The rich* [viz. men of the world,] *Senſe.* 1 2

world,] *and the poore* [*viz.* people also] *meet together*, [*viz.* many and sundry times, euen as it were wayfaring men, the Lord thereby sensibly preaching as it were vnto them, that riches and pouerty are not naturall, but layed vpon them according to his good pleasure] *the Lord* [*viz.* alone] *is the maker of them all*, [*i.* he maketh one rich and another poore: see Chap. 14.31. also Chap. 17.5. for making of the poore. And in this, God hath shewed his singular prouidence and wisdome, for if all were rich, no man would labor, and if all were poore, they could not aide and succor one another, see
3 chap. 29.13.] *Vers.* 3. *A prudent man*, [*i.* he that hath learned holy and heauenly wisdome] *seeth* [*viz.* by the eye of faith] *the plague* [*viz.* comming: vnderstanding by *plague*, any euill or danger whatsoeuer,] *and hideth himselfe*, [*i.* laboureth by all lawfull meanes to escape the same: or else committeth himselfe to the prouidence of God vntill those dangers be ouerpast, as *Dauid* saith in one of his Psalmes] *but the foolish* [*i.* the wicked and vngodly] *goe on still* [*viz.* in their iniquity and transgression, and are euen rashly, and impudently caried, whither soeuer their mind leadeth them,] *and are punished*, [*viz.* from God, and that iustly, by reason of their sins committed against God and their brethren.] *Vers.* 4. *The reward* [*viz.* both from God and men] *of humility*, [*i.* that
4 true humblenesse of mind hath] *and the feare of God* [*i.* the reward, which the feare of God bringeth with it,] *is* [*viz.* certainly and assuredly] *riches, and glorie, and life*: [*i.* all
5 good things both in this life, and in the life to come.] *Vers.* 5. *Thornes and snares*, [*i.* most grieuous calamities and punishments] *are* [*viz.* to be found] *in the way of the froward* [*i.* in those waies and courses which he taketh: *q. d.* for his wicked and froward behauior, such & such calamities hang ouer his head: and so it is set, as it were against the other verse] *but he that regarded his soule* [*i.* hath care and consideration of his own saluation: a part put for the whole,] *will depart* [*viz.* with all possible and conuenient speed] *far from them*. [*i.* either from the men themselues, or from such miseries as hang ouer their heads, or from such misdemeanors, as haue pulled such iudgements vpon
6 them.] *Vers.* 6. *Teach a child*, [*i.* euery child, for the commandement is generall] *in the trade of his way*, [*i.* in the order and course of his life, meaning thereby, vertuous and good education: in holy & good things,] *and when he is old* [*i.* growne to more age] *he shall not depart from it*. [*i.* he shall very hardly, or not at all depart from that good course: *q. d.* Instruct him, to passe his life godly, iustly, honestly and lawfully, in all the things
7 which concerne Gods worship, or holy fellowship amongst men.] *Vers.* 7. *The rich* [*viz.* man] *ruleth the poore* [*i.* is preferred before him, and exerciseth an authority ouer him, many times vniustly] *and the borrower is seruant to the man that lendeth*: [*viz.* vnto him, in the time of need: *q. d.* it commonly so falleth out amongst men, that the rich rule the poore, and that the debters are seruants to their creditors, whether this be done
8 rightly or wrongfully he expresseth not, but teacheth, what is vsually done.] *Vers.* 8. *He that soweth iniquity*, [*i.* he that giueth himselfe ouer with greedinesse to commit sinne] *shall reape affliction*, *i.* punishment & calamity, specially from God: see *Iob* 4.8. also *Gal.* 6.7,8.] *and the rod* [*i.* the power & force, the signe of a thing, put for the power therof,] *of his anger* [*viz.* towards others,] *shall faile*. [*viz.* in such sort, that he shall not be able to
9 accomplish any mischiefe.] *Vers.* 9. *He that hath a good eye*, [*i.* he that is mercifull & liberall towards others, as an euill eye, is put for an enuious or euill affection, see *Mat.* 20. 15.] *be shall be blessed*: [*viz.* mightily, and that from the Lord] *for he giueth* [*viz.* freely and liberally] *of his bread* [*i.* part of his food & sustenance] *vnto the poore*. [*viz.* that wan-
10 teth the same, and is in need thereof.] *Vers.* 10. *Cast out* [*viz.* of thy company, country, Common-wealth, City, or house, wherein thou dwellest] *the scorner*, [*i.* him that giueth himselfe to scoffing and deriding, specially at good men and matters,] *and strife* [*viz.* betweene him and others well affected] *shall goe out*, [*viz.* from amongst you, and that immediately: *q. d.* there is no way to auoyd contention with scorners, but by thrusting them out of company, for while they giue themselues to scoffing, and take a certaine pride and pleasure therein, they doe nothing but prouoke brawling & quarrels,] *so* [*i.* by that meanes, of throwing them out] *contention* [*viz.* amongst men, whilest many times there is partaking,] *and reproach*, [*i.* shame, following such contention] *shall cease* [*viz.* both quickly & assuredly; he meaneth, that the scorner being present, strifes

are

are ſtirred vp, and from ſtrife, ſhame, and reproach, but if he bee once abſent, all thoſe things ceaſe.] *Verſ.* 11. *Hee that loueth* [*i.* maketh much of, and foſtereth] *pureneſs of* 11
heart, [*i.* ſoundneſſe, ſincerity, and vprightneſſe in the inward man] *for the grace of his lips*, [*i.* becauſe he vttereth alſo gracious and gratefull things, and not ſuch as tickle the eares, but proceed from the ſoundneſſe of the inward man: *q.d.* he that is indued with theſe two holy gifts, vprightneſſe of heart, and wiſdome of ſpeech,] *the King ſhall be his friend*, [*i.* he ſhall be well and friendly vſed of great perſonages, for the King either will, or ſhould delight in ſuch perſons.] *Verſ.* 12. *The eyes of the Lord* [*i.* his gratiꝰ 12
ous mercy and great prouidence: for he ſpeaketh of God according to the manner and capacitie of men,] *preſerue* [*viz.* ſafe and ſound, from all hurt & danger,] *knowledge*: [*i.* men indued with true knowledge and wiſdome, the gifts and qualities of the minde being put for the perſons indued therewith,] *but he ouerthroweth* [*viz.* vtterly, and that in his great iudgment] *the words* [*i.* the thoughts, words, and deeds: for vnder this ſpeech, he comprehendeth them all] *of the tranſgreſſer*. [*i.* of all ſuch as tranſgreſſe his holy commandements, by one meaning all of the like.] *Verſ.* 13. *The ſlothfull man*, [*i.* he 13
that is giuen to ſloth and idleneſſe,] *ſaith* [*viz.* openly euen in the hearing of many, ſpecially of thoſe that are to imploy him:] *a Lion is without* [*viz.* in the way, that he ſhould go,] *I ſhall be ſlaine in the ſtreet*. [*i.* he bringeth in the idle perſon, who ſhunning labour, imagineth many dangers and difficulties, where either there are none at all, or elſe very ſmall ones, ſee chap. 15. 19.] *Verſ.* 14. *The mouth* [*i.* the faire ſpeeches, and flattering 14
words, vttered with the mouth] *of ſtrange women* [*i.* of harlots, or whores,] *is as a deepe pit*, [*i.* full of great danger, into which if a man fall, hee can hardly get out againe: ſee chap. 2. 16. alſo chap. 7. 25, 26, &c.] *he with whom the Lord is angry*, [*viz.* for his grieuous ſins and tranſgreſſions committed againſt him,] *ſhall fall therein*. [*viz.* as a puniſhment for his iniquity and tranſgreſſion.] *Verſ.* 15. *Fooliſhneſſe* [*i.* wantonneſſe and wic- 15
kedneſſe] *is bound* [*viz.* very faſt, becauſe he hath it by nature] *in the heart* [hee toucheth this part becauſe it is the ſeat of affections] *of a child*, [*i.* of euery child, as *Verſ.* 6. of this Chapter.] *but the rod of correction* [*i.* a rod vſed to correct, or elſe correction with a rod] *ſhall driue it away from him*. [*i.* ſhall be a very good meane to remoue it: *q.d.* folly though it be faſt fixed in youth, may yet notwithſtanding by correction hee remoued, and therefore, the father muſt not ſpare to correct to childe while he is yong: ſee Chapter 19. 18.] *Verſ.* 16 *He, that oppreſſeth* [*viz.* by any meanes, either by fraud, force: or other- 16
wiſe, for ſo much I ſuppoſe the word importeth] *the poore* [*i.* the needy and ſuch as be in want] *to increaſe himſelfe*: [*i.* to make himſelfe more rich and mighty thereby] *and giueth* [*viz.* gifts and bribes] *vnto the rich*, [*viz.* that thereby he may purchaſe & procure his fauor, ſpecially in wrong cauſes] *ſhall ſurely come to pouerty*. [*viz.* for the indirect and vnlawfull meanes, which he vſeth to vphold himſelfe by: *q.d.* they ſin alike, and therefore ſhall haue alike puniſhment, that gather their gaine, by the hurt of the poore, and beſtow vpon the rich that which they ſhould giue to the needy.] *Verſ.* 17. *Incline thine* 17
eare [*viz.* vnto the good things that I ſhall propound] *and heare* [*viz.* with thy heart and vnderſtanding] *the words of the wiſe*: [*i.* ſuch excellent matters, as the godly wiſe ſhal vtter] *and apply thine hand* [*i.* bend all the parts and powers of thine outward and inward man] *vnto my knowledge*. [*i.* vnto the knowledge that I ſhall teach thee, it is a graue exhortation, to receiue the Doctrines, both going before, and following after.] *Verſ.* 18. 18
For it [*i.* the Doctrine that I ſhall truely and ſoundly propound] *ſhall be pleaſant*, [*viz.* vnto thee: meaning by *pleaſant*, ſweet and comfortable: and this is one argument that he vſeth to perſwade men to the imbracing of his doctrine] *if thou keepe them* [*viz.* ſafe & ſure] *in thy belly*, [*i.* in thy mind or heart: and here is a Metonimie, the thing containing for the thing contained, which alſo is vſuall amongſt the *Hebrewes*] *and if they be directed together in thy lips*. [*i.* if together with thy knowledge inwardly, thou ioyne the expreſſing of them by words outwardly.] *Verſ.* 19. *That thy confidence* [*i.* thy hope 19
and truſt] *may be* [*viz.* firmely and ſtedfaſtly fixed] *in the Lord*, [*i.* vpon him, and the truth of his word and promiſes] *I haue ſhewed thee* [*viz.* openly and plainly, euen the will and word of God] *this day*: [*i.* all this while, as *Pſalme* 95. 7. And ſo hee ſheweth what is the end of Gods word, [*viz.* to ſtrengthen our faith in God] *thou therefore*

take

take heed.] *viz.* to the things that I ſpeake: *q. d.* It ſtandeth thee in hand ſo to doe; for what art thou without hope and truſt in God, which thou canſt neuer attaine without
20 his word.] *Verſ.* 20. *Haue I not written vnto thee* [*viz.* excellent and notable things: vnderſtanding alſo by writing, all the means of publiſhing the ſame] *three times* [*i.* ſundry and many times, as 2 *Cor.* 12.18] *in counſels and knowledge?* [*i.* ſuch things as conſiſt in
21 knowledge and counſels: *q. d.* I haue, for to that end ſerueth the demand.] *Verſ.* 21. *That I might ſhew thee* [*viz.* plainly & manifeſtly] *the aſſurance of the words of truth,* [*i.* the great certainty that theſe words containe] *to anſwer* [*i.* that thou alſo mayeſt thereby be inſtructed to anſwer] *the words of truth* [*i.* true and ſound words] *to them that ſend to thee?* [*viz.* to the end they may know the ſame, and bee inſtructed by thee therein. And this is another commendation of his doctrine taken from the excellency & pro-
22 fit thereof.] *Verſ.* 22. *Rob not* [*viz.* by any meanes] *the poore,* [*viz.* man or perſon] *becauſe he is poore,* and therefore not able to put backe iniury offered] *neither oppreſſe* [*viz.* any manner of way] *the afflicted* [*i.* he that is already in miſery] *in iudgment.* [*i.* vnder the pretence and ſhew of iuſtice and iudgement. In Hebrew it is, in the gate, putting the place where iudgment was executed, for iudgement and iuſtice it ſelfe. He toucheth two faults: the one is oppreſſion of the poore, becauſe great men may the more eaſily do it: and the other is ſpoyling of them, vnder pretence of iuſtice and equity. And marke here, that the ſentences following from this place, euen to the 25 chapter, bee for the moſt part compriſed in two or three verſes together, one hanging vpon ano-
23 ther, and are as it were the cauſes, effects, or euents of the ſame.] *Verſ.* 23. *For the Lord* [*viz.* himſelfe, if men ſhould neglect it] *will defend their cauſe,* [*i.* the right of the poore: ſee ch. 23.11] *and ſpoyle the ſoule* [*i.* take away from thē, ſometimes by one means, ſometimes by another] *of thoſe that ſpoile them.* [*i.* of all ſuch as take any thing by any wicked
24 way frō them. And this is a reaſon why they ſhould ſurceaſe from wickednes.] *Ver.* 24. *Make no friendſhip* [*i.* ſeeke not to be acquainted or familiar] *with an angry man,* [*i.* with one that cannot rule and ſubdue his outragious and angry affections] *neither go* [*viz.* in the way, as though thou wert familiarly acquainted] *with the furious man,* [*i.* with him
25 that is wholy giuen to heat & fury: ſee *Prou.* 15.18.] *Verſ.* 25. *Leſt thou learne* [*viz.* by keeping company with him] *his waies,* [*i.* to be like vnto him in his fury, rage, and vnbridled affection] *and receiue* [*viz.* either from God or men, yet ſo that thou haſt by thy miſdemeanor, pulled it vpon thy head] *deſtruction to thy ſoule.* [*i.* to thy ſelfe, a part put for the whole, and here is contained a double reaſon why men ſhould auoide furious
26 perſons company.] *Verſ.* 26. *Be not thou of them* [*i.* be not thou like them, or take heed that thou be not reckoned in the number of them] *that touch the hand,* [*viz.* of another man: meaning thereby, ſtriking of hands, or making of a bargaine] *nor among them* [*i.* of that ſort & number] *that are ſuretie,* [*viz.* to other men] *for debts.* [*viz.* of other men: *q. d.* ſhun ſuretiſhip, leſt thou hazard thine own goods, and at length be brought to neceſſity, for that I take to be the meaning of the next verſe: ſee Chapter 6.1. &c. Alſo
27 Chap. 11.15.] *Verſ.* 27. *If thou haſt nothing to pay,* [*i.* if thou bee not able to performe that which thou haſt promiſed] *why cauſeſt thou* [*viz.* through thy negligence and raſhneſſe] *that he* [*viz.* to whom thou haſt giuen thy hand & word] *ſhould take thy bed* [*viz.* whereupon thou lyeſt] *from vnder thee?* [*viz.* as thou lyeſt vpon it: a reaſon againſt raſh ſuretiſhip: *q. d.* Why doeſt thou through thine owne folly commit, that if thou be not able to pay that which thou art become ſurety for, thy bed, if thou haſt nothing elſe to giue, ſhould with thy great loſſe and ſhame be taken from thee, and ſo thou haue no-
28 thing to lye on? ſee Chap. 20.16.] *Verſ.* 28. *Thou ſhalt not remoue* [*viz.* either by force or fraud, openly or ſecretly, in the day or in the night] *the ancient bounds* [*viz.* of lands or grounds, labouring thereby to inlarge thine owne, and to pull from other] *which thy fathers* [*i.* thy anceſtors many yeeres before thee] *haue made.* [*i.* haue ſet: *q. d.* If they had
29 no right, how canſt thou pretend any? ſee *Deut.* 19.14.] *Verſ.* 29. *Thou ſeeſt* [*q. d.* thine owne experience and knowledge teacheth thee] *that a diligent man in his buſineſſe* [*i.* he that faithfully and painfully occupieth himſelfe in his vocation, and in the things hee hath to doe] *ſtandeth before Kings,* [*i.* is much in great perſonages preſence, and they vſe them much in the accompliſhment of their affaires] *and ſtandeth not before the baſe*

ſort.

sort. [i. is not much conuersant with the common people, nor much regarded of them: the reason is, because he is more highly called and preferred, for otherwise all would be glad of him: all is as much, *q. d.* seeing diligence aduanceth men, imbrace and practise the same.

Doctrine.

Vers. 1. *Teacheth vs, to esteeme and make much of good report amongst good men and their fauor.* Vers. 2. *Teacheth vs, that riches & pouerty, and all come from the Lord.* Vers. 3. *Teacheth vs, in a holy wisdome, not onely to foresee, but also to preuent what we may, dangers hanging ouer our head.* Vers. 4. *Teacheth vs, to striue to attaine true humblenesse of mind, and a right and reuerend feare of Gods Maiesty in our hearts.* Vers. 5. *Teacheth vs to auoid, both the wayes and companies of froward and peruerse men.* Vers. 6. *Teacheth parents, in time to traine vp their children in the nurture and information of the Lord.* Vers. 7. *Sheweth how that man in the corruption of his hart, abuseth many times those things to the maintenance of his pride & tyranny, that God hath giuen him for the good of others.* Vers. 8. *Teacheth vs, that the vngodly shall reap a iust reward of that wickednesse which they sow.* Vers. 9. *Teacheth vs, vnfaignedly to imbrace liberality.* Vers. 10. *Teacheth vs, to auoyd the scorners company, shewing vs what good shall insue thereof.* Vers. 11. *Teacheth vs to imbrace vprightnesse & soundnesse of heart.* Vers. 12. *Teacheth vs, that God is gracious to his children, but a sharpe punisher of the words and works of the wicked.* Vers. 13. *Teacheth vs, to auoid sloth and idlenesse.* Vers. 14. *Teacheth vs, to auoid whores and whoredome.* Vers. 15. *Teacheth vs, that moderate and ordinary correction, is a good meane to reforme things amisse in children.* Vers. 16. *Teacheth vs to flie from oppression and briberie.* Vers. 17. *Teacheth vs, to hearken to good counsell.* Vers. 18. *Setteth out the sweetnesse and pleasure of the word of God.* Vers. 19. *Teacheth vs, that the word is published to begin and to confirme faith in vs.* Vers. 20. *Teacheth vs, that a good lesson may be often times deliuered vnto vs.* Vers. 21. *Setteth out both the certainty of Gods word, and also what effect it worketh in them that imbrace it, to wit, it maketh them able to answer all things demanded of them.* Vers. 22. *Teacheth vs, to beware of oppression, whether it be committed by force, the partie being not able to resist; or by fraud, and namely vnder the pretence of iustice.* Vers. 23. *Setteth out Gods fauor towards the afflicted, and his iudgements against them that afflict.* Vers. 24. *Teacheth vs, to auoid anger, and wrath, and all the meanes whereby we may be prouoked thereto.* Vers. 25. *Teacheth vs, how hurtfull and dangerous a thing it is to keepe company with the vngodly.* Vers. 26. *Teacheth vs to beware of rash & hastie suretishp.* Vers. 27. *Teacheth vs to take heed, that by our owne vnaduisednesse, wee be not the authors of our common woe and misery.* Vers. 28. *Teacheth vs, not to incroach vpon any, but to be content with the portion which the Lord hath giuen vs from our ancestors.* Vers. 29. *Teacheth vs, to be diligent, painfull, and faithfull in all our actions and affaires.*

CHAP. XXIII.

Coherence.

THE holy Ghost declared in the last verse of the 22 Chapter, that diligence aduanceth men to the presence & speech of great personages, and now in the beginning of this Chapter hee sheweth how they should behaue themselues when they come before them, specially when they sit to eate with thé.

Diuision.

THis Chapter may be diuided into three parts: The first reacheth from vers. 1, to the end of the 11, wherein he teacheth men to bridle their appetite, he sheweth the vncertainty of riches, he speaketh against the niggardly and couetous person, also against contemners of exhortation, and extortioners, and oppressors of the poore and needy.

The

The second reacheth from vers. 12, to the end of the 25, wherein is contained an exhortation to imbrace wisdome, to correct children, he speaketh of the ioy that parents haue by good children, hee teacheth men to feare the Lord continually, to auoyd euill company, to obey parents, to get the knowledge of truth, wisdome, &c. The third reacheth from verse 26, to the end of the Chapter, wherein he speaketh against whores and whoredome, and against drunkerds and drunkennesse, setting out most largely and plentifully the sower fruits that come thereof.

Sense.

1 WHen thou sittest [viz. at the table] *to eate* [viz. meat] *with a ruler*, [i. with a great personage or gouernor of the people] *consider diligently* [i. carefully thinke vpon and weigh] *what is before thee*, [i. what things are set before thee, lest through variety of dishes, thou knowing not where to begin, thou bewray want of good manners, or else ouer-charge thy stomacke.] *Vers.* 2. *And put the knife*

2 [viz. that thou hast in thy hand, or is vpon the table for thee to vse] *to thy throat*, [He meaneth by this manner of speech, that men should vse all means they could to bridle their greedy desire and eating of dainties] *if thou be a man giuen*

3 *to the appetite*, [viz. of such dainty and sweet things.] *Vers.* 3. *Be not desirous of his dainty meats* [i. of the fine, sweet and pleasant cates of a King, or great person. The Hebrew word importeth such things as sauor well to the taste, and are sweet and pleasant] *for it is a deceitfull meat*, [i. it will easily draw men on by dainties to gluttonie: or it may be called *deceitfull*, because it will not last long: or else because the mighty suppose thereby to worke some craft and deceit against the other. In these three verses I thinke he specially shooteth at these two points: the one is to teach vs to vse iudgement and wisdome, and to bridle our affections when we are to deale with great personages in any thing, which he expresseth by one particular, that is, sitting at the table with thē. The other is, to take heed that we be not ouertaken with dainty and sweet delicates, thereby bewraying, that there is not that wisdome in vs, that hath beene supposed or

4 reported.] *Vers.* 4. *Trauell not too much to be rich*: [*q. d.* thinke not, by great and tedious trauell, thou shalt be rich whether God will or no, for riches are Gods gift: *Psalme* 127. 2. neither is this contrary to many sentences already rehearsed, wherein men are exhorted, to bee laborious and diligent: but he forbiddeth, first immoderate toyling and care, whereunto our Sauiour seemeth to allude, *Mat.* 6. 25. and secondly a desire to waxe suddenly rich, which is also condemned by Gods word,] *but cease* [viz. vtterly and as much as in thee lyeth] *from thy wisdome*, [i. from that same worldly wisdome of thine owne, which indeed may rather be called *distrust in God*, or *couetousnesse*, as

5 when a man is violently caried away with a desire to be rich, then *wisdome*.] *Vers.* 5. *Wilt thou cast thine eyes* [i. with thou set thine heart & affections] *vpon it*, [i. vpon riches] *which is nothing?* [i. which is as it were nothing, or a matter of no great importance, and this is one reason why men should not so greedily gape after riches, because when they haue attained thē, they haue gotten as much as a thing of nothing. And another reason he addeth in the second part of this verse taken from the vncertainty,] *for riches taketh her to her wings* [i. flyeth swiftly away,] *as an Eagle* [viz. doth,] *and flyeth into the heauen*, [i. goeth so far as it is an impossible & a hard matter to attaine the same: [*q. d.* set not thy affections vpon riches, for they suddenly vanish away, and when thou hast gotten them, there is an hundred waies to forgoe them, as fire, water, euill

6 debters, &c. and that in a moment.] *Vers.* 6. *Eate thou not the bread* [i. any manner of sustenance, as bread, meat, drinke, &c. but because *bread* is the principall, hee nameth it] *of him that hath an euill eye*, [i. of the couetous, hard harted, and niggardly minded man: see the contrary of this, Chap. 22. 9.] *neither desire his dainty meats* [*q. d.* be so far

off,

off, from eating them, that thou haue no affection or appetite that way, ſee verſe 3. of this Chapter.] *Verſe 7. For as though he thought it in his heart* [*viz.* when indeed he doth it not,] *ſo will hee ſay vnto thee,* [*viz.* when thou eateſt of ſuch things as he hath prepared,] *eate and drinke:* [*viz.* of ſuch as we haue: or as we ſay, you are welcome, I am ſorry I haue no better cheare, &c.] *but his heart is not with thee.* [*i.* ſtandeth not vprightly affected towards thee: he giueth a reaſon, why men ſhould not eate ſuch mens meats, becauſe they are hollow hearted and full of hypocriſie, pretending in words liberalitie, whereas they foſter niggardlineſſe in their ſoule.] 7

Verſ. 8. Thou ſhalt vomit [*viz.* euen for very griefe and ſorrow,] *thy morſels which thou haſt eaten,* [*i.* all that thou haſt eaten of his: *q. d.* becauſe thou haſt eaten of his meate, and perceiued his niggardly minde, thou ſhalt wiſh all vomited vp whatſoeuer it bee, it ſhall grieue thee ſo much,] *and thou ſhalt loſe thy ſweet words.* [*i.* the good communication and ſpeech, which in the time of eating thou haſt vſed, ſhall bee as it were labour loſt. One readeth this and the former verſe alſo otherwiſe, and giueth another ſenſe, but mee thinketh this is plaine enough.] 8

Verſ. 9. Speake not [*viz.* graue, wiſe, and good things] *in the eares of fooles,* [*i.* in the hearing of a very wicked and vngodly man,] *for he will deſpiſe the wiſdome of thy words,* [*i.* he will little or nothing eſteeme ſuch things, as thou ſhalt wiſely and learnedly vtter. I take it to bee the ſame in ſenſe, which our Sauiour ſpeaketh in other words, *Math. 7. 6.*] 9

Verſe 10. Remoue not the ancient bounds, [ſee for this, Chapter 22. 28.] *and enter not* [*viz.* either by fraud, or force, or otherwiſe, to take any thing away from thence that is not thine] *into the fields,* [*i.* into the grounds, houſes, lands, or poſſeſſions] *of the fatherleſſe,* [*i.* of any that are weaker then thy ſelfe, and not able to reſiſt: for the word vſed here, ſignifieth ſuch ones, as thorow want of age, are not able to defend themſelues, nor to put backe iniurie: whoſe father, the Lord is called, *Pſal. 68. 5.*] 10

Verſe 11. For [this verſe containeth a reaſon, why men ſhould not oppreſſe the poore,] *he that redeemeth them* [*viz.* from danger and diſtreſſe, meaning alſo, thereby that he will redeeme them, and yet to the end the godly might bee rightly perſwaded, of the continuall care of the almighty toward them, he ſpeaketh in the preſent tence, *is mighty,* [*viz.* ſo mighty, as no one man, no not all the creatures in the world, are able to withſtand the leaſt part of his power: *q. d.* though thou now oppreſſe them, becauſe they cannot reſiſt thee, know yet, that the Lord, who is mightier and greater then all, will redeeme and defend them,] *he will defend their cauſes againſt thee.* [ſee this expounded before, Chap. 22. 23.] 11

Verſ. 12. Apply thine heart to inſtruction, [*i.* bend all the powers and ſenſes of thy minde, to receiue it,] *and thine eares to the words of knowledge.* [*i.* apply all the parts and powers of thy body alſo, to imbrace ſuch things, as are not only skilfully propounded vnto thee, but alſo may build thee vp in knowledge and iudgement: hee vſeth a part of the inward, and a part of the outward, for the whole man, both inward and outward, ſee Chapter 22. verſe 17.] 12

Verſ. 13. With-hold not [*viz.* at any hand] *correction,* [*i.* moderate and due puniſhment, ſuch as the party puniſhed is able to beare, and his fault requireth] *from the childe:* [*viz.* that by any meanes deſerueth the ſame,] *if thou ſmite him* [*i.* chaſtiſe and correct him] *with the rod* [*viz.* of correction,] *he ſhall not dye.* [*i.* either thou ſhalt not kill him, or hurt him, or elſe by that meanes, thou ſhalt withdraw him from many euills, that would lead to the death both of body and ſoule: ſee for correction chap. 13. 24. alſo 19. 18. alſo 22. 15.] 13

Verſ. 14. Thou ſhalt ſmite him with the rod, [this is expounded verſe 13.] *and ſhalt deliuer* [*viz.* by that meanes] *his ſoule* [*i.* him himſelfe: a part for the whole] *from hell.* [*i.* from danger and death, both of body and ſoule.] 14

Verſe 15. My ſonne, [ſee before chap. 1. 8, 10] *if thine heart be wiſe,* [*i.* if it be inclined to imbrace wiſdome, and thriue and grow therein,] *my heart ſhall reioyce* [*viz.* very much or greatly:] *and I alſo,* [*viz.* my ſelfe, in my whole man, ſhall take wonderfull delight and pleaſure therein.] 15

Verſe 16. And my reynes ſhall reioyce [*i.* euen from the inward affection of my mind, I will bee glad: for the Scripture attributeth the ſeat of the will and affections to bee in the reynes, as where it ſaith, God is the ſearcher of the heart and reynes,] *when thy lips ſpeake righteous things.* [*i.* when thou ſhalt vtter good, holy, and wiſe things, hee putteth lips 16

for ſpeech, becauſe they bee helping inſtruments to vtter the voyce by.]
17 *Verſe* 17. *Let not thine heart bee enuious againſt ſinners*, [*viz.* becauſe thou ſeeſt them proſper or flouriſh. Many of Gods Children haue beene ſore aſſaulted with this temptation: as *Dauid*, *Pſalme* 37. 1. *Ieremiah*, and others, and therefore it is not without cauſe, that this commandement is ſo often put downe,] *but let it bee* [*viz.* faſt fixed, ſet, and grounded] *in the feare of the Lord* [*i.* in a ſincere reuerence of his Maieſtie] *continually*. [*i.* at all times, both in proſperity and ad-
18 uerſity, &c.] *Verſe* 18. *For* [this verſe containeth a reaſon, why they ſhould ceaſe from emulating at the wicked, and fixe their hearts continually vpon the feare of God,] *ſurely* [*i.* without all doubt: and this affirmation ſerueth for the certaintie and truth of the thing] *there is an end*, [*viz.*, not onely of the wickeds proſperitie and flouriſhing, how great or much ſo euer it bee, but alſo of thine owne patience and hope] *and thy hope ſhall not bee cut off*. [*i.* made fruſtrate, or deceiued, but thou ſhalt in good time haue the thing thatthou didſt
19 hope for.] *Verſ.* 19. *O thou my ſonne* [vnder this terme, hee meaneth euery particular one, that is, apt and ready to heare or learne, ſee verſe 15 of this Chapter.] *heare* [*viz.* diligently and attentiuely, both with the eares of the body, and the minde] *and bee wiſe* [*i.* learne wiſdome by hearing good and holy things] *and guide thine heart* [*i.* frame and faſhion the affections of thy ſoule, yea labour to rule them in ſuch ſort, that thou mayeſt walke] *in the way* [*viz.* which I ſhall ſhew thee, that is, in the right way of Gods commandements: ſee *Pſalme* 32. 8.]
20 *Verſ.* 20. *Keepe not company* [*viz.* at any hand: this hee addeth, both becauſe youth are greatly delighted in eatings and drinkings, and alſo becauſe that thereby, they are many times drawne from the way of vertue and well doing,] *with drunkards* [in Hebrew, it is *bibbers of wine*, meaning thereby ſuch as would quaffe off cup after cup, and neuer bee ſatisfied, ſuch a one the *Iewes* did falſly accuſe our Sauiour Chriſt to bee. *Math.* 11. 19] *nor with gluttons* [*i.* ſuch as ouercharge their ſtomacks with meat: *q. d.* haunt not ſuch mens companie, nor haue any familiari-
21 tie with them.] *Verſ.* 21. *For* [this verſe containeth a reaſon why they ſhould not haunt their companie, becauſe beggery and pouerty is the end thereof.] *the drunkards and gluttons ſhall be poore*: [*i.* fall into pouertie though they bee very rich, for what vanity more conſumeth mens ſubſtance? Wee ſee that apparrell, and building remaineth: but if a man haue gulled in, of all dainties, euen as much as his panch will hold, yet within ſixe, eight, ten or twelue howres, he hath appetite againe] *and the ſleeper* [*i.* the idle and ſlothfull perſon, who is called a *ſleeper*, becauſe idleneſſe prouoketh to ſleepe, Chapter 19. 15.] *ſhall be cloathed with ragges* [*i.* with ragged and torne apparell, meaning alſo, that hee ſhould fall into beggerie and pouer-
22 tie, euen as the other.] *Verſe* 22. *Obey thy father* [*viz.* in the Lord, as *Epheſ.* 6. 1.] *that hath begotten thee*, [*i.* that hath beene a meane of thy being, and it may be vſed, as it were a reaſon to induce obedience] *and deſpiſe not* [*viz.* at any hand, but reuerence very much] *thy mother when ſhe is old*, [*viz.* and not able as it were to helpe herſelfe, ſee
23 chap. 1. 8.] *Verſ.* 23. *Buy* [*viz.* euen by departing from all the pleaſures and profits that thou haſt] *the truth* [*i.* the knowledge of Gods truth, meaning, that they ſhould by all meanes ſeeke to obtaine it, when they want it] *but ſell it not*: [*viz.* at any hand: *q. d.* when thou haſt gotten wiſdome bargaine it not away, that is, depart not from it for any price, or for any cauſe,] *likewiſe*, [*viz.* buy and ſell not] *wiſdome, and inſtruction, and vnderſtanding*, [theſe words haue been expounded before, cha. 1. 2, 3,] I
24 take this to be the ſame with that which our Sauior ſaith, *Mat.* 13. 44, 45, 46. *Verſ.* 24. *The father of the righteous* [*i.* he that begetteth a good and a godly child] *ſhall greatly reioyce* [*viz.* in that his child] *and he that begetteth a wiſe child*, [*i.* one that is giuen to holy wiſdome] *ſhall haue ioy of him*, [*i.* ſhall receiue great ioy and pleaſure in him & by him:
25 the contrary of this ſentence, ſee before, chap. 17. 21.] *Verſ.* 25. *Thy father and thy mother*, [*i.* thy parents, kinſfolkes, and friends,] *ſhall be glad* [*viz.* in and of thee, if thou bee giuen to godlineſſe, and well diſpoſed] *and ſhee that bare thee*, [*i.* thy mother] *ſhall reioyce*, [*viz.* greatly in thy well doing: I take it to bee vſed as an argument, to

pro-

prouoke children to well doing.] *Verse* 26. *My sonne* [see verse 15. of this chapter, also verse 19,] *giue mee thine heart,* [*i.* apply thy selfe wholly to my precepts: and this he speaketh in the person of the heauenly wisdome] *and let thine eyes delight* [*i.* take thou thy selfe singular pleasure] *in my waies:* [*i.* in those wayes, which I shew and teach thee: the word which we turne here *delight*, being a compound word, of another word that signifieth to be willing, and to keepe, doth not only note the great delight we should haue in good wayes, but also expresseth the care and diligence that should bee in vs to obserue the same.] *Vers.* 27. *For a whore* [the holy Ghost sheweth a reason here, why men should cleaue to holy wisdome, and auoid all euill, vnder one comprehending all sorts of naughtinesse,] *is as a deepe ditch,* [*viz.* out of which a man can hardly get: see c. 22. 14.] *and a strange woman* [*i.* an harlot: this word hath been expounded sundry times before,] *is as a narrow pit.* [*viz.* wherein a man cannot stir himselfe, to deliuer himselfe out of danger, he is so shut in on euery side: *q. d.* a man may easily fall into whoredome, but when they are once gotten into that same bottomlesse pit, and narrow hole, they can hardly or not all come out againe, see Chapter 2. 19.] *Verse.* 28. *Also shee lieth in waite* [*viz.* secretly and closely] *as for a prey* [*i.* as it were to catch a prey: see Chapter 7. 10.] *and she increaseth* [*viz.* by her inticing and wickednesse] *the trangressers* [*i.* the number of transgressers] *among men.* [*viz.* vpon earth: *q. d.* although without whoredome there were infinit wicked persons vpon the earth, yet whores, by intisements, make thousands wicked also, and vnfaithfull to God and man.] *Verse* 29. *To whom is woe? to whom is sorrow?* [the words here turned *woe* and *sorrow*, are in the Hebrew tongue particles, or interiections of mourning and exclamation: *q. d.* who haue cause to mourne, complaine and cry out? euen drunkards] *to whom is sorrow? to whom is murmuring?* [*i.* who is a contentious, brabling, and repining or murmuring person? euen a drunkard. For drunken men raise vp strifes and braulings: see Chapter 20. 1.] *to whom are wounds without cause?* [who abound in stripes, and are much beaten and hurt? euen drunkards: and that speech *without cause*, may be interpreted thus, either that they haue them not in warfare, and fighting with others, but because they many times fall and so hurt themselues: or else whilest that without any cause, rashly powring out contentious words against other persons, they doe slander and reproach them, and so receiue stripes and wounds for the same] *and to whom is the redneſſe of the eyes?* [*i.* abundance of hot humours in the eyes: *q. d.* who by their very countenances bewray themselues to be great drinkers of Wine and strong drinke, but drunkards? And in this verse is comprehended the question: the answer followeth in the next verse.] *Verse* 30. *Euen to them that tarie long at the wine,* [*i.* to such as sit drinking and swilling, wasting that time, which they should imploy in their ordinarie affaires, in quaffing] *to them* [*viz.* also] *that goe* [*viz.* from their owne houses to other places, and trot as it were vp and downe from house to house] *and seeke* [*viz.* carefully, and curiously enough I warrant you] *mixt Wine.* [hee speaketh according to the custome of the Countries of the East, which are hot, where they did not drinke wine, but well mingled and alayed: meaning thereby, that they satisfied their pleasure greatly in the same.] *Verse* 31. *Looke not thou vpon the wine when it is red,* [*i.* take heede thou bee not deceiued with the pleasant colour of the Wine: and withstand euill in the beginning] *and when it sheweth his colour* [*viz.* gloriously and fayre to the eye] *in the cup,* [*i.* when it is put into the gobler, glasse, &c.] *or goeth downe* [*viz.* thorow thy throat into thy stomacke] *pleasantly.* [*i.* sweetly, and with delight to thee that art the drinker: *q. d.* withstand euen the very beginnings and prouocations to drunkennesse, and all the meanes whereby thou mayest bee prouoked thereto.] *Verse* 32. *In the end thereof* [I take this verse to bee a reason why drunkennesse is to bee auoyded, because it bringeth with it many griefes and sorrowes: and it is as much, *q. d.* thy wine may be pleasant for a while, but at the length it will sting thee and bite thee in the head, stomack, and whole body] *it will bite* [*viz.* thee] *like a serpent,* [he meaneth by this speech, very sore, yea so grieuously, that it will infect thee] *and hurt* [*viz.* thee thy selfe] *as a cockatrice.* [I had rather read with

some, *a viper*, which yeeldeth forth her yong ones with the destruction of her selfe: meaning by these two similitudes the great griefe and hurt that drunkards through
33 their owne folly draw vnto themselues.] *Vers.* 33. *Thine eyes shall looke vpon strange women*, [*i.* thou shalt become shamelesse & vnchast, if thou giue thy self to drunkennes: vnderstanding by *strange women*, harlots, as sundry times heretofore: and this is another reason why drunkennesse is to be auoyded, because vnchastnesse is ioyned with it, as an inseparable companion] *and thine heart* [*i.* thou, out of the abundance of thy heart, *Matth.* 12.32. for otherwise the heart speaketh not] *shall speake* [*viz.* openly and in the presence of others] *lewd things*. [*i.* filthy and vnseemely things. Another reason why drunkennesse is to be auoyded, because of the euill speech that is ioyned
34 with it.] *Vers.* 34. *And thou shalt be* [*viz.* when thou art so drunke] *as one that sleepeth in the middest of the sea*, [that is, it will make thee carelesse and secure, as the sleepy man is] *and as he that sleepeth in the toppe of the mast*. [*i.* as one that is in great and continuall danger, ready (through the rage and violence of the sea) to bee cast out of the mast into the maine sea. Here are two reasons contained: the one, because it maketh men carelesse: the other, because they are in wonderfull great danger, though per-
35 haps they themselues feele it not.] *Vers.* 35. *They* [*i.* sundry men] *haue stricken me*, [*viz.* grieuously and very hard] *shalt thou* [*viz.* O drunkard] *say*, [*viz.* when thou art waked out of the dead sleepe of thy drunkennesse,] *but I was not sicke*: [*i.* I was not grieued or pained for all their blowes] *they haue beaten me*, [*viz.* very much] *but I knew not* [*viz.* that they had so dealt with me, for drunkennesse taketh away almost all the senses] *when I awoke*: [*viz.* out of the sleepe of my drunkennesse, till such time as others made me know it by some one meane or other] *therefore I will seeke* [*viz.* diligently and carefully] *it* [*i.* strong and pleasant wine: meaning thereby, that hee would pursue drunkennesse, notwithstanding all these inconueniences] *yet still* [*i.* somewhat longer: *q.d.* drunkennesse will make thee so much the more miserable, by how much thou shalt glory of the dulnesse of thy body and minde, yea, which is worse by many degrees, thou shalt of purpose prouoke thy selfe to continue and increase in thine old excesse, ryot and drunkennesse: a horrible thing no doubt.

Doctrine. Vers. 1. *Teacheth vs to haue regard of time, place, persons, &c.* Vers. 2. *Teacheth vs, that it is a hard matter to bridle appetites, and also that we must deale earnestly in the subduing thereof.* Vers. 3. *Teacheth vs, that wee may easily be ouertaken with dainty fare, vnlesse wee take good heed to our selues.* Vers. 4. *Teacheth vs to auoyd couetousnesse, and trusting too much in our owne wit.* Verse 5. *Setteth out the incertainty of riches, and the vanitie thereof.* Verse 6. *Teacheth vs, to auoyd the companie of niggardly minded men.* Verse 7. *Setteth out the hypocrisie of the niggard, speaking one thing and meaning another.* Verse 8. *Teacheth vs, that there is not onely no good gotten, but much hurt done, both to our selues and others, by resorting to niggards tables and feasts.* Verse 9. *Teacheth vs to take heed that wee despise not good counsell.* Verse 10. *Teacheth vs, not to incroach vpon any, but to be content with our owne.* Verse 11. *Setteth out Gods fauour and loue towards the poore afflicted.* Verse 12. *Teacheth vs to imploy and lend all our forces to obtaine heauenly wisdome.* Verse 13. *Teacheth vs moderately and in good order, to correct such as God hath committed to our bringing vp.* Verse 14. *Declareth what good commeth by reasonable correction.* Verse 15. *and* 16. *Teach vs that good and wise children reioyce continually the hearts of their parents and friends.* Verse 17. *Teacheth two things: first, that wee should not be enuious at the wicked prosperitie: secondly, that we should continually meditate and thinke vpon the reuerence and feare of Gods Maiesty.* Verse 18. *Teacheth vs not onely in patience to wait for good things, but to be assured also, that wee shall in good time to obtaine them.* Verse 19. *Teacheth vs, that Gods word should be a continuall direction of the affections of our hearts.* Verse 20. *Teacheth vs to shun euill company.* Verse 21. *Setteth out the inconueniences of gluttonie and idlenesse.* Verse 22. *Teacheth obedience to superiours, and others whom God hath placed ouer vs.* Verse 23. *Teacheth vs not onely to vse all meanes to get knowledge in Gods truth, but when we haue obtained it, to make much of it.* Verse 24. *Teacheth vs, that good children*

children are matters of great ioy to their parents. Vers. 25. *Teacheth the same thing.* Vers. 26. *Teacheth vs diligently to hearken to the good counsell of our parents and friends.* Vers. 27. *Setteth out the dangers of whoredome.* Vers. 28. *Describeth the qualities and properties of harlots.* Vers. 29. *Declareth the great miseries and mischiefes that insue vpon drunkennesse.* Vers. 30. *Teacheth vs to beware that we be not ouertaken euen with the vse of lawfull things.* Vers. 31. *Teacheth vs, to withstand the beginnings, and to auoyd the occasions of drunkennesse.* Vers. 32. *Setteth out the hurts that follow vpon it.* Vers. 33. *Teacheth vs, that drunkennesse hath either whoredome or inticements to whoredome annexed with it.* Vers. 34. *Teacheth vs that drunkennesse thrusteth men headlong into most dangerous dangers.* Vers. 35. *Teacheth vs, that it bereaueth men euen of their senses for the time: and instructeth vs further in time to cease from euill, lest going on in the same, an vnauoidable iudgement ouertake vs.*

CHAP. XXIV.

THe holy Ghost hauing before liuely painted out wicked men, and namely drunkards, knowing also our readinesse to embrace such vices, beginneth this Chapter with an admonition to auoid such company, which thing also hee expressed before, *Chap.* 23. *Verse* 17, 20. so that it seemeth to bo as it were a continuance of the same doctrine. *Coherence.*

I Would diuide this Chapter into three especiall parts. In the first, hee teacheth men to auoid euill company, and commendeth wisedome, knowledge, vnderstanding, and counsell: hee speaketh also against such as imagine mischiefe, and scorne at others, and instructeth patiently to beare aduersitie, and to defend and maintain the innocent, from verse 1, to the end of the 12. In the second, he setteth out the excellency of wisedome, exhorteth the wicked to leaue off their wickednesse, and not to reioyce at the fall of any; he teacheth men not to be grieued at the wickeds prosperitie, to yeeld obedience to God and Magistrates, and to beware of seditious persons, for feare of punishments that shall fall vpon them, from verse 13, to the end of the 22. In the third, hee willeth men to beware of hauing respect of persons, and of iustifying the vngodly, and teacheth them to speake good things, and to deale wisely and prouidently in all their affaires, to beware of false-witnesse bearing, and of recompencing euill for euill, and of idlenesse, which bringeth nothing with it but beggery and pouertie, from verse 23, to the end of the Chapter. Diuision.

Sense.

1 BE not thou enuious *against euill men*, [it is the same in meaning that wee had before, Chap. 23. 17. though it differ somewhat in words] *neither desire* [*i.* haue not so much as an affection] *to be with them.* [*viz.* in company, or acquainted with them: and hereof he sheweth a reason in the
2 next verse.] *Vers.* 2. *For their heart imagineth* [*i.* they themselues doe nothing else but imagine and deuise] *destruction,* [*i.* hurt and harme against other men: and marke how he saith, *their heart*, meaning, that the wicked haue but as it were one mind, specially in working mischiefe] *and their lips speake* [*i.* they with their lips boldly vtter] *mischiefe.* [*viz.* against other men *q. d.* they feare not with their mouthes to
3 speake the mischiefe that they haue deuised.] *Verse* 3. *Through wisdome* [He meaneth this of heauenly wisdome and knowledge] *is a house builded,* [he speaketh not only of the outward framing of a house, but of the increase also of a mans family, and the attaining of things necessary for the same] *and with vnderstanding* [*viz.* of Gods will reuealed in his word] *it is established.* [*viz.* firme and sure, so that it cannot be moued: see
4 *Mat.* 7. 24, 25.] *Verse* 4. *And by knowledge* [*i.* right skill to gouerne the things wherewith God hath blessed men] *shall the chambers* [*i.* all the parts and peeces of the house: yet he maketh speciall mention of the *chambers*, because men commonly lay vp things in them] *be filled* [*viz.* plentifully and abundantly] *with all precious and pleasant riches.* [Hee meaneth no doubt specially outward and earthly riches: yet so that vnder them hee comprehendeth the true and right riches: *q. d.* hee that shall
5 skilfully gouerne his house, shall obtaine all sorts of blessings.] *Verse* 5. *A wise man is strong* [hee still commendeth wisdome, shewing that it hath other excellent qualities ioyned to it] *for* [I would rather read it, *and*] *a man of vnderstanding,* [*i.* he that is indued with right knowledge and wisdome] *increaseth his strength,* [*i.* is indeed very mighty, and many times doth that by his wisdome, which the strong cannot doe by their strength: and therefore is to be preferred: see *Eccles.* 9. 13, 14, &c. also
6 Chap. 21. 22.] *Vers.* 6. *For with counsell,* [*i.* with right and holy counsell] *thou shalt enterprise thy warre:* [*i.* the warre that thou shalt make against other men,] *and in the multitude of them* [*i.* where there are many, or great store is,] *that can giue counsell* [*i.* good and right counsell, as before] *is health.* [*i.* great store and abundance of all manner of blessings: see *Prouerb.* 11. 14. also 15. 22. also 20. 18. and this is a reason why
7 wisdome is to be preferred, because of the good successe it giueth.] *Vers.* 7. *Wisdome* [*i.* holy and heauenly wisdome] *is high to a foole,* [*i.* to a wicked and vngodly man: *q. d.* A foole cannot attaine wisdome, but a wise man easily getteth it, see Chap. 14. 6.] *therefore* [*i.* because it is such an excellent thing, and not obtained by him,] *hee* [*i.* the foole or wicked man] *cannot open his mouth* [*i.* speake, see *Matth.* 5. 2. also *Acts* 10. 34. the beginning of speech put for speech it selfe, for a man must open his mouth before he can speake] *in the gate,* [*i.* the place of publike Assemblies: see Chapter 1. 21. and other places: in which meetings, wisdome should most especially bee manifested.]
8 *Vers.* 8. *He that imagineth* [*viz.* in his heart: see verse 2 of this Chapter] *to doe euill:* [*i.* hurt and mischiefe against other men,] *men* [*i.* many men, specially good men] *shall call him* [*viz.* iustly, and thorow his owne wicked demerits,] *an author of wickednesse.* [*i.* a most wicked and vngodly person, as hee that is the author of any euill is counted the most notorious amongst them all.]
9 *Verse* 9. *The wicked thought of a foole,* [*i.* the wicked man, which thinketh nothing but wicked things, yea euen his wicked thoughts] *is sinne:* [*viz.* before God, though perhaps men deeme not so] *and the scorner* [*i.* hee that derideth all matters appertaining either to God or men] *is an abhomination vnto men.* [*i.* is loathed and abhorred of them, specially of the good people.]
10 *Vers.* 10. *If thou be faint* [*viz.* hearted] *in the day of aduersity:* [*i.* in the time of trouble, whether it lye vpon thy selfe or others] *thy strength* [*i.* the force and power that seemed to bee in thee] *is small*
11 [*i.* will then appeare to bee nothing when calamity shall set vpon thee.] *Verse* 11. *Deliuer* [*viz.* what in thee lyeth, and by all the meanes thou canst,] *them that are drawne to death:* [*i.* them that are vniustly oppressed by what meanes, danger, or extremitie soeuer it bee, *Psalme* 79. they are called *the children of death*,] *and with*

thou

thou wilt [*viz.* what in thee lyeth,] *preserue* [*viz.* by thy power] *them that are led to bee slaine* [*viz.* by others: *q. d.* if thou doest it not it shall be thy great sinne.] *Vers.* 12. *If thou say,*] *q. d.* If thou wouldst say for an excuse] *behold we knew not of it*, [*viz.* that he was ignorant: *q. d.* though thou wouldest pretend ignorance of the man or the matter, or both,] *he that pondereth the hearts* [*i.* God, for this is a *Periphrasis* of him, because to him onely it belongeth to search the hearts and reynes.] *doth not he vnderstand it?* [*viz.* both his iust cause, and thy neglect of his defence: *q. d.* certainly he doth, and will take the matter into his owne hands, as followeth in this verse,] *and he that keepeth thy soule* [*i.* defendeth thee thy selfe from danger and distresse, whereinto thy neighbour is fallen, and that to this end that thou shouldst helpe the oppressed: see *Ester* 4. 13, 14.] *knoweth he it not?* [*q. d.* it cannot be, but that he doth know it, and will reuenge it, for in both places the interrogation or demand importeth so much] *will not he also recompence* [*viz.* vprightly, and iustly, and to the full,] *euery man* [*viz.* of what state or calling soeuer hee be] *according to his workes.* [*viz.* which hee hath wrought: see *Psalme* 62. 13. *Romans* 2. 6.] *Vers.* 13. *My sonne* [see before Chapter 1. 8. 10.] *eate hony, for it is good*, [*i.* healthfull, and profitable to the body,] *and the hony combe, for it is sweet vnto thy mouth*, [*i.* pleasant and delectable to thy taste: *q. d.* there is two commodities come by it, [*viz.* profit and pleasure: see *Psal.* 19. 10.] *Vers.* 14. *So* [*i.* both profitable and pleasant] *shall the knowledge of wisdome*, [*i.* the vnderstanding, feeling, and practise of Gods word, for so large is the word *knowledge* in this place in my minde] *be vnto thy soule*, [*i.* vnto thee thy selfe: and yet he doth not without cause name the *soule*, because therein consisteth both the beginning and continuance of all these things,] *if thou find it* [*q. d.* if thou once rightly and truely finde it, and lay hold of it: and this hee speaketh, because hee would not haue men goe away in an idle imagination of the thing, not hauing the thing it selfe,] *and there shall be an end* [*viz.* of thy study and labour; meaning such an end as he himselfe could well wish and desire] *and thy hope shall not be cut off.* [see Chap. 23. 18. These two verses may be resolued by a similitude thus; As hony is both profitable and pleasant to them that haue it and vse it, so is heauenly wisdome, though perhaps it seeme not so at the first.] *Vers.* 15. *Lay not waite* [*i.* deale not subtilly nor craftily] *O wicked man* [*viz.* whosoeuer thou art] *against the house of the righteous* [*i.* against himselfe or any thing appertaining vnto him] *and spoyle not*, [*viz.* by might and cruelty] *his resting place*: [*i.* the things that appertaine vnto him: one, that is, his *house* being put for all. So he forbiddeth two meanes whereby the wicked molest the good, the one is fraud or craft, the other is force or might.] *Vers.* 16. *For* [this is a reason why he should cease from working iniury] *a iust man falleth* [*viz.* into dangers and distresses, and that many times, by meanes that wicked men procure against them] *seuen times* [*i.* many and sundry times: a number certaine, for an vncertaine, *Psal.* 119. 164.] *and ryseth* [*viz.* through the aide, strength, and fauour of God] *againe.* [*viz.* out of those dangers and euills: *q. d.* though thou maist bee encouraged to tread him downe, through his often calamities, yet know, that the Lord will raise him vp: for which see *Psal.* 34. 19. and for the number of *seuen*, see *Iob* 5. 19.] *Vers.* 17. *Be not thou glad* [*viz.* in thy heart: neither yet declare any such thing by any outward shew,] *when thine enemy falleth* [*viz.* into calamity and misery,, as verse 16. of this Chap.] *and let not thine heart reioyce* [*i.* be not so much as inwardly ioyfull] *when he stumbleth* [*viz.* at any thing, or any manner of way, & so commeth into misery: he forbiddeth men to reioyce at the distresse of their foes, yea, though that they iustly suffer, or haue deserued the same, by some one means or other.] *Vers.* 18. *Lest* [this is not spoken as though he doubted whether God saw it or no, but here he speaketh of God according to the manner of men: see for the same word *Malach.* 4. 6. and it is rather a particle of threatning here, and there also, then of doubting] *the Lord see it* [*i.* thy hard heartednes and wickednesse,] *and it displease him* [*viz.* greatly, yea, so much that] *and he turne his wrath from him* [*viz.* that is afflicted and distressed, and powre it forth vpon thee. And this is a reason why men should not reioyce in other mens miseries, because it is the next way to pull misery vpon themselues.] *Vers.* 19. *Fret not thy selfe*, [*i.* bee not angry or

grieued

grieued in thy ſelfe] *becauſe of the malitious*, [*viz.* men, that is, becauſe they either flouriſh and proſper, or elſe in the malice of their hearts attempt hard things againſt thee,] *neither be enuious at the wicked.* [ſee before Chapter 23. 17. alſo verſe 1. of this
20 Chap.] *Verſ.* 20. *For there ſhall be no end of plagues to the wicked man*: [*i.* he ſhall be, as it were by one plague in another's neck puniſhed in this life, and if he eſcape them, yet ſhall he be puniſhed eternally in the life to come,] *and the light of the wicked ſhall be put out* [*i.* both his felicity & whol life ſhall be void of all glorious remembrance: ſee chap.
21 13. 9. *Verſ.* 21. *My ſon*: ſee Chap. 1. 8. 10.] *feare* [*viz.* with all thine heart, and that with the reuerence and fear of children] *the Lord* [*viz.* thy God who is iuſt and powerfull,] *and the King*, [*viz.* who is his ſubſtitute and depury: hee ſeeteth God before Magiſtrates, becauſe in God and for God they muſt be feared and obeyed: ſee 1. *Pet.* 2. 17.] *and meddle not* [*viz.* at any hand: *q. d.* haue nothing at all to doe] *with them that are ſeditious:* [the word ſignifieth ſuch as vary, *viz.* from the commandement
22 of God, and the Kings commandements agreeing therewith.] *Verſ.* 22. *For* [a reaſon of the premiſes taken from the ſudden and continuall euill that ſhall fall vpon ſuch people,] *their deſtruction* [*i.* deſtruction laid vpon them from the Lord] *ſhall riſe* [*viz.* vp againſt them] *ſuddenly*, [*i.* when they thinke leaſt of it, 1 *Theſ.* 5. 3.] *and who* [*viz.* amongſt men:] *knoweth the ruine* [*i.* the great and horrible deſtruction: for ſo much I ſuppoſe the manner of propounding it in a demand importeth] *of them both?* [*i.* that ſhall fall vpon thoſe two ſorts of men mentioned, verſe 19. 20, 21. of this Chapter.]
23 *Verſ.* 23. *Alſo theſe things* [*viz.* either following or going before, or both of them] *pertaine to the wiſe*, [*viz.* to know and vnderſtand them.] *It is not good* [*i.* it is euill and hurtfull, as ſundry times before, and namely Chapter 17. 26. Chap. 18. 5.] *to haue reſpect of any perſon*, [*viz.* of what eſtate or condition ſoeuer hee be, whether poore or rich, good or bad] *in iudgment.* [*i.* in the place of publike iudgment, or in pronouncing of ſentence: ſee chapter 18. 5. alſo *Deut.* 1. 17. *q. d.* it is a very euill thing to looke vpon any mans perſon: the thing that is to be regarded is the matter, and not the man, and accordingly muſt the Magiſtrate proceed, either in iuſtifying or con-
24 demning.] *Verſe* 24. *He* [*viz.* whoſoeuer hee be] *that ſaith* [*viz.* in good earneſt] *to the wicked* [*viz.* man] *thou art righteous* [*i.* thou art a good man, and maintaineſt a good cauſe:] *him ſhall the people curſe*, [*i.* either they haue a good cauſe ſo to doe, or elſe in the frowardneſſe of their owne hearts ſhall doe it: not allowing hereby curſing of others, which is condemned, *Romans* 12. 14. but ſhewing, that ſuch mens wicked dealings, prouoketh other men to great extremity alſo,] *and the multitude* [*viz.* of men and people,] *ſhall abhor him.* [*i.* loath and deteſt him
25 as a lewd and euill man: ſee *Prou.* 17. 15. alſo *Iſaiah* 5. 20, 23.] *Verſ.* 25. *But to them* [*viz.* whether they be priuate men or Magiſtrates, but ſpecially Magiſtrates, for of them he ſeemeth to ſpeake in this place] *that rebuke* [*viz.* ſharply, and according to the notoriouſneſſe of the fault] *him* [*i.* the wicked and the vngodly perſon] *ſhall be pleaſure*, [*i.* great ſtore and abundance of pleaſant and good things, yea, euen from the Lord] *and vpon them ſhall come* [*viz.* without all faile and moſt aſſuredly] *the bleſſings of goodneſſe.* [*i.* good and gracious bleſſings. Some vnderſtand it thus, as though all good men ſhould bleſſe, that is, not onely ſpeake well of, but pray for, and
26 wiſh all good things to be beſtowed vpon them.] *Verſ.* 26. *They* [*i.* the people] *ſhall kiſſe the lips of him* [*i.* both loue and reuerence him, he putteth the ſigne for the thing it ſelfe: ſee 1 *Sam.* 10. 1. 1 *King.* 19. 18. *Pſal.* 2. 12. and *Hoſea* 13. 2.] *that anſwereth* [*i.* ſpeaketh, as *Mat.* 11. 25.] *vpright words.* [*viz.* in iudgment, meaning alſo hereby, iudging iuſtly.] *Verſ.* 27. *Prepare thy worke without* [*i.* haue an eye to thoſe
27 things of thine that are abroad, as corne, cattell, &c.] *and make ready* [*viz.* with what ſpeed conueniently thou maiſt] *thy things in the field*, [*i.* ſuch things as thou haſt abroad,] *and after*, [*i.* when thou haſt performed theſe things] *build thine houſe.* [*i.* doe that that thou art to doe for thine owne good, and the good of thy people, and furniſh ſo thy whole houſe with things neceſſary; to which purpoſe thou muſt of neceſſity get in ſuch things as are abroad, whereupon thou muſt liue within doores. This may be a good ſenſe: and yet I take this rather to be his meaning: That before

he

he attempt any thing, he should be furnished with all the meanes wherby he might performe it, whether things in his owne ground, or in other mens possessions.]
Vers. 28. *Be not a witnesse* [*viz.* in any matter, nor for any mans cause] *against thy neighbour* [*i.* against, any, specially against him that dwelleth nigh vnto thee] *without cause*: [*i.* falsly: for otherwise he doth not forbid to beare witnesse in a truth:] *for wilt thou deceiue* [*viz.* other men] *with thy lips?* [*i.* with thy words which thy lips shall vtter: a reason why men should not vse false-witnesse bearing, because there is ioyned with it deceipt.] 28
Verse 29. *Say not* [*i.* neither thinke nor speake, for if it bee vnlawfull to speake, it is vnlawfull to thinke,] *I will* [if I liue or be able] *doe to him* [*viz.* that hath done me iniury] *as he hath done to me*, [*i.* doe him iniury or wrong] *I will recompence euery man* [*viz.* that dealeth iniuriously with mee] *according to his worke*. [*viz.* which he hath practised or performed against me: see Chapter 20. 22.] 29
Vers. 30. *I* [*viz.* trauelling] *passed by the field of the sloathfull*, [*i.* ground appertaining to an idle and sluggish person] *and by the Vineyard of a man destitute of vnderstanding*. [*i.* by a negligent and careleisse mans Vineyard, whom he saith to be *destitute of vnderstanding*: or, as it is in the Hebrew, *void of a heart*, because he seldome or neuer thinketh vpon his businesse or affaires.] 30
Vers 31. *And lo, it was all growne ouer with thornes*, [*i.* lying vntilled and vnhusbanded, it was barren & vnfruitful, for thorny ground is not good: see *Matth.* 13. 7.] *and nettles had couered the face thereof*, [*i.* the vpper or outward part of it: he noteth thereby the barrennesse and vnfruitfulnesse of it] *and the stone wall thereof* [*i.* that which was made for the defence of it] *was broken downe*. [*viz.* so that it lay as it were a wast or common plot, ready to be spoiled: see *Isaiah* 5. 5. also *Psalme* 80. 12. He noteth in this verse the confusion that idlenesse worketh.] 31
Vers. 32. *Then I beheld* [*viz.* both the ground and the discommodities which followed idlenesse] *and I considered it well*: [*i.* I weighed it deeply in my minde: and hee speaketh of them both together, as it were of one thing, because they follow one another as the shadow doth the body] *I looked vpon it*, [*viz.* attentiuely and diligently] *and receiued instruction*. [*viz.* thereby, that I might learne by his example to beware of idlenesse and sloath.] 32
Vers. 33. *Yet a little sleepe* [These be the words of the idle person, who though he haue slept neuer so much, yet desireth more] *a little slumber*, [*q. d.* besides that I haue had, counting notwithstanding euen a great deale but a little] *a little foulding of the hands to sleepe*. [see Chapter 6. 10 and also Chapter 19. 15. where it is said that sloathfulnesse causeth sleepe.] 33
Vers. 34. *So* [*viz.* as is before expressed, by meanes of thy idlenesse and sloathfulnesse] *thy pouerty* [*i.* the need and want that thou must endure] *commeth* [*viz.* vpon thee and thine] *as one that trauelleth by the way*, [*i.* very suddenly and speedily, as the wayfaring man will not stay long or much till such time as he come to his iournies end] *and thy necessity* [*i.* that necessity and want, which through idlenes shall fall vpon thee and pinch thee] *like an armed man* [*i.* with great force and violence, so that thou shalt not bee able to resist or withstand it: see Chap. 6. 11.] 34

Vers. 1. *Teacheth vs to shunne fellowship and society with the wicked.* Vers. 2. *Doth not onely teach the disposition of the wicked and vngodly, but instructeth good men also to labour the reformation of their thoughts and words.* Vers. 3. *Teacheth vs, that wisdome is able to bring great and hard things to passe.* Vers. 4. *Teacheth vs, that wisdome is many times crowned with great store of pleasure and profit.* Vers. 5 *Teacheth vs, that wisdome is better then strength.* Vers. 6. *Setteth out not onely the commodities that come by wisedom, but also teacheth vs to attempt nothing, but in a wise consideration of the same before hand.* Vers. 7. *Teacheth vs that wicked and worldly minded men cannot attaine heauenlie wisedome.* Vers. 8. *Teacheth vs, to bridle our hearts from imagining euill.* Vers. 9. *Teacheth vs that wicked thoughts are sinne, also to auoid scorning and scoffing.* Verse 10. *Teacheth vs, in the daies of affliction to striue to be of good courage.* Vers. 11. *Teacheth vs to vse all the power and lawfull meanes that GOD hath endued vs withall, to deliuer the innocent being oppressed.* Vers. 12. *Teacheth vs, that ignorance of any matter will be no excuse before God: it setteth out also the knowledge and prouidence of God, and manifesteth Gods great and eternall iustice.* Doctr.

Verse 13.

Verſ. 13. *Teacheth vs with moderation and thankeſgiuing to receiue and vſe the bleſſings of God.* Verſ. 14. *Teacheth vs to embrace holy and heauenly wiſdome, for the fruits and effects that it will worke in vs.* Verſ. 15. *Teacheth vs to doe no iniury to any, but ſpecially to the good people.* Verſ. 16. *Teacheth vs, that many are the miſeries of the righteous, but the Lord deliuereth them out of all.* Verſ. 17. *Teacheth vs, not to reioyce at the miſery, hurt or hinderance of any.* Verſ. 18. *Teacheth vs, firſt, that God ſeeth all things: ſecondly, that for the ſinne of hard heartedneſſe he puniſheth very ſharply.* Verſ. 19. *Teacheth vs, that the proſperity of the wicked ſhould not make vs either to murmur againſt God, or to be malitious againſt the vngodly themſelues.* Verſ. 20. *Teacheth vs, that the proſperous and flouriſhing eſtate of the wicked ſhall ſoone come to an end.* Verſ. 21. *Teacheth vs, to obey, firſt, God, and then in and for God, the Magiſtrate: alſo to beware of ſeditious and rebellious people.* Verſ. 22. *Doth teach vs, not onely what great iudgment ſhall ouertake the wicked, but alſo how ſuddenly it ſhall come vpon them.* Verſ. 23. *Teacheth vs to caſt from vs all reſpect of perſons.* Verſ. 24. *Teacheth vs not to flatter or commend the vngodly in their ſinne.* Verſ. 25. *Teacheth vs to rebuke plainly, according to the notoriouſneſſe of the offence, any offending party.* Verſ. 26. *Teacheth vs, that vpright and faithfull dealing both in words and deeds, is the way to obtaine both reuerence and loue.* Verſ. 27. *Teacheth men in wiſdome, to be ſure of the meanes to performe a thing by before they attempt the ſame.* Verſ. 28. *Teacheth vs to beware of vniuſt or falſe-witneſſe bearing.* Verſ. 29. *Teacheth vs, that we ſhould not recompence euill with euill, but rather ouercome euill with well-doing.* Verſ. 30, 31, 32, 33, 34. *tend all to the diſpraiſe of idleneſſe and ſloth, ſhewing what effects it bringeth forth: as firſt, vnfruitfulnes and barrennеſſe of ground,* Verſ. 31. *Secondarily, ſpeedy and vnauoidable beggery.* Verſ. 32. 34. *Teacheth vs further this doctrine, euen by the hurt of others, to learne to make our owne good and profit: as when we ſee any giuen to any vice, to learne in the beginning of it in them, to auoid it in our ſelues.*

CHAP. XXV.

Coherence. THis Chapter dependeth vpon the other thus, That the Holy Ghoſt proceedeth ſtill in deliuering vnto vs more of *Salomons* Prouerbs and ſentences, which may appeare by the word, *alſo*, verſe 1. *q. d.* not onely theſe that you haue heard already were *Salomons*, but theſe that follow vnto the end of the booke.

Diuiſion. *THis Chapter may be diuided into three parts. In the firſt, hee ſpeaketh generally of Kings and Magiſtrates: alſo hee dealeth againſt proud boaſters and vain-glorious perſons, and againſt contentious men, and willeth men not to diſcouer ſecrets, from verſe* 1, *to the end of the* 10. *In the ſecond, hee ſpeaketh of ſeaſonableneſſe of ſpeech, of good reproofes, of faithfull meſſengers, of falſe boaſting, of gentle words, of moderate vſe of pleaſure, and dealeth againſt ouer-much boldnes, againſt falſe witneſſes, vnfaithfull men, and oppreſſors, from verſe* 11, *to the end of the* 20. *In the third, he teacheth men to ouercome euill with well-doing, to beware of receiuing reports, and ſheweth the diſcommodities of a brawling woman: hee ſpeaketh*

speaketh of good tydings, of the state of the godly vnder tyrants, of seeking mens owne glory and praise, and of not bridling the appetite, from verse 21, to the end of the Chapter.



Sens.

THese [viz. following, as well as those that goe before] *are also Parables of Salomon,* [i. such as hee himselfe spake and writ, and seeme to be contained amongst those three thousand mentioned] 1 *King* 4. 32. Concerning the word *parables,* see Chapter 1. 1. *which the men of Hezekiah* [i. the seruants of King *Hezekiah*] *king of Iudah* [of him you may read, and of his acts, 2 *King.* Chap. 18, 19. 20.] *copied out.* [viz. of sundry writings or bookes, and made as it were but one body or matter of them.] 1
Verse. 2. *The glorie of God is to conceale a thing secret:* [i. because Gods iudgements are vnsearchable, and his wayes past finding out, as *Rom.* 11. 33. his glory is so much the more great and excellent] *but the Kings honor is* [i. it is a very honorable and glorious matter for him] *to search out* [viz. very diligently, and when hee hath found it, to manifest the same vnto others] *a thing.* [i. euery thing or matter that he may set out: *q. d.* on the other side, nothing is so honorable for a King, as to look throughly into al matters, and know euery thing, & to make manifest euery thing that appertaineth to kingly dignity, & may get credit thereto.] 2
Verse. 3. *The heauens in height,* [viz. do exceed mans knowledge & skill] *and the earth in deepenesse,* [viz. goeth beyond all the reach of his vnderstanding & reason] *and the Kings hart* [i. the imaginations, deuices, and actions that he thinketh vpon, and performeth. Hee putteth the *heart* for them all, because it is the fountaine from whence they proceed] *can no man* [viz. how wise or cunning soeuer he bee] *search out.* [viz. by any meanes: *q. d.* as the height of the heauens and the depth of the earth cannot certainly be comprehended of man, so can no man search the affections of a King, no not of any other, as to haue a certaine knowledge thereof: see 1. *Cor.* 2. 11.] 3
Verse 4. *Take* [i. let a man take] *the drosse from the siluer,* [viz. after it is fined] *and there shall proceed* [viz. from the siluer so fined] *a vessell* [i. a good and a profitable vessell] *for the finer.* [i. either for his vse or sake that fineth it.] 4
Verse 5. *Take away the wicked* [i. let the vngodly be remoued] *from the King,* [i. from the Magistrates presence, house, Court, or Kingdome] *and his throne* [i. his whole kingdome shall by that meanes] *be established* [viz. very certainly and surely] *in righteousnesse.* [i. in vpright and iust dealing: see Chapter 20. 8. I would ioyne these two verses together, and read them as a similitude: *q. d.* as when the drosse is remoued from the siluer, there remaineth nothing but good and pure matter for the finer to frame a good vessell: so the way to haue his kingdome established in peace and prosperity, is to take away the wicked: for he resembleth the *wicked* to *drosse,* the *King* to the *finer,* and his *Kingdome* to *fined siluer,* or a *vessell* made thereof.] 5
Verse. 6. *Boast not thy selfe* [i. make no glorious shew of the things thou hast, either in words, countenance, apparell, &c.] *before the King,* [i. in his presence, Court, or Kingdome] *and stand not* [viz. either ouerlong, or else gloriously] *in the place of great men.* [i. either in their Palaces, or in such places as doe properly appertaine to them: *q. d.* bee content with thine owne place and calling. Hee meaneth, to draw men from ambition, and to teach them, not to affect places or callings that are too high for them.] 6
Verse 7. *For it is better,* [viz. by much or many degrees] *that it bee said vnto thee,* [viz. openly and before others, and that by them that are the rulers and gouernours of the house] *come vp hither,* [viz. higher, and so shouldst be exalted] *then thou to bee put lower* [viz. for lifting vp thy selfe too high, and that to thy great shame] *in the presence of the Prince,* [i. before some great or noble personage] *whom thine eies hath seen* [i. to whō thou hast drawn nigh, that thou mightest very familiarly looke vpon him as it were: see *Luk.* 14. 7, 8, 9, 10.] 7
Verse. 8. *Go not forth* [viz. at any time, out of thine own house, land, or limits] *hastily* [i. rashly, vnaduisedly, or without cause] *to strife,* [viz. against thy neighbour or any man] *lest* [viz. thou be thereby brought to such extremity that 8

thou

thou know not what to doe [*viz.* against thine aduersarie, or in thine owne defence: and this he speaketh, not onely because rashnesse maketh men rush into vnlawfull things, but depriueth them as it were for a time of all their senses] *in the end thereof* [*i.* at the end of that strife and contention] *when thy neigbour*, [*i.* hee that dealeth against thee, or against whom thou hast dealt] *hath put thee* [*viz.* by the sober and wise handling of his matters, and thorow thine owne rashnesse and hastinesse] *to shame.* [*viz.* before
9 men.] *Verse 9. Debate* [*q. d.* conferre rather quietly betweene thee and him] *thy matter* [*i.* the cause that thou hast] *with thy neighbour*, [*i.* with him whom thou hast to deale: our Sauiour seemeth to giue the same counsell and to allude thereto *Mat.* 5. 25, 26. *Mat.* 18. 15.] *and discouer not* [*viz.* at any hand] *the secret* [*viz.* of another man, which is committed to thee,] *to another* [*viz.* that is not acquainted with that
10 cause.] *Vers.* 10. *Lest he that heareth it* [*viz.* from thy mouth thou babling abroad another mans secret,] *put thee to shame:* [*viz.* not onely by calling thee a blabbe, but also by blazing it about, to the discredit of the party whom it toucheth, and thine owne discredit also that cannot better keepe counsell] *and thine infamie* [*i.* that infamy, that that thou shalt endure and suffer] *doe not cease* [*viz.* amongst men: we may see by that, there ariseth a double, yea a treble discommoditie, of blazing abroad secrets, first the man vttering them may be iustly counted a blabbe, or babler, and vnfaithful; secondly, the partie whom it toucheth, may by that meanes, be brought to such a dislike, as friendship will neuer grow between them afterwards; thirdly, both the parties shall incur, an vnauoydable report, the one of vntrustinesse, the other of his euill committed.] *Vers.* 11. *A word* [*i.* a speech which may giue sense and vnderstanding to
11 the minde: he putteth one part for the whole,] *spoken in his place* [*i.* fitly, and when there is regard and consideration had to time, place, persons, manner of doing, &c.] *is like apples of gold* [*i.* like golden apples, *i.* gold cast or made in the forme of apples,] *with pictures of siluer*, [*i.* which golden apples also haue pictures of siluer set about the, or grauen in them: whatsoeuer it is, the holy Ghost meaning vnder these two termes, is nothing else, but to note, that such speeches are most precious and pleasant, euen as things made of siluer and gold, which are either cunningly grauen, or else haue pi-
12 ctures, figures and shapes set about them.] *Vers.* 12. *He that reproueth* [*viz.* discreetly,] *the wise* [*viz.* man, or men,] *and the obedient eare* [*i.* such an one, as will attentiuely hearken to good counsell] *is as a golden earing, and an ornament of fine gold* [*i.* is to bee esteemed, as a most comely and precious thing, as who is not only decked himselfe, but also endeuoreth to adorn others with good things. And though this be a good sense, yet I rather allow, both his text and sense, that turneth it thus. *A wise reprouer*, [*i.* one that can in holy wisdome and discretion reproue another] *is to an obedient eare*, [*i.* to one that will hearken vnto him] *as an ouch or collor of siluer, and as an ornament of fine gold*, [*i.* is vnto him a singular ornament, because the one laboureth to reforme, and the other yeeldeth consent to amendment, which is also his grace and glory: see
13 *Prou.* 1. 9.] *Vers.* 13. *As the cold of the snow* [*i.* euen as great cold, *viz.* is pleasant and profitable to trauellers and workemen for their refreshing: for hee meaneth not, that it did snow in the summer time] *in the time of harueſt*, [*i.* in a very hot season or time, is, as was said before comfortable and profitable vnto them] *so is* [*viz.* both pleasant and profitable] *a faithfull messenger* [*i.* one that faithfully deliuereth the errands committed to him, and dealeth trustily in the same with as speedy returne as may be,] *to them* [*viz.* whosoeuer they be] *that sendeth him*: [*viz.* about any businesse whatsoeuer,] *for he refresheth the soule of his Masters*, [*i.* of such as imploy him in any seruice: by *soule* he meaneth the whole man, who during the time of his absence, because he did greedily desire to heare an answer, was sometimes in feare and doubt, almost halfe dead, but when hee was returned, tooke as it were his spirits againe vnto him, by reason of the good message which he brought him, see Chap. 13. 17. also verse 25 of this chap.]
14 *Verse 14. A man* [*viz.* whosoeuer he be] *that boasteth* [*viz.* in his words,] *of false liberalitie*: [*i.* of a liberalitie, which he hath not done: or else thus, he that promiseth mountaines of gold, and yet performeth little or nothing] *is as clouds and wind without raine*, [*i.* haue a show of somewhat in words, and yet in deed and effect haue nothing at all:

see

Iude verſe 12.] *Verſ.* 15. *A Prince* [*i.* a great perſonage] *is pacified* [*viz.* many times, meaning that he is ſometimes let and hindred from his outragious purpoſes] *by ſtaying of anger* : [*i.* by ſeeking ſome meanes to turne away his wrath : which how grieuous and fearefull a thing it is, ſee Chap. 16. 14. which cannot be better performed, then by gentleneſſe and long ſuffering] *and a ſoft tongue*, [*i.* ſoft and gentle words vttered with the tongue] *breaketh the bones*, [*i.* moſt hard things, meaning thereby that it putteth backe the greateſt rage and anger : ſee before Chap. 15. 1. and examples thereof, *Iudg.* 8. 2. 3. 1 *Sam.* 2. 23, 24. &c.] *Verſ.* 16. *If thou* [*viz.* of what calling ſoeuer thou be,] *haue found* [*i.* attained and gotten] *hony* : [*i.* any manner of ſweet or dainty thing] *eate that is ſufficient for thee*, [*viz.* and no more :] *leſt thou be ouer full* [*viz.* by eating ouer much,] *and vomit it* [*viz.* to the hurt of thy ſtomacke, and ſhame of thine owne perſon, for that thou couldeſt not bridle thine appetite. This may bee vnderſtood either particularly of hony, which becauſe it is ſweet, may eaſily bee immoderately taken, and becauſe it is hot being taken immoderately doth prouoke vomit : or elſe it may be vnderſtood of all pleaſures and delicates, putting a particular one for all.] *Verſ.* 17. *Withdraw*, [*i.* be carefull to withdraw and hold backe] *thy foot* [*viz.* from often going,] *from thy neighbours houſe*, [he meaneth not to forbid fellowſhip or friendſhip, but willeth vs to take heed, leſt by ouer much boldneſſe, we make not the party weary of vs] *leſt he be weary of thee* [*viz.* and of thine acquaintance alſo,] *and hate thee.* [*i.* loath and diſlike thee, in ſtead of his former loue and friendſhip, for things that be common breed loathſomneſſe, wheras ſuch things as are rare, are far more acceptable.] *Verſe.* 18. *A man that beareth falſe witneſſe*, [*i.* a falſe witneſſe bearer againſt any, but ſpecially] *againſt his neighbour* [for this circumſtance aggrauateth the offence] *is like a hammer, and a ſword, and a ſharpe arrow* : [*q.d.* he vſeth all the meanes he can to deſtroy him, and is by all manner of meanes moſt deadly and dangerous vnto him : ſee *Pſal.* 120. 3. 4. *Prouerb.* 12. 18. 1. *King* 21. 13.] *Verſ.* 19. *Confidence*, [*i.* truſt and affiance repoſed] *in an vnfaithfull man* [*i.* in one that dealeth not faithfully] *in time of trouble* [*i.* when a man is in trouble and diſtreſſe] *is like a broken tooth* [*viz.* which is vnprofitable to chew meat withall] *and a ſliding foot* [*viz.* which is ready to fall, and not able to go when a man hath need : *q.d.* there is no more truſt to be had in an vnfaithfull friend, then in a broken tooth : or ſliding foot.] *Verſ.* 20 *He that taketh away* [*viz.* from another man, or withholdeth from himſelfe] *the garment*, [*viz.* which he ſhould weare] *in the cold ſeaſon* [*viz.* of the yeare, as in the winter, &c.] *is like vineger powred vpon niter* : [*i.* is a conſumer and deuourer of others, for vineger doth waſh and diſſolue *niter*, which is a matter or ſubſtance much like ſalt, but is not ſalt, and is of colour light ruddie, with holes like a ſpunge : it is of ſome corruptibly taken for ſalt peeter,] *or like him that ſingeth ſongs to a heauy heart* : [*viz.* who is ſo far off from being comforted thereby, that he rather hath his griefe encreaſed. This may be a ſenſe, but I approue his text and ſenſe rather that readeth it thus :] *as he that putteth vpon him a garment in the time of cold* [*viz.* doth thereby depell and put backe cold,] *or vineger vpon niter* : [*viz.* doth thereby diſſolue and waſt it, and that very eaſily becauſe it is moſt cold, for that this is the nature of niter, (which is a certaine workmanſhip of the earth, made thicke by a dry heat) as *Ariſtotle* ſheweth, *lib.* 4. *Meteoro, cap.* 6, 7.] *ſo is he that ſingeth ſongs* [*viz.* of mirth and ioy,] *to a heauy heart* [*i.* to one that is diſtreſſed, and oppreſſed with heauineſſe : *q. d.* as garments put backe the force of cold, and vineger diſſolue niter : ſo doth muſicke or ſinging put away ſadneſſe and heauineſſe of heart : ſee examples hereof in *Saul*, 1 *Sam.* 16. 23. in *Eliſha*, 2 *King.* 3. 14. 15. in *Darius*, *Daniel* 6. 18.] *Verſe* 21. *If he that hate thee be hungry* : [*i.* be diſtreſſed any manner of way : hee putteth one kinde of diſtreſſe for all,] *giue him bread to eate*, [*i.* releeue him and ſuccour him] *and if he be thirſtie*, [*i.* diſtreſſed any manner of way, as before in the word *hungry* :] *giue him water to drinke*, [*i.* releeue and comfort him what in thee lyeth : by *hunger* and *thirſt* he meaneth any miſery whatſoeuer, by *bread* and *water* he vnderſtandeth all kind of victuall, yea, euery good turne whereby a man may helpe another : *q. d.* *Doe good to them that hate and perſecute you*, *Mat.* 5. 44. ſee alſo *Romans* 12. 20. *Exodus* 23. 4, 5.] *Verſe* 22. *For* [this verſe conteineth a double reaſon why

we ſhould doe good to our enemies; the one taken from their perſons, the other from Gods large liberalitie,] *thou ſhalt lay coales vpon his head,* [*i.* by that meanes, thou ſhalt ſo moue him, that laying downe his hatred, he ſhal become thy friend: for thy benefits beſtowed vpon him ſhall be euen as light burning coales, ſhewing the earneſtnes of thine affection towards him:] *and the Lord ſhall recompence thee.* [*viz.* that kindnes that thou haſt done vnto him: *q.d.* though hee ſhould bee vngratefull, and would not acknowledge thy loue, yet the Lord wil requite that vnto thee that thou haſt beſtowed vpon him.] *Ver.* 23. *As the North winde drieth away the raine,* [*viz.* out of that quarter eſpecially: not meaning that it doth alwayes ſo, but ſometimes it doth,] *ſo doth an angry countenance,* [*viz.* either of a man or Magiſtrate, into whoſe preſence ſlanderers and backbiters come: putting alſo the ſigne of diſpleaſure, for diſpleaſure it ſelfe:] *the ſlandering tongue:* [*i.* him that with his tongue is giuen to ſlander & backbite others: the reaſon is, becauſe that when he ſeeth his tales are not regarded, he will bee quickly trudging.] *Verſ.* 24. *It is better* [*viz.* by many degrees,] *to dwell* [*viz.* ſolitary and alone,] *in a corner of the houſe top,* [*i.* in a very narrow, ſtrait, and incommodious place,] *then with a contentious woman* [*i.* one giuen to brawling and chiding,] *in a wide houſe,* [*i.* in a moſt large, and commodious houſe, ſee before cha. 19. 13. yea, the very ſame ſentence and words, chap. 21. 9.] *Verſ.* 25. *As are the cold waters,* [*i.* as cold waters are pleaſant and profitable] *to a weary ſoule:* [*i.* to a perſon or man wearied with labour, and by that meanes alſo waxen dry, for ſo much I thinke the word will beare, properly ſignifying *weary*; and yet becauſe drought cleaueth to them that are weary, including them alſo,] *ſo it is good newes* [*viz.* brought] *from a farre countrey:* [*viz.* either concerning any thing he hath there, or any friend of his: not meaning alſo but that good newes brought from a more nigh place is profitable alſo.] *Verſ.* 26. *A righteous man falling down* [*i.* humbling himſelfe, or otherwiſe caſt down thorow *afflictions,*] *before the wicked* [*viz.* or vngodly man,] *is like a troubled well,* [*i.* is diſgraced and defaced: as the cleareneſſe and ſweetnes of the Well, is by the grauell or other things in it when they are ſtirred vp,] *and a corrupt ſpring,* [*i.* like a ſpring of water, which of it ſelfe is good, yet by the acceſſe of other hurtfull waters, is marred: he meaneth hereby, not onely that it is againſt all right & reaſon, that the wicked trouble the good, but alſo that the good themſelues, are by ſuch meanes much diſturbed, yea & many times vnleſſe God wonderfully keep them greatly corrupted.] *Verſ.* 27. *It is not good,* [*i.* it is hurtfull: ſee cha. 18. 5. alſo chap. 24. 23.] *to eate much honey,* [*viz.* leſt thou ſurfet through the ſweetnes thereof, and be driuen to vomit thereby: ſee verſ. 16. of this Chap.] *ſo* (*viz.* for men, or for any man,] *to ſearch their owne glory,* [*i.* to ſeek praiſe, glory, & commendation vnto themſelues] *is not glory* [*viz.* but ſhame & confuſion rather, yea, a diſhoneſt and wicked thing, ſee *Iob.* 5. 44.] *Verſ.* 28. *A man that refraineth not his appetite:* [*viz.* euen by all the meanes that poſſibly he can, of which ſee before, chap. 23. 2.] *is like a city which is broken downe* [*viz.* by the enemies, that beſieged it, or elſe by inward factions and ſtirres in it ſelfe: meaning that he is in a dangerous & deſperate caſe,] *and without wals,* [and therefore the enemy may more eaſily enter, meaning thereby, that he hath not onely bin once conquered, but that he is ſubiect dayly and hourely euen at the will of the enemie, to a new ſpoyle.

23 24 25 26 27 28

Doctrine. Verſ. 1. *Teacheth vs, to haue a care to reſerue monuments and copies of good things.* Verſ. 2. *Teacheth vs, what is the duty of good Princes,* viz. *to ſearch into all cauſes.* Verſ. 3. *Doth not onely confute the Aſtronomers, that will meaſure the height of the skie, but ſheweth that the imaginations of mens hearts cannot be ſearched out.* Verſ. 4, 5. *Teach Kings & Princes this, that they are to remoue from about them wicked and vngodly perſons.* Verſ. 6. *Teacheth vs, to beware of pride, vaine-glory, and boaſting.* Verſ. 7. *Teacheth, that humilty is the way to come to honour:* Verſ. 8. *Teacheth vs, quickly to cut off the occaſions of ſtrife and contentions.* Verſ. 9. *Teacheth vs two things: firſt, in matters of controuerſie to vſe charitable conference one of vs with another: ſecondly, faithfully to conceale matters committed to our credit.* Verſ. 10. *Teacheth vs, to labour to preuent and put away ſhame and ignominie amongſt men.* Verſ. 11. 12, 13, 14. *Doe by excellent ſimilitudes teach vs, firſt to ſpeake wiſely and*

and seasonably: secondly, to reprone others charitably and discreetly: thirdly, to deale faithfully in the matters or messages committed vnto vs: and lastly, to beware of boasting when wee haue no cause. Vers. 15. *Teacheth vs, to represse wrath, and to vse courteous and gentle words.* Vers. 16. *Teacheth vs, to beware of surfetting, specially in those things that are sweet and pleasant, and draw vs on to eating.* Vers. 17. *Teacheth vs, to beware that we doe not by ouermuch resorting to our friends, make them weary of vs.* Vers. 18. *Teacheth vs, to flye false witnesse bearing.* Vers. 19. *Teacheth vs to take heed that wee trust not vntrusty persons.* Verse 20. *Teacheth vs, that honest and good mirth is a meane to put away heauinesse of heart.* Vers. 21. *Teacheth vs, not onely to loue, but also to doe good vnto our enemies.* Vers. 22. *Teacheth vs, that God will leaue nothing vnrecompensed that we doe in his feare.* Vers. 23. *Teacheth vs to declare our disliking of slanderers, both by word, deed, and countenance.* Vers. 24. *Setteth out the discommoditie that doth arise by brauling and contentious women.* Vers. 25. *Sheweth vs, that good newes are delectable to the party whom they concerne.* Vers. 26. *Sheweth, that the godly in the hands of the wicked are in a poore case.* Vers. 27. *Teacheth men not to seeke their owne glory.* Vers. 28. *Teacheth men to bridle their appetites, for feare of after-claps and mischiefes that may otherwise ensue.*

CHAP. XXVI.

IN the latter end of the other Chapter hee shewed that men should not seeke for honour and glory: and now in the beginning of this Chapter he sheweth to whom it doth not belong, and by the contrary, to whom it doth appertaine. *Coherence.*

I Would diuide this Chapter into two parts onely. In the first he dealeth chiefly and principally against such as are destitute of the heauenly wisdome, whom he calleth fooles, not so much because they wanted wit, as because they were destitute of the heauenly light: and this reacheth from Verse 1. to the end of the 12. In the second he dealeth more particularly against idle and sloathfull persons, against busie bodies, against deceitfull persons, against tale-bearers and contentious people, and against such persons as will craftily colour the hatred of their heart with glorious and glosing speeches, from Verse 13. to the end of the Chapter. Diuision.

AS *the snow in the summer, and as the raine in the haruest are not meet,* [*i.* as snow and raine doe not agree to those seasons, and therefore it is counted as a miracle to haue raine in wheat haruest, 1. *Sam.* 12. 17. And *Ieremy* writeth, that while hee was in Iudea, he neuer saw raine there in Iune and Iuly: yea, hee affirmeth it to be an impossible thing that any should fall there then] *so is honour vnseemly for a foole.* [*i.* titles and places of honour appertaine not to him, either because he knoweth not how to vse them, or else abuseth them to the oppression of others, and his owne hurt.] *Vers.* 2. *As the sparrow by flying,* [*viz.* from place to place escapeth danger] *and the swallow by flying escape.* [*viz.* from hurt or snares] *so the curse that is causelesse,* [*i.* the curse that one man doth without cause or reason wish to fall vpon another] *shall not come.* [*viz.* vpon him who he did without cause curse, but shal passe away into the aire as those birds do.] *Ver.* 3. *Vnto the horse belongeth a whip,* [*viz.* to make him go apace and couragiously] *to the asse a bridle,* [*viz.* to rule & direct him in the way. He speaketh this according to the custome of that country, who did vse hor- *Sense.* 1 2 3

ses in war, as *Psal.* 20. 7. *Psal.* 76. 6. *Prou.* 21. 31. and asses to trauell withall, *Gen.* 22. 3.] *and rod to the fooles backe.* [*i.* chastisement and correction appertaineth to
4 fooles: see *Prou.* 10. 13. also Chap 17. 10.] *Verse* 4. *Answer not a foole according to his foolishnesse,* [*i.* in talke and speech betweene thee and him, deale not with him with bitter and cursed words, as he doth with thee] *lest thou also be like him.* [*viz.* in that behalfe, following his foolish veine: *q. d.* vse wisdome in thy talke with fooles, and
5 marke diligently what, where, when, and how thou speakest.] *Verse.* 5. *Answer a foole according to his foolishnesse,* [*i.* in speeches betweene you deale with him according to the naughtinesse he doth bewray or commit] *lest* [*viz.* thou not reprouing him] *he be wise in his owne conceit.* [*i.* he take an occasion thereby to thinke better of himselfe then there is any cause why. And so these contrary sentences are reconciled, not in respect of being silent in the first, and speaking in the last, as some haue thought, but by answering in both, hauing notwithstanding alwaies regard to the circumstances of
6 time, place, persons, manner of doing, &c.] *Verse.* 6. *He* [*viz.* whosoeuer he be] *that sendeth a message* [*viz.* into any place, or to any person] *by the hand of a foole* [*i.* by a foole himselfe, or vnwise man as a part, that is, the *hand* wherein consisteth power, put for the whole: *q. d.* he that committeth any thing, either message or matter to a foolish fellow to doe] *is* [*viz.* as vnwise in that behalfe] *as he that cutteth off the feet,* [*viz.* of the messenger whom hee sendeth: meaning, that hee doth depriue himselfe of the meanes whereby his purposes should be performed: for as one that lacketh legs is not fit to goe on errands; so a foole is as vnfit to bee imployed about any thing, because he wanteth wisdome, diligence, &c.] *and drinketh iniquity.* [*i.* taketh that vnto him that will hurt him: meaning, the conceit and good opinion that hee hath of a foole, which is also iniquity, for he that justifieth the wicked, and condemneth the righteous, sinneth both alike against the Lord. One giueth another sense, and readeth it otherwise thus: *As though a man did cut off a messengers feet, so shall hee drinke vp the punishment of violence that sendeth messages by a foole.* [*i.* hee doth as much iniury to himselfe that sendeth a foole to be his messenger, as he that cutteth off his owne messengers feet: for neither can the foole performe things enjoyned him, neither he that
7 hath his feet or legs cut off, dispatch his iourney or message.] *Verse.* 7. *As they* [*viz.* lose their labour, and doe an vnseemely thing] *that lift vp the legs of the lame* [*viz.* thinking thereby to make a lame man goe of himselfe, without the aide and helpe of another] *so* [*viz.* vnprofitable and vnseemely] *is a parable* [*i.* a wise sentence] *in a fooles mouth* [*i.* vttered by a foole and wicked man. Some read it otherwise, and giue another sense, but me thinketh this is plaine enough.] *Verse.* 8. *As the closing vp of a precious*
8 *stone in an heape of stones,* [*i.* among other common and contemptible stones: *q. d.* it is a very vnseemely and fond thing, for a man to place a precious iewell euen amongst stones of the street, both because it shall be troden vpon, and that it is not the place for it] *so is he* [*viz.* fond and vnwise, that is to say, he is so to be accounted] *that giueth*
9 *glory to a foole.* [he meaneth it of more glory then belongeth vnto him.] *Verse.* 9. *As a thorne standing vp in the hand of a drunkard,* [*viz.* is many times hurtfull both to himselfe and others] *so is a parable in the mouth of fooles.* [see verse 7 of this Chapter: *q. d.* A foole doth not better vse words, then a drunken man doth thornes or briers, who
1 (the strength of wine carying away his minde) woundeth both himselfe and all that
10 he meeteth.] *Verse.* 10. *The excellent* [*i.* God who is called great and excellent, because he excelleth all other] *that formed* [*i.* made and fashioned, and that of nothing] *all things* [*viz.* both in heauen and earth] *both rewardeth the foole* [*i.* punisheth him for his want of wisdome] *and rewardeth the transgressors.* [*i.* punisheth all other manner of offen-
11 ders whatsoeuer.] *Verse.* 11. *As a dog turneth againe to his owne vomit,* [*i.* to eate vp that which he had vomited before, so filthy a beast he is] *so a foole turneth to his foolishnesse* [*i.* in like sort the wicked doe often repeat and commit one and the selfe same thing which they haue obserued to be hurtfull vnto them: see 2 *Pet.* 2. 22.] *Verse*
12 12. *Seest thou* [*i.* doest thou know by familiar acquaintance] *a man wise in his owne conceit?* [*i.* one that in his owne iudgment thinketh highly of himselfe, and liketh all things that commeth from himselfe] *more hope is* [*viz.* there, of the

conuersion

conuersion and winning] *of a foole* [*i.* one that hath no wisdome at all] *then of him.* [*viz.* that standeth so high in his owne imagination.] *Verse.* 13. *The sloathfull man saith,* [*viz.* because he would not doe the things he should do] *a lyon is in the way, a lyon is in the streets.* [*i.* he putteth many difficulties and doubts which either are not indeed, or else maketh them greater then they are: see Chap. 22. 13.] *Verse* 14. *As the doore* [*viz.* or gate of a house] *turneth vpon his hinges,* [*i.* vpon the hinges and hookes whereupon it is set, and yet is not remoued from the place] *so doth the sloathfull man vpon his bed.* [*i.* he turneth him often, and yet will not lift vp himselfe, or be remoued or raised there from.] *Verse.* 15. *The sloathfull* [*viz.* man or person] *hideth his hand in his bosome,* [*viz* and will not pull it out to worke or labour: see Chap. 19. 24.] *and it grieueth him* [*viz.* very much] *to put it againe* [*viz.* when he hath taken it away, so sluggish and sloathfull is hee] *to his mouth.* [*viz.* to feed and nourish him: [*q. d.* he will not onely not labour for his sustenance, but when he hath meat, he is so idle, that he will scarce eate it.] *Verse* 16. *The sluggard is wiser in his owne conceit,* [*i.* as he himselfe thinketh of himselfe, or he seemeth so to himselfe, and in his owne minde, and not that hee is so indeed] *then seuen men* [*i.* then a great number: a number certaine, for an vncertaine] *that can render a reason* [*viz.* of the things they doe or speake: he meaneth hereby very wise men. One readeth it thus; *then seauen calling him backe vnto reason.* [*i.* then many wise men, labouring in their wisdome to reclaime him from his folly.] *Verse* 17. *He that passeth by* [*viz.* the way when men are striuing together] *and medleth with the strife that belongeth not vnto him,* [*i.* is angry, or beginneth to chide and braule for another mans cause that appertaineth not vnto him] *is as one that taketh a dog by the eares.* [*viz.* without any cause, thereby stirring him vp, and prouoking him to bite him: he meaneth hereby, that he pulleth by so doing, danger and hurt vnto himselfe, that medleth with other mens iarres, when he may abstaine therefrom.] *Verse.* 18. *As hee that faineth himselfe mad,* [*i.* either is mad indeed, or so faineth himselfe] *casteth* [*viz.* abroad and at other men if he can get to them] *firebrands, arrows, and mortall things,* [*i.* all manner of things that come to his hands which may hurt others.] *Verse* 19. *So dealeth the deceitfull man with his friend* [*i.* a deceitfull person and one that circumventeth his friend, yea, though he doe it, as he saith afterward, vnder the pretence of iest and sport, is no better to be regarded then a mad man] *and saith,* [*i.* and yet in the way of excuse or colour he saith] *am I not in sport?* [*i.* did I not iest or dally with you? *q. d.* you may see I did so.] *Verse.* 20. *Without wood, the fire is quenched:* [*i.* if there be not a new supply made of wood, the fire will goe out, for wood is the matter of fire,] *and without a tale-bearer strife ceaseth:* [*i.* if there be not some that cary tales between man and man, strife will dye quickly, for a tale-carier fostereth strife, he spake the same before, Chap. 22. 10. of a scorner: & sure it may well be, for commonly a scorner, is a tale-carier also.] *Verse.* 21. *As the coale* [*viz.* vnkindled, for so much difference I take to be in the hebrew and latin word, betweene this word and the word following] *maketh burning coales,* [*i.* is apt and fit, not onely to be kindled it selfe, but to kindle and burne it selfe, and others also,] *and wood a fire:* [*i.* is apt and meet to make a fire withall,] *so the contentious man, is apt* [*i.* is very meet, prone, and ready] *to kindle strife.* [*viz.* not onely in himselfe, but in and betweene others also.] *Verse.* 22. *The words of a tale-bearer* [*i.* such words and speeches as he speaketh against other men] *are as flatterings,* [*i.* are as sweet and pleasant to the party that heareth them and delighteth therein, as if he were flattered:] *and they goe downe* [*viz.* smoothly, sweetly, and pleasantly] *into the bowells of the belly.* [*i.* into the most secret place: meaning hereby, that they are not onely readily receiued, but earnestly laid vp, and deepely remembred: see before Chapter 18. 8. the same sentence and words.] *Verse.* 23. *As siluer drosse ouer laid vpon a potshard,* [*viz.* is but a base and contemptible thing: for, what is a potshard, and what is drosse, though perhaps the vnwise may be deceiued therwith?] *so are burning lips,* [*i.* hot and great words of friendship and loue,] *and an euill heart:* [*i.* a heart that thinketh otherwise then the words make shew of, *q. d.* an enemy in heart, making outward shew of a dutifull friend, is no better then a potshard, couered ouer with the drosse of siluer.] *Verse.* 24 *He that hateth* [*viz.* another man, & that without cause] *wil counterfeit with his lips* [*i.* will

speake faire in words,] *but in his heart he layeth vp deceit,* [*i.* he doth not onely imagine
mischief, but also waiteth his opportunity & time to performe it: see examples hereof
25 in *Cain, Ioab, Iudas,* and others.] *Vers.* 25. *Though he* [*viz.* that hateth thee,] *speake fa-
vourably,* [*viz.* either for thee, or to thee,] *beleeue him not* [*viz.* for all that, for many
haue done so, and yet performed mischiefe:] *for there are seauen* [*i.* a wonderfull num-
ber: see verse 16 of this Chap.] *abhominations* [*i.* things to be abhorred, as mischiefes,
hurts, and such like:] *in his heart* [*viz.* he thinketh vpon them to performe them in
26 conuenient time.] *Vers.* 26. *Hatred* [*viz.* conceiued in the heart of a man] *may bee
couered* [*viz.* for a season] *by deceit:* [*viz.* of the party whom it possesseth, as by glori-
ous words, faire countenances, and such like hypocriticall dealings] *but the malice
thereof* [*i.* the chiefe mischiefe that it deuised, and the extremity and rigour of the
same] *shall be discouered* [*viz.* in good time, and that many times without the hurt of
him to whom mischiefe is pretended] *in the congregation.* [*i.* before the people, *q.d.*
27 openly and plainly.] *Vers.* 27. *He that diggeth a pit* [*viz.* for to take another man in it,
or to hurt him] *shall fall therein:* [*i.* thorow Gods iust iudgment shall bee taken in the
same snare: see *Psal.* 7. 15. also *Ecclesiastes* 10. 8.] *and he that rolleth a stone* [*viz.* vp-
wards, and as it were towards the top of an hill] *it shall returne* [*viz.* with violence] *vn-
28 to him.* [*i.* vpon him, and to his owne hurt.] *Vers.* 28. *A false tongue* [*i.* a man that v-
seth his tongue to falshood and lying, howsoeuer he flatter with his words for a time,
yet he] *hateth* [*viz.* in heart and deed] *the afflicted* [*i.* him that is in pouerty and misery:]
and a flattering mouth [*i.* the party that vseth his mouth to flattery,] *causeth* [*i.* wor-
keth and that by his flattery,] *ruine* [*i.* hurt and destruction, and that to another man,
whilest beleeuing his faire words, he thinketh to be in good estate, when indeed hee
is nigh to danger and hurt.

Doctrine. Vers. 1. *Teacheth vs, that godly and wise men should be aduanced to titles and places of
honour.* Vers. 2. *Teacheth vs, that we should not feare rash curses, and such as are vttered
without cause and aduise.* Vers. 3. *Teacheth vs, that correction is a good meane to amend
men that goe astray.* Verse 4. *Teacheth vs to beware, that we fall not into the fury or folly
of the vnwise.* Vers. 5. *Teacheth vs, according to the notoriousnesse of an offence committed
in word to reproue it.* Verse 6. *Teacheth vs to make speciall choise of them whom wee will
employ about our affaires.* Vers. 7. *Teacheth vs, that wise and graue speeches are vnseeme-
ly in the mouths of foolish persons.* Vers. 8. *Teacheth vs, not to giue glory to any, but to them
to whom indeed it doth appertaine.* Vers. 9. *Teacheth vs that wise words in a fooles mouth
are very hurtfull things.* Vers. 10 *Setteth out the iustice and iudgment of God against the
wicked.* Vers. 11. *Teacheth vs, that the vngodly performe with greedinesse all naughtinesse,
and are hardly, or not at all reclaimed from the same.* Vers. 12. *Teacheth vs to beware of
trusting in our owne wit and wisdome.* Vers. 13. *Teacheth vs, that the sloathfull faineth ma-
ny excuses, because he would not be imployed in labour.* Vers. 14. *Teacheth vs, that the slugge-
ish person loueth his bed well.* Vers. 15. *Teacheth vs, what fruits idlenesse bringeth forth, viz.
neglect and contempt euen of a mans selfe.* Vers. 16. *Teacheth vs, that commonly the sloath-
full man standeth high in his owne iudgment, and contemneth other men in respect of himselfe.*
Vers. 17. *Teacheth vs to beware of busying our selues in other mens matters.* Verse 18, 19.
*Teach vs, neither to vse deceitfull dealings with our friends, neither to cloake it with any colou-
rable words.* Verse 20. *Teacheth vs to beware of tale carying.* *Vers.* 21. *Teacheth vs to
shun the fostering of contention, either in our selues or others.* Verse 22. *Teacheth vs, not to
beleeue euery tale that is told vs, though they seeme pleasant and profitable vnto vs.* Verse 23.
Teacheth vs, that a friend in words onely, and not in deed and truth, is not to be much regarded.
Verse 24. *Teacheth vs, that with hatred there is commonly ioyned hypocrisie, the better thor-
by to performe wickednesse pretended.* Verse 25. *Teacheth vs, not by and by to trust euery
faire and fawning word.* Verse 26. *Teacheth vs, that howsoeuer hatred lie lurking a while,
yet God will discouer it in the end.* Verse 27. *Setteth out Gods iustice against the imagi-
ners, deuisers, and performers of wicked things.* Verse 28. *Teacheth vs to beware of false
speeches, and flattering words.*

CHAP.

CHAP. XXVII.

IN the laſt verſe of the other Chapter, hee ſpake againſt ſuch perſons as abuſed their tongues in lying and flattery. And now becauſe ſuch men are puffed vp into pride and boaſting, perſwading themſelues that with their tongues they wil preuaile and do great things, he beginneth this Chapter, and willeth men to take heed of vaine-glorious boaſting, ſaying, we will doe this, and we will doe that, &c. Coherence.

I Would diuide this Chapter into three parts. The firſt reacheth from verſ. 1, *to the end of the* 10. *Wherein he ſpeaketh againſt boaſters, and vaine-glorious perſons, and againſt anger and enuie, hee ſpeaketh alſo of rebukes, of full and hungry perſons, of inconſtant men, and and of the pleaſure and profit that commeth by old and faithfull friends. The ſecond reacheth from* verſ. 11. *vnto the end of the* 19. *Wherein he ſetteth out the duty of parents, and prouident perſons. teacheth men to beware of ſuretiſhip, and flattery, and ſpeaketh againſt contentious women, and haſt to wrath, and prouoketh men to diligence in their calling. The third reacheth from* verſ. 20 *to the end of the Chapter, wherein he ſpeaketh of mans eies, of magiſtracy or gouernment, of fooliſh perſons, of prouident, painfull, and rich men, and of the bodily gifts of this life, which we receiue from the Lord, and of the ſole and right vſe thereof.* Diuiſion.

BOaſt not thy ſelfe [*viz.* of any thing thou wilt do,] *to morrow* [*i.* againſt to morrow, as though thou wouldſt doe this and that, ſee *Iam.* 4. 13, *&c.*] *for thou knoweſt not* [*viz.* at any hand] *what a day may bring forth.* [*i.* what things may fall out in a dayes ſpace: *q. d.* In a dayes ſpace ſome things may fall out which may hinder thee from the performance of that thou diddeſt boaſt thou wouldſt doe the day following.] *Verſ.* 2. *Let another man praiſe thee* [*viz.* for well doing,] *and not thine owne mouth.* [*i.* thou thy ſelfe, for it is not ſeemely for a man to praiſe himſelfe,] *a ſtranger,* [*i.* one that knoweth thee not] *and not thine owne lips.* [*i.* thine owne words vttered with thy lips: *q. d.* let another man praiſe thee rather than thou thy ſelfe.] *Verſ.* 3. *A ſtone is heauy* [as may appeare, by that it is caſt downward,] *and the ſand weighty:* [*viz.* ſpecially by reaſon of moiſture in it,] *but a fooles wrath* [*viz.* conceiued or vttered againſt another,] *is heauier* [*i.* more intolerable and hard to be borne] *then them both,* [*i.* than ſtones or ſand.] *Verſ.* 4. *Anger* [*viz.* conceiued againſt another man] *is cruell,* [*i.* neuer leaueth off or is ſatisfied, till it haue committed crueltie,] *and wrath is raging* [*i.* full of rage and furie, ſee *Iob* 5. 2.] *but who can ſtand* [*viz.* faſt and ſound without hurt] *before enuy?* [*i.* before an enuious perſon: *q. d.* enuy is more dangerous, by much then anger or wrath.] *Verſ.* 5. *Open rebuke* [*viz.* for a fault committed,] *is better* [*viz.* by many degrees,] *then ſecret loue* [*i.* loue kept cloſe and not manifeſted by word or deed, ſhewing it ſelfe when need is.] *Verſ.* 6. *The wounds* [*i.* the graue and ſharpe reprehenſions, which ſeeme for the time euen as it were wounds] *of a louer,* [*i.* of one that doth vnfeinedly loue, and beare good affection] Senſe.

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are faithfull: [*i.* such as a man may trust, because they proceed from a louing & faithfull heart,] *but the kisses of an enemy* [*i.* the faire and flattering countenances or behauiour of one that hateth a man. In the word *kisses*, he alludeth to the manner vsed in the Easterne Countries, who did vse to kisse one another,] *are pleasant.* [seeme to be so, but indeed are bitter, and therefore to be shunned: looke in *Ioabs* example 2. *Sam.* 3. 27. also 2. *Sam.* 20. 9. And for *reproofe*: see *Psal.* 14. 4, 5.]

7 *Verse* 7. *The person that is full,* [*i.* hath meat and drinke at his will, and that in all abundance,] *despiseth a honie combe,* [*i.* all delicate and sweet meats] *but vnto the hungry soule,* [*i.* to him that is indeed pinched with hunger and wants] *euery bitter thing is sweet.* [*i.* he alloweth and liketh

8 of most meane and base fare.] *Vers.* 8. *As a bird* [*viz.* is in great danger,] *that wandereth* [*viz* without good cause] *from her nest:* [*viz.* wherein her yong ones are, or she her selfe resteth,] *so is a man* [*viz.* in great danger] *that wandereth from his owne place.* [*i.* that strayeth from the standing or place wherein God hath placed him: *q. d.* hee that rashly changeth his dwelling place, and stayeth not in the state wherein God hath set him, but enterpriseth new things, and that not being well assured of Gods will, and his owne calling, is no wiser or better stayed then a bird, that fluttereth hither and thi-

9 ther.] *Verse* 9. *As ointment* [*viz.* applyed outwardly to the body,] *and perfume* [*viz.* being put into the fire, by their sweet sauor and smell] *reioyce the heart:* [*i.* euen affect and pierce the inward parts, and that to their great good and delight,] *so doth the sweetnesse of a mans friend* [*viz.* much delight and reioyce him, specially when it is declared] *by hearty counsell.* [*i.* by sound and sincere aduice in euery thing, and by mutuall confe-

10 rence and communication specially of the best matters: see *Psal.* 55. 14.] *Vers.* 10. *Thine owne friend,* [*i.* one whom thou hast had tryall of to be friendly to thee,] *and thy fathers friend* [*i.* he that hath continued friendship to thy father also] *forsake not,* [*i.* cast him not off at any hand, nor breake not friendship with him: hee willeth men to continue friendship with those whom they haue had good triall of. In which respect one saith wel, *forsake not an old friend, for the new shal not be like him: a new friend is as new wine, when it is old thou shalt drinke it with pleasure*] *neither enter into thy brothers house* [*i.* thinke to haue as little succour from thy brother and the things that he hath as may be, for all the brethren of the poore hate him, Chapter 19. 7.] *in the day of thy calamity:* [*i.* when thou art distressed and in pouerty] *for better* [*i.* more comfortable and profitable] *is a neighbor* [*i.* any friend or acquaintance whatsoeuer] *that is neere.* [*viz.* not only in respect of place, but good will: the reason of this is, because a friend loueth alwaies: Chap. 17.

11 17. see also 18. 24.] *Vers.* 11. *My sonne,* [see Chap. 1. 8. 10.] *be wise* [*i.* striue by all the meanes thou canst to obtaine & get wisedome] *and reioyce mine heart,* [*i.* make me glad by thy wisdome, and by thy godly conuersation as a fruit of the same: by which things indeed parents are made glad, as Chap. 10. 1. also Chap. 23, 24, 25.] *that I may answer* [*viz.* boldly and truely] *him* [*i.* any man] *that reproacheth me.* [*viz.* either for lack of doing my duty towards thee, or for thy euill behauior, or for any other cause: *q. d.* let thy life and conuersation approue how faithfully I haue performed the duty of a

12 good parent: see *Psal.* 127. 3, 4, 5.] *Vers.* 12. *A prudent man* [*i.* one that is inlightned with holy and heauenly wisdome] *seeth the plague,* [*viz.* approching or drawing neere vnderstanding by *plague*, calamities and afflictions of all sorts sent from God] *and hideth himselfe:* [*viz.* from it: meaning, that hee laboureth by all meanes to put it from him, and to escape it] *but the foolish* [*i.* the wicked and vngodly] *goe on still, viz.* forward in their sinne and naughtinesse] *and are punished* [*viz.* iustly for the same: *q. d.* God doth iustly afflict them, seeing they will not bee reclaimed: see this ve-

13 ry sentence Chap. 22. 3.] *Vers.* 13. *Take his garment &c.* [This verse is also word for word put downe before Chap. 20. 16. where you may see it also wholly expounded.]

14 *Vers.* 14. *He* [*viz.* whosoeuer he be] *that praiseth his friend* [*viz.* with a flattering mind, and fauning words. I suppose the Hebrew word would better stand here it selfe, and the sense also be more plaine thus.] *He that blesseth his friend* [*i.* wisheth well vnto him in words only and not in heart, and that to this end that hee may bee seene of men] *with a loud voice,* [*i.* so that he may bee heard of others, and by that lewd meanes purchase fauor from the party] *rising early in the morning,* [*viz.* for to doe it, and that before

others]

others] *it shall be counted to him as a curse.* [*i.* it shall bee so farre off, this kind of dealing of his, from being esteemed as a blessing, or good wishing, that it shall be taken rather as a certaine kind of cursing, because it sauoreth of flattery: not that he forbiddeth vs, either to salute or to commend our friends iustly, but alwaies to haue an eye to auoyd flattery and ostentation in the same: *q. d.* the false flatterer which maketh a shew as though he did at al times his duty, is rather cursed of God & men then well liked of.]

Verse 15. *A continuall dropping* [*viz.* into a mans house, or vpon the goods in the same] 15
in the day of raine, [*i.* when it raineth much] *and a contentious woman* [*i.* a woman giuen either altogether, or very much to brawling and chiding] *are alike* [*viz.* both dangerous and discommodious: for as the raine rotteth the things it falleth vpon, and consumeth in time the same, so doth contentions and brawlings a man and his familie; see chap. 19. 13. also cha. 21. 9.] *Vers.* 16. *He that hideth her,* [*i.* he that laboreth to keepe 16
close her braulings and iarres] *hideth the wind* [*i.* laboureth as much in vaine, as if hee would goe about to couer, keepe close, or shut vp in a place the wind it selfe] *she is the oyle in his right hand that vttereth it selfe,* [*viz.* by the smell and sauor thereof, though perhaps it may not be seene, by reason it is kept close, or hidden in some vessell: *q. d.* her rage can be restrained by no meanes, no not by shame amongst people, but spread abroad it will bee: for a man may sooner keepe the winde in his hand, or represse the sauor of ointment that others should not smell it, then stop her in her course, or keepe backe the slander that she pulleth vpon herselfe.] *Vers.* 17. *Iron sharpeneth iron* [*i.* as man 17
by one iron maketh sharpe another, which we may see to be true by daily experience by whetting one knife vpon another] *so doth a man sharpen the face of his friend* [*i.* so doth one man stir vp and prouoke another: which I referre not to wrath and anger, as the *Genena* note doth, but to the partaking of studies, counsels, conferences, &c. One readeth this whole verse more plainely, and giueth a better sense of it then us.] *As a man sharpeneth iron by iron: so doth the face of his friend sharpen a man.* [*i.* a friend, by the friendship and presence of his friend is instructed, doth increase, and is as it were whet on to good things.] *Vers.* 18. *He that keepeth* [*viz.* diligently and carefully, trimming 18
and dressing it, that it may yeeld fruit] *the fig tree,* [*i.* his owne figge tree which God hath giuen him: meaning hereby, hee that looketh to the things wherein God hath blessed him] *shall* [*viz.* in good time] *eate the fruit thereof:* [*viz.* through Gods especiall blessing] *so he that waiteth* [*viz.* diligently and painfully] *vpon his master,* [*viz.* whom the Lord hath placed ouer him] *shall come to honor* [*i.* shall bee highly esteemed both of his master and other, and in the end also be much aduanced. And here hee maketh mention of figge trees, because *Indea* was full of them, and beareth as we know a most sweet fruit: besides, as one of their owne *Rabbins* doth note, the fruit of it is not all at one time ripe together, but as it were one after another, whereupon a man doth by the diligent keeping thereof, receiue a continuall profit as it were: and so shall he that faithfully and diligently obeyeth his master.] *Vers.* 19. *As in water face answereth to face,* 19
[*i.* as a man may in water see the face of another man that is there with him, and looketh into the water as he doth] *so the heart of man* [*viz.* is seene and knowne] *to man* [*i.* to another man. True it is that mans heart is secret, and God only is the searcher thereof, yet it is many times declared by outward shew, as the semblance & proportion of the face in the water: see chap. 20. 5.] *Verse* 20. *The graue,* [*viz.* receiuing dead 20
corpses] *and destruction* [*i.* death that bringeth them thither] *can neuer be full,* [*i.* are neuer satisfied, but alwaies receiue though a man bring daily new: see chap. 30. 15, 16.] *so the eies of a man* [*i.* either his bodily eyes, or the eyes of his mind] *can neuer be satisfied.* [*viz.* with looking, seeing, or beholding, specially of new and pleasant things: see *Eccles.* 1. 8. we may vnderstand also by *eyes,* either the lust of the eyes, as 1. *Ioh.* 2. 16. or else the mind which vseth the eyes as ministers and meanes to conuay things to it.]
Vers. 21. *As is the fining pot* [*viz.* serueth] *for siluer,* [*i.* for the fining of siluer] *and the fur-* 21
nace [*viz.* serueth] *for gold:* [*i.* for trying of it, that it may appeare good: see chap. 17. 3.]
so is euery man [*viz.* to be esteemed & thought of] *according to his dignity.* [*viz.* wherunto he is aduanced, and that for good causes: *q. d.* As siluer is fined in the pot, and gold in the fornace purged frō the drosse, so by the laudable works that any man hath done,

or

or by the authority whereunto he is iustly exalted, he is to bee knowne and allowed
22 what manner of man he is.] *Verſ.* 22. *Though thou ſhouldeſt bray a fole in a morter among wheat braied with a peſtle, yet will not his fooliſhneſſe depart from him* [*q. d.* Though thou wouldeſt vſe great and vehement meanes to reforme ſome, yet it will not preuaile: not that he forbiddeth vs to labour the amendment of wicked perſons, but that there are ſome ſuch as by no meanes can be bettered. Some ioyne theſe two verſes 21, 22. together thus: *All things and inſtruments haue their vſe, and a way or order to bring them to their vſe: gold and ſiluer are tried and purged after their manner, and all things are through mans skill made fit for their good and laudable vſe: but there is no way to purge, prepare, make fit, or inſtruct a foole.*] *Verſ.* 23. *Be diligent to know the ſtate of thy flocke,* [by one
23 particular he meaneth all: *q. d.* looke carefully to thy houſhold affaires] *and take heed to the heards:* [*viz.* of beaſts that thou haſt, that if they be well, thou maieſt ſee thē ſo continued: or if they be otherwiſe, thou maieſt in good time labor their redreſſe.] *Ver.* 24.
24 *For riches remaine not alway* [*viz.* with a man] *nor the crowne* [*i.* glory and eſtimation, to wit, continueth] *from generation to generation.* [*i.* for euer: this is a reaſon why hee ſhould haue a diligent eye: *q. d.* Doeſt thou think that thy riches are glewed to thee, and that thou canſt neuer forgo them? thou art much deceiued ſo to deeme: for they are brittle and flitting things, yea though they be neuer ſo great and glorious: therefore looke to
25 thy things wel, & reſt not ſlothfully in another mans labor.] *Ver.* 25. *The hay diſcouereth it ſelfe,* [*viz.* when it is meet and ready for cariage] *and the graſſe appeareth,* [*i.* ſpringeth out of the earth, and that in great abundance] *and the hearbs of the mountaines,* [*i.* the graſſe that the mountaines yeeld] *are gathered* [*viz.* together, that they may be food & nouriſhment for the cattle: *q. d.* all theſe things ſhew themſelues, and doe after a ſort craue thee as it were to gather them for thine owne good, and the good of thy beaſts,
26 as ſheepe, oxen, horſes, &c.] *Verſ.* 26. *The lambes are for thy clothing,* [*i.* ſerue to miniſter cloath vnto thee & thine] *and the goats* [*i.* the encreaſe that commeth of them] *are* [*viz.* ſufficient enough, not only to pay] *the price of the field.* [*i.* the rent of the grounds wherin they goe, but alſo to inlarge thine own poſſeſſions, and to make thee a purchaſer of lands. And in this verſe he ſetteth out Gods great goodneſs in giuing man theſe gifts:
27 as in the next he ſetteth out the moderate and ſober vſe of them.] *Verſ.* 27. *And let the milke of thy goats be ſufficient for thy food,* [he meaneth not to tye men only to this kinde of ſuſtenance, but to teach them frugality and ſparing] *for the food of thy family* [*q. d.* good reaſon there is that thy houſhold ſhould be content with it when thou thy ſelfe art] *and for the ſuſtenance of thy maides.* [*i.* of the maidſeruants that thou haſt.

Doctrine. Verſ. 1. *Teacheth vs, to hang vpon God, and not vpon our ſelues for the accompliſhment of all our purpoſes.* Verſ. 2. *Teacheth vs to take heed that we praiſe not our ſelues, but rather to indeuour that others for our good dealing may doe the ſame.* Verſ. 3. *Teacheth vs to beware that we prouoke not fooles to wrath.* Verſ. 4 *Teacheth vs to beware of anger, wrath and enuy.* Verſ. 5. *Teacheth vs that open rebukes are many times better, then ſecret loue.* Verſ. 6. *Teacheth vs not to condemne our friends reprehenſions, nor to regard of our foes flatteries.* Verſ. 7. *Teacheth vs to beware that we be not ouertaken with exceſſe: and that hunger is the beſt ſawce.* Verſ. 8. *Teacheth vs to ſtand in the callings wherin God hath ſet vs.* Verſ. 9. *Teacheth vs, what an excellent thing holy friendſhip and ſound aduice is.* Verſ. 10. *Teacheth vs, not to forſake old friends for new.* Verſ. 11. *Teacheth children to ſtriue to all goodneſſe.* Verſ. 12. *Teacheth vs to labor to preuent Gods iudgment, and to take heede of continuance and growth in ſinne.* Verſ. 13. *Teacheth vs to beware of raſh and haſty ſuretiſhip.* Verſ. 14. *Teacheth vs, to beware of flattering or fawning vpon any, ſpecially without good cauſe.* Verſ. 15. *Declareth what a continuall conſumer a contentious woman is.* Verſ. 16. *Teacheth vs, that*
18 *the rage of women will hardly (if at all) be kept vnder.* Verſ. 17. *Teacheth vs, that preſence and conference of friends is a great meane to increaſe loue.* Verſ. 18. *Teacheth vs, that as the diligent reape profit by increaſe of their fruits, ſo doth the painefull ſeruant promotion by obedience and diligence to his maſter.* Verſ. 19. *Teacheth vs, that a man many times either by his owne experience, or other mens behauiours may enter deeply into other mens.* Verſ. 20. *Teacheth vs, that the ſight and concupiſcence of a man is inſatiable.* Verſ. 21. *Teacheth vs, that*

Verſ.

men are to bee eſteemed according to the good things that God hath beſtowed vpon them. Verſ. 22. *Teacheth vs, that ſome men are ſo hardned in their ſin, that there is no hope of their amendment.* Verſ. 23. *Teacheth men to haue a prouident eye to the things wherewith God hath bleſſed them.* Verſ. 24. *Teacheth vs the inſtability and vncertainty of riches.* Verſ. 25, 26. *Shew, that God giueth all his creatures for mans vſe and great good.* Verſ. 27. *Teacheth vs, the moderate and ſober vſe thereof.*

CHAP. XXVIII.

THe holy Ghoſt in the beginning of this Chapter, paſſeth from œconomicall and houſhold affaires, which hee had dealt in in the latter end of the other Chapter, to more generall points; as to the euill conſcience of the wicked, and the bold perſwaſion of the righteous, and to ſpake of euill and good Magiſtrates, &c. *Coherence.*

THis Chapter may be diuided into foure parts. In the firſt, hee ſpeaketh of a good and euill conſcience, of godly and wicked Magiſtrates, of oppreſſors, of godly and vngodly perſons, and of their ſeuerall qualities, of the godly poore man, and the wicked rich, from verſ. 1, to the end of the 7. In the ſecond, he ſpeaketh againſt vſurers, contemners of Gods word, deuiſers of wicked practices, vngodly rich men, alſo againſt keeping cloſe of ſinnes, and againſt hardning of mens hearts in their iniquity, from verſ. 8. to the end of the 14. In the third he dealeth with wicked Magiſtrates, violent and froward people, idle and ſlothfull men, couetous and partiall perſons: and ſheweth by the contrary, what good fruits come of vpright walking, painfulnes, faithfulnes, &c. from v. 15. to the end of the 21. In the fourth, he intreateth of making haſte to be rich, of rebukes, of reproofes, of lewd children, of pride and hautineſſe of heart, of liberality towards the poore, and of the exaltation and periſhing of the wicked, from verſ. 22. to the end of the Chapter. Diuiſion.

THe *wicked* [*i.* euery one of the wicked, for he vſeth a nominatiue caſe ſingular with a verbe plurall, as though he would declare that one of the wicked flying, the reſt follow after:] *flee* [*i.* indeauor to eſcape by all means that they can,] *when none purſueth:* [*viz.* them, except it be the teſtimony of their own conſcience, ſee *Pſal.* 53. 5. And this ſeemeth to taken from the great threatning, which is pronounced in Gods Law againſt the wicked. *Leuit.* 26. 36.] *but the righteous are bold* [*viz.* not with any truſt in themſelues, but by the faith they haue in God, and that in all their afflictions, how great or how little ſoeuer they be:] *as a Lyon,* [*i.* fearing nothing: for as a Lyon feareth no other beaſts, ſo ſhall not they dread any tempeſts whatſoeuer.] *Verſ.* 2. *For the tranſgreſſions of the land* [*i.* for the ſinnes, that the people inhabiting the land doe commit,] *there are many Princes* [*i.* rulers and gouernors of it: not at one time, as ſome haue thought (though that be a great confuſion) but by often changing: euery one of them raigning but a ſmall ſeaſon,] *but by a man of vnderſtanding and knowledge* [*i.* by wiſe men and Magiſtrates, ſpecially, ſuch as feare God: he putteth one for many] *a realme likewiſe endureth* *Senſe.* 1 2

long

long.[*i.*a kingdom on the contrary ſide,is preſerued a great while:ſee *Hoſea* 13.11. The holy Ghoſt meaneth, that whereas in any common-wealth or kingdome, either the Princes,or the people, or both,depart from their duty, there are often changes; but where,either both ſtates,or any one of them, yea ſome wiſe man amongſt them, doth by his authority guide and gouerne the whole or ſome part of them in vprightneſſe, there the ſtate is durable and floriſhing: ſee 2.*Sam.*20.16,&c.]

3 *Verſ.* 3. *A poore man* [*i.* a man of a meane eſtate,] *if he oppreſſe* [*viz.*either by fraud,or by force, by bargaining or otherwiſe] *the poore,* [*viz.*ſuch as he himſelfe is, whoſe cauſe he ſhould tender & pity, becauſe in thē he is put in mind of his owne eſtate] *is like a raging raine* [*i.*is like great riuers and floods which ariſe by abundance of raine,or elſe like a great ſtorme & tempeſt of raine] *that leaueth* [*viz.* remaining vpon the land,or behind it] *no food* [*viz.* for cattell or men to liue vpon,wherupon muſt follow of neceſſity great famine.]

4 *Verſ.* 4. *They that forſake the law,* [*viz.*of God,and will not haue it to bee the rule of their life,] *praiſe* [*viz.*very highly,] *the wicked* [*viz.* man or men, euen ſuch as are like thēſelues,] *but they that ſeeke the Lord* [*viz.*earneſtly, & with an vnfeigned heart ſtriue to perform it] *ſet themſelues* [*viz.* both in word and deed] *againſt them.* [*i.* againſt ſuch notorious wicked perſons.]

5 *Verſ.* 5. *Wicked men* [*i.* men giuen to wickednesſe:] *vnderſtand not iudgment,* [*i.*know not,or regard not to perform their duties to God and man,] *but they that ſeeke the Lord* [*viz.*earneſtly,and with an vnfeigned heart,] *vnderſtand all things.*[*i.* know and indeauor to performe the duties which they owe both to God & man: ſee 1.*Cor.*2.15.]

6 *Verſe* 6. *Better* [*viz.* by many degrees] *is the poore* [*viz.* man,] *that walketh* [*i.*leadeth a life and conuerſation] *in his vprightneſſe* [*i.*vprightly: and it is called his vprightneſſe, not becauſe he hath it of himſelfe,but becauſe the Lord hath giuen it him] *then he* [*viz.* whoſoeuer he be] *that perwerteth his waies* [*viz.* from the light and truth of the word of God,which is the only way of righteouſnes,] *though he be rich.*[*i.*though he be neuer ſo rich,or of neuer ſo great credit. And when he ſaith it *is better*, we muſt not vnderſtand him, as though the other were good; for it is alwaies a vile thing to goe aſtray from the holy commandement,but he ſpeaketh here according to the common cuſtome of men:ſee *Prou.*19.1.]

7 *Verſ.*7. *He that keepeth* [*i.*endeuoreth to keep,and that vnfainedly,and with a good heart,] *the law* [*viz.* of God, and the good inſtructions that his father ſhall giue him out of the ſame:] *is a child of vnderſtanding:* [*i.*is, and ſheweth himſelfe to be a wiſe and obedient child,] *but he that feedeth the gluttons* [*viz.* with his meat, & ſo is familiarly acquainted and keepeth company with them:vnder *gluttons* he meaneth all other vngodly ones whatſoeuer, and yet he maketh ſpeciall mention of them, becauſe he vſed the word *feeding*] *ſhameth his father* [*i.*doth what in him lieth, to bring his parents to ſhame and contempt: for the lewdneſſe of the ſon, is many times aſcribed to the parents: and as hath been ſundry times before,there is no greater griefe to them in this life,then the lewdneſſe & wickednesſe of their children: ſee ch.10.1.]

8 *Verſ.* 8. *He that increaſeth his riches by vſury & intereſt,* [*i.*by any vnlawful meane: for vnder theſe two,he comprehendeth all of what ſort ſoeuer they be] *gathereth them* [*viz.* though happily he himſelfe thinke not ſo,] *for him that will be mercifull to the poore.* [*i.* not onely kind minded,but liberall handed alſo towards them: *q.d.* the Lord doth appoint,that the riches the vſurer hath wickedly gotten, ſhall be taken either from him or his poſterity, and come into a good mans hand, who will giue the poore that which was before taken from them vniuſtly:ſee ch.13.22.]

9 *Verſ.*9. *He* [*viz.* how great or how little ſoeuer he be] *that turneth away his eare from hearing the law* [*viz.*of God,read or taught vnto him:by *turning away his eare*, he meaneth all manner of contemning and deſpiſing of it; and by *hearing*,he meaneth all the exerciſes of the word,as hearing,reading,meditating,&c.*q.d.*he that any manner of way contemneth either all or any of the exerciſes of Gods word,] *his praier ſhall be abominable* [*viz.* before the Lord: *q.d.*the Lord will loath and abhor the prayer he maketh, and not heare him:ſee ch.21.13.where the ſame is ſpoken of contempt of the poore.]

10 *Verſ.* 10. *He that cauſeth* [*i.* endeauoreth to cauſe, or elſe by perſwaſion at the length preuaileth,] *the righteous to go aſtray* [*viz.*from the way that God hath preſcribed in his word] *by an euill way,* [*i.*by cauſing him to turne into an euill way which God hath condemned:] *ſhall fall into his owne pit,* [*i.* ſhall not only loſe the labour and time that he ſpendeth in intiſe-

ritement and prouocation, but shall thorow Gods iust iudgement fall into that danger that he supposed the other should fall into: see Chapter 26. 27.] *and the righteous* [viz. in heart, whom God shall haue stayed from falling,] *shall inherit good things.* [i. 21
shall be blessed with great and continuall blessings contrarie to the imagination of the wicked, who thought to bring him into all misery and danger.] *Vers.* 11. *The rich man is wise in his owne conceit,* [i. he deemeth so of himselfe, because he seeth all things to fall out prosperously vnto him] *but the poore* [viz. man] *that hath vnderstanding* [viz. of Gods will reuealed in his word:] *can try him.* [i. by the light that God hath giuen him, can di- 11
ligently consider and weigh his whole life and actions, and that not by outward shew only, as the rich man doth, but by the rule and word of God: *q. d.* The rich man looketh not vpon himselfe, but vpon his substance, and by that iudgeth of himselfe, but the wise man though he be a poore man, iudgeth by another rule, both himselfe and the rich man] *Ver.* 12. *When the righteous men reioyce* [i. whē good men are exalted to dignity 12
and honor: he putteth that which followeth glory, to wit gladnesse, for glory it selfe] *there is great glory,* [i. there is all kind of honor and goodnes,] *but when the wicked come vp* [viz. to authority and credit in the common weath,] *the man* [i. euery man] *is tryed* [viz. what is in him, & what he hath: *q. d.* whē good men rule, all are in good case, and the common wealth flourisheth, but when the wicked are aloft, no man doth surely possesse the things he hath, but either by fraud or by force euen the secretest things he hath are searched out and looked into, that they may be a prey to the vngodly: see ch. 11. 10, 11. also verse the last of this chap. and chap. 29. 2.] *Vers.* 13. *He that hideth his sins* [viz. which he hath committed: meaning by *hiding*, cloaking or couering of them 13
from God, which he cannot do: or concealing them from men, or lessening them whē they are made manifest,] *shall not prosper:* [viz. long, either before God or men,] *but he that confesseth them* [viz. vnfeignedly and fully, either before God if they be secret, or before men if they be open] *and forsaketh them,* [i. loatheth and abhorreth them, carrying with him a purpose neuer to fall into the like] *shall haue mercy* [i. shall obtaine 14
grace and fauor before God and man: see 1. *Iohn.* 1. 9. also *Psal.* 32. 5.] *Vers.* 14. *Blessed* [viz. euen before God, howsoeuer hee seeme miserable in his owne eies or other mens iudgements,] *is the man* [viz. of what state or condition soeuer hee bee *that feareth alway:* [viz. to offend God and breake his law: neither is this continual feare against stedfast trust in God, but is put downe as a fruit of faith and repentance: see 2. *Corinth.* 7. 11.] *but hee* [viz. whosoeuer hee bee] *that hardeneth his heart* [viz. against God and his law, so that hee either regardeth not, or feareth not to breake Gods precepts:] *shall fall into euill.* [i. it cannot bee auoyded, but that he must run into sundry sorts of sinnes, and at the end, into Gods most fearfull iudgements.] *Vers.* 15. *As a roaring Lyon* [viz. as fearfull and terrible 15
to the rest of the beasts of the Forest *Amos* 3 4] *and an hungry Bear,* [viz. that runneth vp and downe for to seeke a prey, will neuer be in quiet till it be obtained:] *so is a wicked ruler* [i. cruell and deuouring] *ouer the poore people.* [viz. that cannot resist him, no more thē the Lambe the Lyon, or the Kid the Beare: he meaneth that a tyrant spoyling and preying vpon the weak and poore, doth in his rage & cruelty exceed all brute beasts.] *Vers.* 16. *A Prince destitute of vnderstanding* [i. voyd of the knowledge of Gods will 16
reuealed in his word] *is also* [viz. as well as the tyrannous ruler,] *a great oppressor:* [viz. of the poore: he sheweth that the lack of the knowledge of the truth of Gods word, is the mother and nurse of all naughtinesse in Magistrates,] *but he that hateth* [viz. vnfeignedly and from his heart] *couetousnesse* [i. the desire of hauing more then he hath: and will not seeke by any vnlawfull means to get money] *shal prolong his daies.* [viz. vpon earth before men, for I take it to be but the promise of a temporal blessing.] *Ver.* 17. 17
A man that doth violence against the blood of a person, [i. he that in rage and violence doth shed mans blood, or take away his life,] *shall fly vnto the graue,* [i. shall make haste vnto destruction, because all means that he looked & hoped for shall faile him] *and they* [i. neither men nor means, which he reposed some confidence in,] *shall not stay him.* [i. shall not be able to stay him, or deliuer him from death and destruction: *q. d.* it shall so fall out that the murderer thinketh himself in no place safe, & flying from place to place

25 *Cain* saith of himselfe according to Gods iudgement pronounced before, *Gen.*4.13, 14. shall fall into such great danger, as none shall haue either ability or will to deliuer
18 him therefrom: see *Genes.*9.6. *Exod.*21.14.] *Vers.* 18. *He that walketh vprightly* [i. he that leadeth a godly and iust conuersation: see chap.20.9. also verse 6. of this Chap.] *shall be saued:* [viz. not only from hurt and danger in this life, according to Gods good pleasure, but brought at the end to eternall saluation] *but he that is frowarde in his wayes,* [i. leadeth a peruerse and dissolute life both towards God and men] *shall once* [viz. at the last, though presently he seeme to stand strongly] *fall* [viz. into Gods most horrible &
19 fearfull iudgements: see 1. *Cor.*10.12. also *Hebr.*10.31.] *Vers.* 19. *He that tilleth his land,* [i. painfully trauelleth in the vpholding and maintenance of the things wherewith God hath blessed him, vnder one kind comprehending al the rest] *shal be satisfied with bread:* [i. shall haue abundance of all necessary and good things: see chap.12.11.] *but he that followeth the idle,* [viz. in their idlenesse, and is idle as they are] *shall bee filled with powerty.* [i. shall be most poore and miserable: for beggery is the end of idlenesse, chap.
20 23.21. also cha.24.34.] *Vers.*20. *A faithfull man* [i. he that dealeth vprightly & soundly with men, deceiuing none: which may appeare, because in the Hebrew text he calleth him a man of faithfulnesse] *shall abound in blessings:* [viz. both from God and man: q.d. All men shall wish him good, and speake well of him; and he shall be blessed also of the Lord] *and* [I would rather turne it, *but*] *he that maketh haste to be rich* [viz. not respecting whether it be by right or by wrong, so he haue it, but dealing vnfaithfully with men] *shall not be innocent.* [i. shall not be counted cleere, nor escape punishment before God & good men: for this phrase, see ch.6.29. For making haste to be rich, see ch.
21 20.21.] *Vers.*21. *To haue respect of persons* [viz. in iudgement, as to regard a great man, and to despise a poore man] *is not good* [i. it is hurtfull and euill, not onely to the party vsing it, but to the man that thereby is iniured & wronged, yea to the party that hath that fauor shewed him, because he is flattered as though he had a good cause, when indeed he maintained a bad one: see chap.24.23.] *for that man* [viz. that so respecteth or regardeth mens persons] *will transgresse,* [viz. Gods law and mans law, by peruerting iudgment] *for a peece of bread* [i. for a very small matter, or a thing of no importance:
22 for this phrase, see chap.6.26.] *Vers.* 22. *A man with a wicked eye* [i. that hath a wicked eye: meaning thereby, a miserable, niggardly, and couetous person, as chap.23.6.] *hasteth to riches,* [i. maketh haste to be rich, which how dangerous a thing it is, see before verse 20 of this chap.] *and knoweth not that powertie shall come vpon him.* [viz. suddenly and or euer he looke for it, so doth God dispose of mens purposes and practices.]
23 *Verse* 23. *Hee hath rebuketh a man,* [viz. vpon iust cause, and in the spirit of loue and meeknesse] *shall find more fauour* [viz. of him which is so rebuked] *at the length, q.d.* though at the first the one seeme to be displeased, and the other to get no good] *then he that flattereth* [viz. another man] *with his tongue.* [i. with his speech and words vttered with his tongue. Some read it otherwise and giue another sense, but this is as good and
24 plaine in my mind, if not better.] *Vers.* 24. *He that robbeth his father and mother,* [i. spoileth them of the goods and things they haue] *and saith* [viz. either within himself, or to others] *it is no transgression,* [viz. against God or man] *is the companion of a man that destroyeth,* [viz. himselfe or others: *q.d.* he is to be reckoned with a murtherer. And the holy Ghost doth not onely speake this, as though he would haue men so to esteeme of such prodigall and wastfull children, who if they could tarie the Lords leisure, should be heires of their fathers goods; but that hee would also haue Magistrates to punish them for it: *q.d.* a stubborne child that riotously consumeth his fathers goods, & scorneth at the admonition of his parents, should as well be punished by death, as a man-
25 murtherer: see *Deut.*21.18,19,&c.] *Ver.*25. *He that is of a proud heart,* [viz. either against God or man, trusting in himselfe and not in the Lord] *stirreth vp strife:* [viz. amongst others, and that to his owne hurt] *but he that trusteth* [viz. stedfastly & vnfeignedly] *in the Lord,* [viz. only] *shal be fat.* [i. shall bee abounding with all manner of blessings from the Lord: see chap.11.verse.25. and the text according to the Hebrew set in
26 the margine.] *Vers.*26. *He that trusteth in his owne heart,* [i. in himselfe, or any thing belonging vnto him] *is a foole:* [i. a wicked man, & therefore cannot chuse but perish] *but*

hee

he that walketh in wisdome, [*i.* wisely: *q.d.* he that prudently behaueth himselfe, and continually hearkeneth to the counsell and precepts of wisdome, following the same, and not his owne mind and fond perswasion, leaning vpon himselfe only] *shall be deliuered* [*viz.* through Gods goodnes, & that from manifest & manifold euills.] *Ver.* 27. *He that giueth* [*viz.* liberally, willingly and freely] *vnto the poore,* [*i.* to such as are in need and distresse] *shal not lacke:* [*viz.* any thing that God shall see to be good & meet for him] *but he that hideth his eies,* [*viz.* from the poore, or beholding of their misery: meaning hereby, he that wanteth compassion towards them] *shall haue many curses,* [*viz.* layed vpon him from God, and become himselfe most miserable and needy. He meaneth not that the people should curse him, as though that were allowable in them, but that God should pursue him with most grieuous plagues.] *Vers.* 28. *When the wicked rise vp,* [*viz.* to honor, and are exalted to gouernment] *men hide themselues:* [*viz.* euen for feare: *q.d.* there is great occasion giuen of feare and trembling] *but when they perish,* [*i.* when the wicked and vngodly decay or dye] *the righteous increase* [*viz.* both in number and in courage, because those that for feare kept themselues close before, do then boldly bewray themselues: see verse 12. of this Chapter.

Vers. 1. *Teacheth what great difference there is betweene the testimony of a good conscience and an euill.* Vers. 2. *Teacheth vs, that the sins of the people pull vpon them all alterations of state: also what a good blessing it is to haue a good Magistrate.* Vers. 3. *Teacheth vs, that there is no oppression to the oppression that one poore man exerciseth towards another.* Vers. 4. *Teacheth vs, to be so far off from commending the vngodly, that we must rather by all meanes lawfull oppose and set our selues against them.* Vers. 5. *Sheweth, that God reuealeth his will and all good things to them that seeke him vnfeignedly.* Vers. 6. *Teacheth vs, that no good man should be despised for his pouerty, nor no wicked man esteemed for his riches.* Vers. 7. *Teacheth vs, to haue care and conscience to walke in the obedience of Gods law: also to beware of keeping company with gluttons and drunkards, and to take heed that we bring not our parents name into discredit and obloquy.* Vers. 8. *Teacheth vs to auoid vsury and interest: also that man purposeth one thing, but that God doth according to his pleasure dispose is another way.* Vers. 9. *Teacheth vs to beware that we offer no contempt to the word, nor any exercises thereof: also that the prayers of such as despise Gods word are abominable in his sight.* Vers. 10. *Teacheth vs, what punishments shall fall vpon the intisers and prouokers of other men to mischiefe, and also what graces God will powre vpon his owne seruants.* Vers. 11. *Teacheth vs, that a poore man which is wise, is better then a rich man that is foolish.* Vers. 12. *Teacheth vs, that it is a great blessing to haue good gouernors, and that it is a great testimony of Gods wrath when the Magistrates are euill.* Vers. 13. *Teacheth vs, humbly and vnfeignedly to confesse our sins, and not at any hand to couer them.* Vers. 14. *Teacheth vs alway to stand in awe of Gods iustice and iudgment, and of offending his Maiestie, and to take continuall heed that wee haue not our hearts hardned through the deceitfulnesse of sin.* Vers. 15. *Setteth out the cruelty and rapine of wicked Magistrates.* Vers. 16. *Doth the same, declaring further, that it is a goodly vertue for all, but especially for Magistrates to hate couetousnesse.* Vers. 17. *Teacheth vs that God will neuer suffer man-murtherers to bee vnpunished.* Vers. 18. *Teacheth vs holy conuersation, and that we should decline from euery crooked path.* Vers. 19. *Teacheth vs to be diligent in our callings, and to auoid idlenesse.* Verse 20. *Teacheth vs faithfulnesse and vprightnesse in all our dealings, and to beware of desire to be suddenly rich.* Vers. 21. *Teacheth Iudges and Magistrates not to respect any mans person in iudgment.* Vers. 22. *Doth liuely paint out the mind and condition of miserable and niggardly men, shewing also that none can be rich without Gods especiall blessing.* Vers. 23. *Teacheth vs, as on the one side plainly & charitably to reprooue, so on the other side to beware of flattery & dissimulation.* Vers. 24. *Teacheth vs first to beware of vnnaturalnesse towards our parents: secondly, to take heed that we do not iustifie our sins: and thirdly, it declareth how grieuous disobedience & vnnaturalnesse towards parents is.* Vers. 25. *Teacheth vs, to trust in nothing neither within vs nor without vs, but in the Lord only.* Vers. 26. *Teacheth vs, that obedience to godly wise men, shall be a meane to deliuer men from many dangers.* Vers. 27. *Teacheth vs to be liberall towards the poore, and to beware of hard heartednesse towards them.* Vers. 28. *Sheweth in what a miserable case good men are when euill Magistrates are set vp, and in what good case they are when it pleaseth the Lord to remoue them and to take them away.* Doctrine.

CHAP. XXIX.

Cohortmer. IN the 23, and 28 verses of the former Chapter he had spoken of rebukes, and of wicked Magistrates, and now as it were resuming those matters againe, hee sheweth in the beginning of this Chapter, and namely vers. 1, 2. what an euill thing it is to harden a mans hart against rebukes, & to haue an euil Magistrate and ruler: & so frō these proceedeth to other matters in the chap.

Diuision. *THis Chapter may be diuided into three parts. The first reacheth from vers 1, to the end of the 9, wherein he speaketh of such as contemne admonitions, of wicked Magistrates, of whore hunters, of bribers, of flatterers, of the wicked and the godly, of scorners, & such as can endure no reproofe howsoeuer vttered. The second reacheth from vers. 10, to the end of the 18. wherein he speaketh of cruell men, of fooles, of credulous Magistrates, of the poore and vsurer, of a good King, of correction of children, of the wicked and the godly, and of the want of the word how hurtfull it is. The third reacheth from vers. 19, to the end of the Chapter, wherein he dealeth against euill seruants, against hastie men, against angry persons, against proud men, against theeues & theft: and sheweth what it is to trust in the Lord, & not in men: declaring, that the godly cannot abide the vngodly, nor the vngodly the godly.*

Sense.

1 A *Man* [*i.* any man, of what calling so euer he bee] *that hardeneth his necke*, [*i.* that willingly submitteth not himselfe: it is a metaphor, taken from oxen or other beasts, that refuse the yoke which should be put vpon their necke, and will not bow their necke vnto it,] *when he is rebuked*, [*viz.* iustly of others for his transgressiōs: and the Hebrew phrase as I take it importeth somewhat more, for he is called *a man of rebukes*, that is, such a one as hath been sundry and seuerall times reproued of others for his naughtinesse] *shall suddenly bee destroyed*, [*viz.* euen then when he thinketh least of it:] *and cannot be cured*, [*viz.* by any means of the afflictions that God shall lay vpon him for the contempt of corrections and admonitions, which God himselfe and his children gaue him: he meaneth, that hee shal bee

2 destroyed, and that there shall be no remedy nor hope of restoring.] *Vers.* 2. *When the righteous are in authority*, [*viz.* ouer others,] *the people reioyce:* [*i.* they haue good cause giuen them to be merry and glad:] *but when the wicked beareth rule, the people sigh.* [*viz.* euen for griefe and sorrow of heart, or at the least they haue a good cause so to doe: see

3 Chap. 11. 10. also Chap 28. 12, 28.] *Vers.* 3. *A man that loueth* [*viz.* vnfeignedly] *wisdome*, [*i.* heauenly wisdome] *reioyceth his father:* [*i.* maketh his parents glad thereby: see Chapter 10. 1. also Chapter 15. 20.] *but hee that feedeth harlots*, [*viz.* with the goods and substance hee hath: meaning hereby not onely keeping company with them, but maintaining them also,] *wasteth his substance*, [*i.* consumeth all that hee hath, and commeth in the end to beggerie: see Chapter 5. 9. also

4 Chapter 6. 26. see also, *Luke* 15. 13.] *Vers.* 4. *A King* [*i.* a good King and ruler] *by iudgement*, by faithfull execution of iustice and iudgment to euery one, without partiality of persons] *maintaineth* [*viz.* in peace and prosperitie,] *the*

the countrey [*viz.* wherein God hath placed him to raigne, or whereof through Gods appointment he is made ruler and Gouernour:] *but a man receiuing gifts,* [*viz.* to peruert iudgement: that is, a Magistrate which is a bribe taker] *destroyeth it.* [*i.* doth what in him lyeth to pull destruction vpon it, and to ouerthrow it.] *Vers.* 5. *A man that flattereth his neighbour,* [*i.* speaking him faire when he should reproue him, and calling euill good in him] *spreadeth a net for his steppes.* [*i.* goeth about secretly to hurt and hinder him, or else layeth wait for his life: *q.d.* while he flattereth him, hee layeth snares and grinnes for him to catch him in, euen as the fowler doth for the bird, & laboureth to bring him into euill.] *Vers.* 6. *In the transgression of an euill man.* [*i.* in the very sinne that a wicked man committeth,] *is his snare:* [*i.* is his owne snare to catch him in: *q.d.* the wicked need nothing to intangle them but their owne sinne,] *but the righteous* [*i.* such as haue a care for righteousnesse of life,] *doe sing and reioyce.* [*viz.* because they feare no snares or intanglings: *q.d.* the wicked mans sinne, doth at the last bring with it sorrow and heauinesse; but the godly doe possesse grace and ioy.] *Vers.* 7. *The righteous knoweth the cause of the poore:* [*i.* doth not onely in his iudgement approue it, but laboureth that right also according thereto may be yeelded vnto him,] *but the wicked regardeth not knowledge.* [*i.* he hath no right knowledge to looke into, or to defend the cause of the poore: for he that vnderstandeth a cause, & defendeth it not as it is good, is as though he vnderstood it not at all: yea, his not regarding of it, is as much as if he neglected it vtterly.] *Vers.* 8. *Scornefull men* [*i.* men giuen to scoffing & scorning, specially of good things] *bring a city* [*viz.* in which they dwel] *into a snare:* [*i.* into very great danger, and be as it were the authors of the ruine thereof,] *but wise men* [*i.* such as are rightly wise indeed, for many haue the shew of wisdome and not the thing,] *turne away* [*viz.* from it, and that by their wisdome,] *wrath,* [*i.* either the wrath of God, or of men conceiued and ready to be practised against it.] *Vers.* 9. *If a wise man contend* [*viz.* by word or otherwise, meaning by this speech, reasoning with him for his amendment] *with a foolish man,* [*i.* with a wicked and vngodly man,] *whether hee* [*i.* the iust man] *be angry* [*i.* deale roughly, or hardly with him] *or laugh,* [*i.* deale more gently or mildly with him] *there is no rest.* [*i.* he gaineth neither ease nor profit by it; the other is so incorrigible, *q.d.* what way soeuer a wise man vse to reforme a foole, yet he preuaileth nothing, but the other remaineth stil in his frowardnesse and peruersnesse.] *Vers.* 10. *Bloody men* [*i.* cruell and hard hearted men, which are giuen to shedding of blood,] *hate* [*viz.* deadly, & pursue euen vnto the death,] *him that is vpright:* [*viz.* in his waies, meaning such a one as looketh narrowly to his steps either towards God or man,] *but the iust* [*i.* godly and kinde hearted people whom hee calleth *iust,* because of the fruits of iustice and righteousnes which they shew forth] *haue care of his soule.* [*i.* care greatly to maintaine and defend his life, which the vngodly would faine take away.] *Vers.* 11. *A foole powreth out all his minde,* [*i.* he hath nothing within him, but he will easily bewray it,] *but a wise man keepeth it in, till afterward.* [*i.* he containeth whatsoeuer he hath in his minde, that he may afterwards vtter it in time and place most commodious and fit for it: see chap. 14.33. also chapter 15.2.28.] *Vers.* 12. *Of a Prince that hearkeneth to lyes,* [*i.* not onely heareth them, but consenteth vnto them,] *all his seruants are wicked.* [for such as the King is, such commonly his Officers are wont to be.] *Vers.* 13. *The poore* [*viz.* man] *and the vsurer* [*i.* the rich, hee giueth rich men this name, either because commonly vsurers are rich men, or else because they attaine their riches by vsury] *meet together,* [*i.* are conuersant and liue here together in this life,] *and the Lord lighteneth both their eyes.* [*i.* giueth either of them their life and being, see *Iohn* 1.9. *Act.* 17.28. or as he said before, Chap. 22.2. *the Lord is the maker of them all,* and not onely this, *but preserueth and maintaineth them in the same.*] *Vers.* 14. *A King* [*i.* euery Magistrate, but he nameth him because he is chiefe] *that iudgeth the poore in truth,* [*i.* doth pronounce true and vpright iudgement for the afflicted, not pitying his cause for his need sake, nor yet wronging him therefore] *his throne* [*i.* his Kingdom and gouernment, a part put for the whole] *shall be established for euer.* [*i.* it shall continue and indure long: see chap. 20.28. also Chap. 25.5.] *Vers.* 15. *The rod and correction* [*viz.* giuen with the same, vsed yet moderately, and tempered according to the notoriousnesse

toriousnesse of the fault] *giue wisedome*: [*i.* are instruments and means to make the parties vpon whom they are occupied, wise] *but a child set at liberty* [*viz.* to follow his own will, and doe what he lusteth, and not being restrained therefrom] *maketh his mother ashamed.* [*viz.* by his dissolutenesse and lewdnesse: meaning vnder shame, not onely reproach before people, but also inward griefe and sorrow of her own heart: see chap.
16 13. 24. also chap. 22. 15. also chap. 23. 13, 14.] *Vers.* 16. *When the wicked are increased,* [*viz.* either in number, or in authoritie, as being exalted to gouernment.] *transgression increaseth:* [*viz.* by that meanes: for the more wicked people, the more sinne, and the higher a man is in authoritie (if he be naught) the more boldly dare hee offend, and the more often also,] *but the righteous shall see their fall.* [*i.* the destruction and ouerthrow of the vngodly: see *Psal.* 91. 8. also *Malach.* 4. almost throughout.] *Vers.* 17.
17 *Correct thy sonne,* [*viz.* for his fault: meaning by *sonne*, children: one of one sexe being put for many of both sexes,] *and he will giue thee rest,* [*i.* thou shalt see pleasure and profit insue thereupon vnto thee,] *and will giue pleasures to thy soule.* [*i.* he shall greatly delight thee both inwardly and outwardly, so that thy whole man shal take delight and
18 pleasure in him: see chap. 13. 24. also verse 15. of this Chapter.] *Vers.* 18. *Where there is no vision,* [*i.* where there is no sound and sincere preaching of Gods doctrine out of the law and Prophets: now as the doctrine is here called a *vision*, and so likewise *Isai.* 1. 1. so the Prophets and Messengers thereof are called *Seers.* 1. *Sam.* 9. 9. for *vision*, see also *Samuel* 3. 2.] *the people decay:* [*i.* it cannot be auoided, but that they must come to ruine both of body and soule,] *but he that keepeth* [*i.* striueth vnfainedly to keep *the law* [*viz.* of God] *is blessed.* (*viz.* from the Lord: meaning also that he shall be blessed; for the Scripture vseth to speake of things to come, as if they were present or done already, by
19 reason of the certaintie of them.] *Vers.* 19. *A seruant* [*i.* a stubborne and rebellious seruant,] *will not be chastened* [*i.* corrected and amended] *with words:* [*viz.* onely, but men must now and then vse strokes, as the faults shall deserue,] *though hee vnderstand,* [*i.* though he know what you meane by your words] *yet hee will not answer.* [*viz.* according to that you speake and propound vnto him: this is a reason why stripes must bee ioyned with words: *q. d.* bare reproofe of words mendeth not a seruant, which is deafe
20 to good exhortation or reproofe.] *Vers.* 20. *Seest thou a man hasty in his matters,*] *i.* one that is headlongly caried without aduice to take in hand euery thing,] *there is more hope of a foole* [*viz.* that thou shalt reclaime him,] *than of him.* [*viz.* that is so hastie in do-
21 ing his things: see Chap. 26. 12.] *Vers.* 21. *He that delicately bringeth vp his seruant* [*viz.* both in meat, drinke, apparell, &c.] *from youth,* [*i.* from his first beginning euen a long season after] *at length he will be euen as his sonne,* [*i.* hee will at the length through that delicacy, take state vpon him, and be as it were a sonne and a Lord to the rest. One readeth it thus,] *at length he shall be void of children.* [*i.* that delicate seruant shall goe about, either to displace his Masters children, or to slay them, as *Ieroboam*, and other of
22 the Kings of *Israel* did.] *Vers.* 22. *An angry man* [*i.* a man giuen to anger] *stirreth vp strife,* [*viz.* both to himselfe and others by the meanes of his strife: see *Prou.* 25. 18.] *and a furious man* [*i.* he that giueth his furie and rage the raines] *aboundeth in trans-*
23 *gression.* [*i.* is not onely prone to many euils, but committeth sundry sinnes.] *Vers.* 23. *The pride of a man.* [*viz.* either in his heart, or expressed by word, deed, countenance, gesture, apparell, or such like] *shall bring him low:* [*i.* shall be a meane to debase him: see Chapter 15. 33. Chap. 18. 12] *but the humble in spirit* [*i.* such as are of a lowly mind] *shal*
24 *inioy glory.* [*viz.* both before God and man: see *Iob* 22. 29. also *Luk.* 14. 11.] *Vers.* 24. *He that is partner with a thiefe* [*viz.* any manner of way, either by counsell or consent, or in the act of theeuery, or in receiuing of stolne goods,] *hateth his owne soule* [*i.* doth after a sort lay violent hands vpon himselfe and his owne life: for not onely they that doe euill, but such as fauour them that doe it, are guilty *Rom.* 1. 31.] *he heareth cursing,* (*viz.* either against God or man,) *and declareth it not. viz.* abroad, and therefore consenteth to sinne]: see *Leuit.* 5. 1. This latter part may bee taken as a reason of the
25 former.] *Vers.* 25. *The feare of man* [*i.* that feare that a man hath in himselfe, as while he doth not wholly commit himselfe to God and depend of him, being perswaded of his good will towards him] *bringeth a snare*: [*i.* great danger to him that is seized

therewith

therewith: for *snare*: see verse 8. of this Chapter] *but hee that trusteth* [*viz.* continually and assuredly] *in the Lord* [*viz.* onely] *shall be exalted*, [*viz.* into such an high place as he shall not need to feare.] *Verse 26. Many* [*viz.* men] *doe seeke* [*viz.* by all meanes possible] 26
the face of the ruler: [*i.* his fauour and to obtaine his good will, and that they may obtaine right at his hands, they do humbly intreat him: see chap. 19. 6.] *but euery mans iudgement* [*i.* the iudgement of euery mans cause] *cõmeth from the Lord*: [*viz.* who vseth man as his instrument to pronounce the same: *q. d.* men may well goe to Magistrates and Iudges, but yet they should first goe to God, in whose hand the Kings heart is, chap. 21. 1.] *Verse 27. A wicked man is an abomination to the iust*, [*i.* a good man loatheth 27
and cannot abide a wicked man; not because he is a man, but because hee is wicked,] *and he that is vpright in his way* [*i.* leadeth an vpright, godly, and holy life,] *is abomination to the wicked* [*i.* the wicked and vngodly cannot abide such a man: see verse 10. of this Chapter.

Verse 1. *Teacheth vs, readily and willingly to yeeld to good counsell, for feare of destruction.* Doctrine.
Verse 2. *Teacheth vs, what a great blessing it is to haue good Magistrates, and what a misery it is to haue wicked ones.* Verse 3. *Teacheth vs, that whoredome bringeth with it beggery and pouerty*, Verse 4. *Teacheth vs, that iustice is the prop of Kingdomes, & bribery the ruine thereof.* Verse 5. *Teacheth vs, to auoid flattery, and sheweth the danger thereof, to him that is flattered*, Verse 6. *Teacheth vs, that a wicked mans sinnes, are cords strong inough to tye him, so that he shall not stirre.* Verse 7. *Teacheth vs, to looke into, and to defend the iust cause of the poore.* Verse 8. *Setteth out the discommodities of scorning, and the commodities which insue of holy wisedome.*, Verse 9. *Teacheth vs, that there is no way to reclaime a man, that is frozen in the dregs of his owne sinne.* Verse 10. *Teacheth vs, that the vngodly cannot abide the good, but the godly for all that, yea the rather for that, should make much of, foster, and defend one another.* Verse 11. *Doth teach vs, not onely not to blabbe out our owne secrets, but to reserue the vttering of them to a most conuenient time and place.* Verse 12. *Teacheth vs, that wicked men and Magistrates haue many times wicked seruants and officers.* Verse 13. *Teacheth vs, that all the being, that all men either good or bad haue, they haue it from the Lord.* Verse 14. *Teacheth vs, that execution of iustice is a notable meane to make a kingdome sure.* Verse 15. *Sheweth what difference there is betweene a reasonable correction and letting children and seruants runne as they list.* Verse 16. *Sheweth, that the vngodly may flourish for a time, but they shall come downe at the last.* Verse 17. *Teacheth parents moderately to correct their sonnes and seruants.* Verse 18. *Declareth, in what a miserable case those people are that haue not the word preached amongst them.* Verse 19. *Teacheth men to correct froward seruants, not with words onely, but with stripes also.* Verse 20. *Sheweth, that it is easier to reclaime a foole, then a man giuen ouer to hastinesse and vnaduisednesse in his affaires.* Verse 21. *Teacheth vs, to beware that we bring not vp our seruants ouer daintily.* Verse 22. *Teacheth vs to auoid anger and fury.* Verse 23. *Teacheth vs, to shun pride, and to imbrace humilitie.* Verse 24. *Teacheth vs, to beware of all consenting to any maner of euill whatsoeuer it be.* Verse 25. *Teacheth vs, that such as trust stedfastly in the Lord shall neuer be confounded.* Verse 26. *Teacheth vs, to goe to God in our iust causes before we goe to the Magistrate, and afterwards to goe to him for iustice, and then no doubt we shall speed better.* Verse 27. *Teacheth vs, that the wicked cannot abide the godly, and that the godly on the other side should loath them in their wickednesse.*

CHAP. XXX.

THis Chapter cannot wel be connexed to the former otherwise then thus: that the holy Ghost proceedeth in deliuering other holy and wholesome instructions concerning faith and manners, but yet by the ministery & meane of another then *Salomon*, as may appeare by the title and inscription of this Chapter. *Coherence.*

I would

Doctrine. *I Would diuide this Chapter into foure parts. In the first hee sheweth how blind wee are in the apprehension of God and his matters, how pure and perfect Gods Word is, and putteth downe a Prayer, desiring to be deliuered from vanitie, lying, pouerty, aboundance of wealth, pride and despaire: from verse 1. to the end of the 9. In the second, he dealeth against vniust accusers, disobedient children, hypocrites, proud persons, cruell and outragious men, couetous men, and contemners of parents: and this reacheth from verse 10, to the end of the 17. In the third, he treateth of things beyond his reach, of the trade or order of an adultresse, and of certaine things that breed great disorder and confusion in the earth: also of some creatures which in their kinde doe instruct men, and this reacheth from verse 18, to the end of the 28. In the fourth, he speaketh of the Lyon, of a Grayhound, of a Goat, & of the Maiesty of a King, teaching men to beware of pride, and wrath: from verse 29, to the end of the Chapter.*

Sense. I Would make but one verse of the title of this Chapter & the first verse it selfe, and reade them both together thus.] *Vers.* 1. *The words of Agur* [*viz.* which he spake, are these that follow. Some would haue this *Agur* to be *Salomon*, but I see no likelihood of it: and me thinketh the Petition which is made verse 7 of this Chapter should plainely proue it, because *Salomon* was a King, and had great store of riches, & a promise giuen him thereof: see 1. *Kin.* 3. 13. I rather think some other good man, whose name is not expressed saue here, was the writer, and that these were ioyned to *Salomons* Prouerbs, both for the likenesse of the argument, and the breuity or shortnesse of the sentences] *the sonne of Iaketh.* [He expresseth also his fathers name: of which name we reade in no place of the Scripture but in this onely, the Holy Ghost teacheth vs thereby, not curiously to search into these things, seeing it hath not pleased him to reueale more concerning them.] *The prophesie* [*i.* the good and holy speech; for *prophesie* is taken here for a speech concerning good and holy matters] *which the man* [*viz.* *Agur* himselfe] *spake* [*viz.* plainely & pithily also as followeth] *to Ithiel, euen to Ithiel, and Ucal.* [*i.* to these & these men who were (as it is wel noted) either his schollers or his friends, whom also he did instruct in good and necessary matters. I know some both reade it otherwise, & from the interpretation of the names giue another sense, applying it to Christ the Messiah; but with the good leaue of so good men, I hope I may vpon some good reason dissent from them in it: for though the sense may be good, and the doctrine gathered vpon it, yet I would not so allegorize vpon the scripture, specially when we haue other plain places euen in the old Testament, that are plaine prophecies indeed of our Sauiour Christ: and therefore I take *Ithiel* and *Ucal* to be mens names, for whose causes hee propounded these points following.] *Vers.* 2. *Surely I am more foolish then any man,* [It may be, and I doe not much dissent from some of the *Rabbins* in this, that *Ithiel* & *Ucal* demanded his iudgement concerning hard matters: and that he beginning to speake of them, setteth out his owne vnmeetnesse: *q. d.* you thinke thus and thus of me, but I surely may rather say vnto you, why aske you these things of me that am so vnskilfull my selfe, as no man more, and so hee extenuateth or debaseth his iudgement, beginning euen in his speech to them with that] *and haue not the vnderstanding of a man in me.* [*i.* haue not so much vnderstanding in me as a meane man: for he vseth the word *Adam* here, which in the Hebrew tongue signifieth for the most part one of the common sort of people, as the word *Isph* doth a noble and excellent personage.] *Vers.* 3.

For

For I haue not learned wisdome, [a reason of his debasing of himselfe *q. d.* so far off is it that I can well speake of these things, that I haue not yet attained wisdome or knowledge] *nor attained to the knowledge of holy things.* [*viz.* such as God and his word are, of which he speaketh in the next verses: some reade, *of the Saints*: meaning thereby Angells, and such faithfull ones as are already gathered to God in heauen, but the other is more plaine: *q. d.* I am not instructed with the knowledg of diuine things, that I should be able to declare such hard points as these are.] *Vers.* 4. *Who* [*viz.* amongst men] *hath ascended vp to heauen* [*viz.* that he should fetch from thence the knowledg of God] *and descended?* [*viz.* from thence, that hee might tell vs what things hee hath seene and learned there: see *Deuteronomy.* 30. 12. &c. It is true that *Paul* and others haue beene rapt vp thither, but yet not of themselues, but by God; and withall they haue seene things that it was not lawfull for man to speake: see 2. *Cor.* 12. 2, 3, 4.] *who hath gathered the winde in his fist?* [*i.* who doth hold the winde in his hand that it bloweth not, and letteth it loose when he will to blow. This onely can God aboue doe, and not any man: see *Isaiah* 40. 12.] *who hath bound the waters in a garment?* [*i.* as it were in a garment: *q. d.* is it not God onely that keepeth the waters in the clouds, as it were in a garment, and afterwards when hee seeth it good dissolueth them into raine that falleth vpon the earth? see *Psal.* 104. 3. Some vnderstand by the *waters* here, the waters which are aboue the firmament, and are vpholden by the wonderfull power and prouidence of almighty God, of which you may read *Genesis* 1. 6, 7. and in other places: but I thinke it better to vnderstand them of the waters in the ayre and firmament, which is often in Scripture called heauen] *who hath established all the ends of the world?* [*q. d.* by whose meanes is it that the Earth and all the wasts thereof remaine so firme and stable as they are? is it not by the onely power of the almighty?] *what is his name?* [*q. d.* canst thou name a man that can performe these things] *and what is his sonnes name?* [he speaketh this according to the custome of the *Iewes*, who vsed to make men knowne by their kindred, as *Isaiah* the sonne of *Amos*, *Michaiah* the sonne of *Iaalah*; and such like *q. d.* that hee may be the more knowne and famous, tell what is his kindred or stocke, and what is his sonnes name] *if thou canst tell?* [*q. d.* if thou canst name any let vs heare. I am not ignorant that many good writers apply this to God the Father, and to his Son Christ; but the former is the more plaine and simple sense. His meaning is, that none can do or tell these things but God onely, and therefore he is most meet to deale in those hard matters and speeches concerning the same. And thus hauing laid downe, as it were by the way of extenuation, his owne insufficiency, he entreth in his measure to discourse of the points, and first he treateth of the word of God.] *Vers.* 5. *Euery word of God* [*i.* both the whole word of God generally, and euery part and particle of the same] *is pure* [*i.* true, iust, holy, and free from all corruption whatsoeuer: see *Psalme* 12. 6. *Psal.* 18. 30. *Psal.* 19. 8.] *He* [*i.* God himselfe] *is a shield* [*viz.* of defence and protection against the rage and assaults of their enemies: see *Psalme* 18. 2.] *to those,* [*i.* to all those both generally and particularly] *that trust* [*viz.* stedfastly and vnfainedly] *in him.* [*viz.* onely: see Chapter 29. 25.] *Verse* 6. *Put nothing* [*viz.* of thine owne inuention and deuice] *vnto his words,* [*i.* vnto the word that he hath deliuered vnto thee: and he speaketh nothing here of taking away, because men be more prone to adde, vnder the shew of interpretation and sense, then to take away: see *Deut.* 4. 2. also *Deut.* 12. 32. *Reuel.* 22. 18. &c.] *lest he reproue thee,* [*viz.* for thy sawcinesse, and malapertnesse: vnderstanding also by *reproving*, correcting and punishing] *and thou be found* [*viz.* by that meanes] *a lyer.* [for lying is committed not onely by speaking lesse then the truth, but also by speaking more. So he sheweth that there is a double sinne committed by adding to the word, the one is the sinne of pride and presumption, the other is the sinne of lying.] *Vers.* 7. *Two things* [*viz.* particularly and by name: as may appeare verse 8.] *haue I required of thee:* [*viz.* earnestly and oftentimes, yea I require and craue them still: for the phrase see *Psal.* 27. 4.] *deny them me not* [*i.* graciously graunt me the same] *before I dye.* He meaneth that hee would haue and enioy the same so long as he should liue here: for after the course of this life were once

finished

finished, they would stand him in no stead.] *Vers.* 8. *Remoue* [*viz.* of thy goodnesse] *far from me* [*viz.* yea so far that it may neuer take hold of me] *vanity* [*i.* all vaine delights, as *Psal.* 119. 37.] *and lyes* [*i.* all vniust and vnfaithfull dealing: vnderstanding also by one, all manner of transgressing: *q. d.* pardon all my former sinnes, and giue me grace daily more and more to preuaile against the seed of all corruption in me,] *giue me not pouerty nor riches:* [*i.* not too much of either: he sheweth the reason in the next verse: and we must note, that though the condition be not here expressed, yet he meaneth according to Gods will, and so far forth as he should see it good for his glory] *feed me* [*viz.* of thy gracious goodnesse and liberality: see *Psal.* 104. 27, 28.] *with food conuenient for me*, [I take it to be the same in other words that our Sauiour Christ teacheth vs to pray, *Mat.* 6. 11. meaning as much or as little as God shall thinke meet to maintaine this life.] *Verse* 9. *lest* [*viz.* if thou giue me abundance of riches,] *I be full* [*viz.* of all plenty and abundance,] *and deny thee*, [*viz.* to beare sway ouer me, and forget thee; for fulnesse worketh many times pride, security, and forgetfulnesse: see *Deut.* 8. 10. 12. 14. also *Deut.* 31. 15. *Ezech.* 6. 49.] *and say* [*viz.* either within my selfe, or openly vnto others] *who is the Lord?* [*viz.* that I neede to care for him: see *Exod.* 5. 2.] *or lest I be poore*, [that is a reason why he would not be pinched with pouerty,] *and steale* [*viz.* for the satisfying of my need: see Chap. 6. 30. 31.] *and take the name of my God in vaine:* either by false swearing as the poore people doe to get somwhat, or else by my theeuery and loose life slander that glorious name and profession after which I am called: marke that both riches and pouerty are from the Lord.] *Vers.* 10. *Accuse not* [*viz.* falsely, or without good and great cause] *a seruant to his master*, [*i.* any to his superiour; for by a *seruant*, he vnderstandeth all in subiection to others: he meaneth by this, that he would haue men to haue peace and friendship with all, yea euen with the meanest, and to foster concord among all sorts] *lest he curse thee* [*i.* lest by his praier vnto God he pull a curse from him vpon thee, who is the defender and reuenger of the poore: see *Exod.* 22. 23.] *when thou hast offended.* [*viz.* against him, accusing him falsely, and without any iust cause.] *Vers.* 11. *There is a generation* [*i.* a sort and kinde of people] *that curseth their father*, [*i.* both wisheth and speaketh all manner of euill against him,] *and doth not blesse their mother.* [*i.* doth not wish well vnto her, meaning thereby cursing of her: for the punishment of such children, read *Exod.* 21. 17. And this kind of Hebrew speech, where one and the selfe same thing is repeated by the contrary with a deniall, is vsuall in Scripture, see *Deut.* 33. 6. and other places: his meaning is *q. d.* such children as prouoke, despise, and contemne their Parents, and vtter slanderous and cursed speeches against them, are a vile kinde of people, and shew themselues to be rebellious persons.] *Vers.* 12. *There is a generation* [see before, verse 11.] *that are pure in their owne conceit*, [*i.* thinke themselues holy, iust, &c.] *and yet* [*viz.* for all their owne imagination and outward shew to others] *are not washed* [*viz.* by the water of the word and spirit; he meaneth that they are not made cleane: for washing see *Psal.* 51. 2. 7.] *from their filthinesse.* [*viz.* from that filthinesse of sinne which they haue both in body and in spirit: see 2. *Cor.* 7. 1. In the other verse he spake against peruerse and stubborne people: and here he dealeth against hypocrites (a perilous kind of people) who outwardly making shew of holinesse of life, are notwithstanding in their minde most impure, and many times euen by deeds declare the same, though that they thinke by an outward vizard of holinesse to couer their filthinesse.] *Vers.* 13. *There is a generation* [see verse 11 of this Chap.] *whose eies are haughty*, [*i.* who doe declare the pride of their heart by their very lookes] *and their eye-lids are lifted vp* [*viz.* on high, far aboue others: he putteth the signe of pride for pride, because euen in the eies and countenance there is a manifestation of pride, as chapter 6. 17. or else for proud persons themselues vsing the same; against whom he here dealeth.] *Vers.* 14. *There is a generation whose teeth are as swords*, [*i.* very sharpe and keene] *and their clawes as knines* [*viz.* ready and prepared to cut,] *to eate vp* [*i.* vtterly to destroy and deuoure] *the afflicted* [*i.* the poore and needy] *out of the earth*, [*i.* from dwelling in the same] *and the poore from among men.* [*viz.* that they alone might dwell vpon the earth: *Isaiah* 5. 8. And here he speaketh against tyranous men, and oppressors of the poore.] *Vers.* 15.

The

The horse-leach [The creature here named is well knowne] *hath two daughters* [in her tongue, whereby first she pricketh and pierceth the skin, and afterwards sucketh the blood: see *Plin. lib. 32. cap. 10.*] *which cry* [*viz.* in their manner] *giue, giue.* [*viz.* vnto vs meaning by the doubling of the word, that they are seldom or neuer satisfied. And vnder this speech he setteth out the insatiable desire of such as oppresse the poore: *q.d.* as the horse-leach is neuer satisfied but when she is filled, at which time she falleth off; and yet afterwards, if she take hold, either of the same place or some other, she will sucke more blood: so these oppressors are not content once to haue spoiled men, but come againe, and neuer leaue till they haue depriued them of all their riches and substance.] *There be three things that will not be satisfied: yea foure that say not, It is enough,* [these words and the meaning thereof are plaine, what the things are hee rehearseth particularly in the next verse.] *Vers.* 16. *The graue,* [for that is neuer satisfied with bodies, but doth deuoure all things put therein, how many or how great soeuer they be: see Chap. 1. 12.] *and the barren wombe,* [do not onely refer this as some do vnto barren women, but to incontinent women also, whose lust is neuer satisfied] *the earth that cannot be satisfied with water,* [but drinketh in all water powred vpon it, yea, that great store of raine that falleth from heauen, and is alwaies readie (as it were) to receiue more] *and the fire that saith not, it is enough:* [for how much wood or other matter soeuer is laid vpon it, it burneth and consumeth the same. I suppose that all these similitudes tend to expresse the insatiable desire of the couetous men and oppressors, that as these are neuer satisfied, so the wicked men haue neuer enough.] *Vers.* 17. *The eye* [*i.* the person himselfe, a part put for the whole: and he speaketh of the eye, both because it is a very excellent part of mans body, and also because in it many times is contempt and scorning most bewraied] *that mocketh his father,* [*viz.* for any cause,] *and despiseth the instruction of his mother:* [*i.* the good counsell that he shall giue him,] *let the Rauens of the valley pick it out,* [*i.* he maketh mention of those Rauens that abide commonly in vallies, and by riuers that runne in vallies, because they are thought of some to be more fierce and cruell vpon their preyes: and that which is read here by the way of a wish (as it were) some read it by the way of a prophecie, thus; *they shall pick it out:* but the sense commeth all to one: meaning that he should be destroyed,] *and the young Eagles* [*viz.* who are more busie, and better able with their beakes and tallons to deuoure their prey,] *eate it.* [*viz.* vp and vtterly spoile it, so that there bee no memory or remembrance of him or his name.] *Vers.* 18. *There are three things hidden from me,* [*i.* they are more high then I can attaine vnto, and exceed my capacity far,] *yea foure* [*viz.* things there are: all which foure he reckoneth vp in the next verse] *that I know not;* [*viz.* how to yeeld a certaine and sound naturall reason of them.] *Vers.* 19. *The way of an Eagle in the ayre,* [*i.* flying in the ayre; for shee leaueth no notes or paths (as it were) of her flights: and though this be common to all other birds, yet he nameth specially the Eagle, both because she is the chiefest of birds or fowle, and also flyeth most high and very swift withall,] *the way of a Serpent vpon a stone,* [*viz.* or sharpe and steepe rocke: that a Serpent, as an Adder or Snake, should crawle vpon the earth being flat and euen, is no great matter: but how she should goe vp into craggy and steepe mountaines is very wonderfull] *the way of a ship in the midst of the Sea,* [this is strange also: for though it be true, that when the ship goeth (specially in a calme) there is some path of it left; yet after that the waters haue come together againe, it cannot be seene; see *Iob* 9. 26.] *and the way of a man,* [*i.* the order, course, dealing, or knowledge of a young man he speaketh of an vncleane and dishonest thing, in cleane and honest termes,] *with a maid* [*i.* with one that would be so taken, and so will shamelesly affirme her selfe to be, when it is neither so nor so: as may appeare by that which followeth in the next verse.] *Vers.* 20. *Such is the way also of an adulterous woman,* [*i.* so close and vnknowne: for to that end had he alledged these foure strange things rehearsed before, by certaine similitudes declaring (as it were) the close, subtle, and impudent dealing of harlots,] *she eateth and wipeth her mouth,* [*i.* when she hath committed wickednesse she maketh a goodly shew as though she were honest: in good termes expressing euill matters, teaching vs thereby to auoid filthy talke,] *and saith* [*viz.* impudently and shamelesly,] *I haue not committed iniquity.* [and yet hor owne heart and

knowledge

knowledge can tell her the contrary: all this tendeth in my mind to set out the closenesse and shamelesnesse of strumpets, whose wicked facts can hardly be known: *q.d.* when they haue committed whoredome they will deale as some doe, when they haue deuoured somewhat which they should not, they will wipe their mouths, as though they had not done it, so in the shamelesnesse of their face, they will deny the fact of euill, and behaue themselues towards their husbands as though they had not deceiued them, because no note or mark of their filthines appeareth whereby it may be known.]

21 *Verse 21. For three things* [*viz.* amongst men,] *the earth is moued* [*i.* either the inhabitants of the earth themselues haue good occasion to tremble and shake: or else by *Hiperbole* to expound it thus; that it were reason when three things following are done vpon the earth, the earth it selfe should as it were tremble for horor and feare:] *yea for foure*

21 [*viz.* things which he reckoneth vp afterwards, vers. 22. 23.] *it cannot sustein it selfe* [*viz.* in any good strength and order:] he meaneth nothing else hereby, but that the things

22 themselues are intollerable amongst men.] *Vers.* 22. *For a seruant when he reigneth* [*i.* when any vnmeet for high callings are aduanced to the same: for they know not how to vse authority, but abuse it, both to their owne hurt, and the oppression of others,] *and a foole* [*i.* a wicked man] *when he is filled with meat,* [*i.* when he hath all abundance and plenty of euery good thing: for both he abuseth the things in excesse, and being

23 puffed vp through pride becommeth hatefull to all.] *Vers.* 23. *For the hatefull woman* [*i.* for her that is giuen to hatred of others: which affection of hate in her will disquiet

17 the husband to whom she is maried, and the whole household. One readeth] *for the hated woman* [*i.* for her that is hated of her husband for her euill manners and conditions, and for the same is put away: see *Deut.* 24. 1. see also *Deut.* 21. 15.] *when she is maried* [*viz.* to another man, which cannot chose but be intollerable and grieuous to her first husband: besides that, it is the plaine committing of adultery, as Christ sheweth, *Mat.* 19. 9. which should cause the land to tremble, because it defileth the same, as *Ier.* 3. 1. and this latter do I allow of.] *and for a hand-maid* [*i.* for one that hath beene a seruant before] *that is heyre to her mistris,* [*i.* is maried to her master, & so possesseth all that her mistris had before: the reason is, because that hauing gotten a better state, she wil swell and wax proud, & hardly beare any equall, by reason of the height of her mind.] *Vers.*

24 24. *These* [*viz.* things following] *be foure small things in the earth* [*i.* be foure of the smallest creatures in the earth,] *yet they are wise* [*viz.* in their kind] *and full of wisdome,* [yea,

25 so full that men many times are sent to them to learn of them.] *Vers.* 25. *The Pismires, a people not strong,* [*i.* a very weake sort of creatures: and he resembleth them to *people*, because of their multitudes] *yet prepare they* [*viz.* very wisely] *their meat* [*i.* their food and sustenance which shall nourish them] *in summer* [*i.* in summer season: he meaneth that these little things, while they can, and the season is conuenient, labor to get

17 against an vnseasonable and hard time that which may keep them: see chap. 6. 6. &c.]

26 *Vers.* 26. *The conies* [One readeth, *the mice of the mountains*, whereunto also I doe consent, because Conies are seldom to be found in the mountains or the rocks, as it is said hereafter in this verse: and also, because *Ieroms* writing to *Sunia* and *Frestella*, affirmeth, that *Syria* (that is the land of *Iudah*, & the countries therabout) was full of such mice,] *a people not mighty* [*i.* a company or troop not able to perform any great thing:] *yet make they their houses* [*i.* places for them to dwell in] *in the rocke,* [by their continuall labour:

27 *q. d.* through labor & continuance in it they ouercome most hard things.] *Ver.* 27. *The grashopper* [*i.* the multitude of grashoppers: one for many,] *hath no king* [*i.* no principall or chiefe ruler of them, as the bees haue (as some affirm)] *yet go they forth* [*viz.* to destroy and eate vp the fruit of the earth,] *all by bands.* [*i.* not only in good order, but as it were all consenting to one thing, euen as though they had but one Captaine that lead

28 the whole band.] *Vers.* 28. *The spider taketh hold with her hands,* [*viz.* of the threed or webbe which she hath spunne: he saith, *with her hands*, not that they are hands indeed, but because they are set some of one side and some of another, as mens hands are, and because they doe the office of hands; that is, apprehend and lay hold of things, otherwise in proper speech indeed they are feet] *and is in kings palaces:* [labouring busily about her webbe: of the Spiders nature and diligence,

29 see *Plinie lib.* 11. *cap.* 24.] *Vers.* 29. *There be three things*, [*viz.* amongst other creatures] *that order well their going,* [*i.* that goe very stately and comely,]

yea,

yea foure things [*viz.* which follow hereafter] *are comely in going,* [*viz.* about any thing they doe.] *Verſ.* 30. *A Lion which is ſtrong* [*i.* moſt ſtrong] *among beaſts,* 30
[*viz.* of the field or forreſt] *and turneth not* [*viz.* backe againe out of his way or pace]
at the ſight of any: [*viz.* either man or beaſt.] *Verſ.* 31. *A luſty gray-hound* [*i.* a 31
ſwift and very nimble dog for a race or hunting. I allow rather his reading, who turneth it] *a horſe girded in the loynes,* [*i.* not onely well truſſed, but apt and prepared for a race: the metaphor being taken from the people of the Eaſt and their cuſtome, who when they went cheerefully about any thing, would truſſe vp their garments about their loines: and I rather yeeld vnto this, not onely becauſe there is no great ſtate or comelineſſe in a gray-hound, but alſo for that which is written concerning the horſe, *Iob* 39. 22, 23, *&c.* And I thinke the nature of the word will alſo ſomewhat helpe it] *a goat,* [*viz.* going ſtately, and with great cheereſulneſſe before the reſt of the flocke] *and a King,* [*i.* a Magiſtrate or Ruler] *againſt whom there is riſing vp,* [*viz.* either by his home enemies, or by his forraine foes He meaneth a mighty and ſtrong Prince whom none dare reſiſt, neither dare any offer himſelfe to ſtand againſt him.]
Verſ. 32. *If thou haſt beene fooliſh* [*i.* if thou haue declared thy ſelfe to be vnwiſe] 32
in liſting thy ſelfe vp, [*viz.* aboue others: *q. d.* If thou haſt bewraied pride, or haſt beene proud, beware thou doe ſo no more: and I referre it not onely to pride, but to anger and contention the inſeparable companion of pride; and that ſo it muſt be vnderſtood the verſe following ſheweth] *and if thou haſt thought wickedly* [*viz.* againſt another man or men] *lay thine hand vpon thy mouth.* [*i.* doe not abſtaine onely from ſpeaking of it, as *Iob* 29. 9. but continue not in thoſe euill imaginations, much leſſe in the performance of that euill.] *Verſ.* 33. *When one churneth milke,* [*viz.* a good 33
while together] *he bringeth forth butter:* [*viz.* at the laſt] *and hee that wringeth his noſe,* [*i.* bloweth it often and rubbeth it very hard] *cauſeth* [*viz.* at the length] *bloud to come out:* [*viz.* of his noſe] *ſo he that forceth wrath,* [*i.* prouoketh other men to wrath by his lewd ſpeeches] *bringeth forth ſtrife,* [*viz.* betweene himſelfe and others: *q. d.* as churning bringeth forth butter, and the rubbing and wiping of the noſe bloud, which may bee hurtfull to him that vſeth it: ſo hee that is ſtirred vp to wrath in himſelfe, or prouoketh other men thereto, ſtirreth vp contention and ſtrife: therefore men muſt take heed that they be not ſtirred vp to wrath in themſelues, neither prouoke others thereto, for thereupon riſeth contention, which is the cauſe of many and great miſchiefes.]

Verſ. 1. *Teacheth vs to haue care of other men, and to inſtruct them what wee can.* Doctrine.
Verſ. 2. *Teacheth vs to thinke lowly and humbly of our ſelues.* Verſ. 3, 4. *Teach vs, that no man, as man, is able to diſcourſe of ſuch high and great ſecrets, as God hath reuealed in his word.* Verſ. 5. *Teacheth vs the excellency of Gods word: alſo how good the Lord is to thoſe that truſt in him.* Verſ. 6. *Teacheth vs the perfection of Gods word, and inſtructeth vs to bridle our owne preſumption that would many times adde thereto.* Verſ. 7. *Teacheth vs, that earneſt praier to God is the meane to obtaine from him ſuch things as wee need.* Verſ. 8. *Teacheth vs to hate vanity and lies: alſo to pray for contentednesſe in whatſoeuer ſtate God ſhall place vs.* Verſ. 9. *Teacheth vs, that riches commonly breed pride; and pouerty diſtruſt in God and theeuery, vnleſſe men be marueilouſly aſſiſted with grace from him.* Verſ. 10. *Teacheth vs to beware of all falſe accuſations.* Verſ. 11. *Teacheth vs to beware how we practiſe frowardneſſe and vnnaturalneſſe towards our parents.* Verſ. 12. *Teacheth vs, to take heed of hypocriſie, and that wee thinke not our ſelues holy, when indeed we are filthy.* Verſ. 13. *Teacheth vs to beware of pride, and of all outward ſhewes appertaining thereto.* Verſ. 14. *Teacheth vs, to ſhunne violence and oppreſſion of others.* Verſ. 15, 16. *Teach vs to beware of couetouſneſſe and an inſatiable deſire of riches.* Verſ. 17. *Declareth what puniſhment ſhall fall vpon contemptuous and diſobedient children.* Verſ. 18, 19, 20. *Teach and ſet out, not only the vnſearchableneſſe of a harlots heart, but the hypocriſie that is in her, yea euen then when ſhe hath committed filthineſſe.* Verſ. 21. *Teacheth vs, that confuſion and diſorders ſhould make men, yea and the earth it ſelfe to tremble*

and ſhake. Verſ. 22. *Sheweth vs, that gouernment is not meet for a man of meane condition, and that abundance and riches cannot agree with a foole.* Verſ. 23. *Teacheth vs, that it is a great confuſion for a man to marry another mans wife, that without iuſt cauſe is diuorced from her: alſo, that it is an vnſeemly thing for a maſter to marry his maid-ſeruant.* Verſ. 24. *Teacheth vs, that we may many times learne good inſtructions euen from the leaſt of Gods creatures.* Verſ. 25. *Teacheth vs, in the Piſmire to learne in time conuenient to prouide for vs, and thoſe that depend vpon vs.* Verſ. 26. *In the examples of the mice of the mountaines, to be laborious and diligent in thoſe things that concerne our owne good.* Verſ. 27. *Teacheth vs, by the Graſhopper to learne to ioyne together in order and vnity, though wee had none to conduct and leade vs.* Verſ. 28. *Teacheth vs, that we ſhould not in ſhame leaue off our worke for any mans preſence, no more than the ſpider doth hers in the Kings palace.* Verſ. 29. *Teacheth vs, that wee may euen in the creatures many times behold excellent qualities, that God the Creator hath put into them.* Verſ. 30. *Sheweth, that in the Lion there is great courage.* Verſ. 31. *Teacheth vs, that there is great liuelineſſe and ſwiftneſſe in a horſe: and that there is alſo great maieſty in a good Prince.* Verſ. 32. *Teacheth vs to beware of pride, and alſo to take heed that we conceiue no euill in our thoughts, or if wee doe, to repreſſe it there, and not to let it breake forth either in words or deeds.* Verſ. 33. *Teacheth vs, rather to beat downe wrath and contention in our ſelues and in others, than to foſter it in our ſelues or others.*

CHAP. XXXI.

Coherence. THe holy Ghoſt in the other Chapter had interpoſed certaine notable and godly ſpeeches of one *Agur* the ſonne of *Iaketh*, betweene ſome ſentences of *Salomons* before going and theſe now following; which being diſpatched, hee returneth againe in this Chapter, and putteth downe certaine graue ſpeeches that *Salomon* ſpeaketh as it were from his mothers mouth.

Diuiſion. *THis whole Chapter being an exhortation of* Salomons *mother made to him, may bee diuided into two parts. In the firſt, with wonderfull motherlike affections ſhee inſtructeth him to beware of whoredome and drunkenneſſe, and teacheth him how to behaue himſelfe in the publike gouernment of his kingdome, from verſ.* 1. *to the end of the* 9. *In the ſecond, ſhee doth excellently paint out (and* Salomon *as from her mouth deliuereth the ſame) the vertues and qualities of good women, which in ſumme are theſe; ſhee loueth and obeyeth her husband, flieth ſloth, is liberall towards her houſhold, is an example of diligence, labour, godlineſſe; looketh into the wayes of her people, taketh care of her children, and greatly feareth the Lord; from verſe* 10. *to the end of the Chapter.*

The

THe *words of King Lemuel:* [*i.* which he himſelfe ſpake, hauing before receiued them as inſtructions from his mother: no doubt but this *Lemuel* was *Salomon*, becauſe he is named a *King*] *the prophecy* [*i.* an excellent doctrine, which alſo for the notableneſſe thereof might be eſteemed as a prophecy: ſee Chapter 30. 1.] *which his mother* [*viz.* *Bathſheba*, 2 *Samuel* 12. 24.] *taught him.* [*viz.* being certainly perſwaded that God had ordained him to be King, as appeareth 1 *King.* 1. 13. What time ſhe taught him, as whether it was before he was King or after, it is vncertaine: and yet I ſuppoſe rather before than after, becauſe then he was endued with moſt ſingular wiſdome: ſee for this purpoſe Chapter 4. 3, 4.] *Verſ.* 2. *What my ſonne!* [*viz.* I ſay vnto thee: ſhe beginneth as it were with a doubt, which doth notably expreſſe not only her motherly affection, but alſo moſt euidently declareth the grauity and weight of the ſpeech following] *what the ſonne of my wombe!* [*i.* my naturall ſonne, and moſt tender and deare vnto me: ſee *Iſaiah* 49. 15.] *and what, O the ſonne of my deſires!* [*i.* whom I haue not only greatly deſired, but for whoſe cauſe alſo I haue made and performed many vowes vnto the Lord (for ſo much the word importeth) as mothers were wont to doe for their children, ſpecially for their males or ſonnes: ſee 1 *Samuel* 1. 11.] *Verſ.* 3. *Giue not thy ſtrength vnto women,* [*i.* to ſtrange women or harlots: by *ſtrength* ſhe vnderſtandeth not only his ſubſtance, but alſo the very powers and ſtrength of his body and minde: ſee before, Chap. 5. 9, 10.] *nor thy wayes,* [*i.* make not thy endeuours, purpoſes, and actions knowne to ſuch] *which is to deſtroy Kings,* [*q. d.* that will doe nothing elſe but bring deſtruction vpon kings and kingdomes: ſee *Deut.* 17. 17.] *Verſ.* 4. *It is not for Kings, O Lemuel,* [*i.* it doth not belong vnto them] *to drinke wine,* [*viz.* exceſſiuely, or immoderatly] *nor for Princes* [*viz.* it doth not belong vnto them neither: by *Princes*, he meaneth ſuch as pronounce ſentence of law to others] *ſtrong drinke,* [*i.* to drinke ſtrong drinke exceſſiuely or immoderatly. *Wine* and *ſtrong drinke* ſoberly vſed are not here forbidden, but drunkenneſſe: for Kings and Magiſtrates are to vſe the one ſoberly, and carefully to flie the other, becauſe the whole people is committed to their charge, leſt alſo being ouercome with wine, they ſhould forget their office and duty, as followeth in the next ſentence.] *Verſ.* 5. *Leſt he* [a reaſon of that which goeth before: and marke how ſuddenly he changeth the number from the plurall to the ſingular] *drinke* [*viz.* ouermuch] *and forget* [*viz.* by that meanes] *the decree,* [*i.* not only the law and ordinance of God, but alſo the certaine and appointed order of law and equity] *and change* [*i.* turne vpſide downe and peruert, as where hee ſhould helpe and ſuccour to hurt and hinder] *the iudgement* [*i.* the right ſentence and iudgement] *of all the children of affliction.* [*i.* of all thoſe that are greatly afflicted: meaning leſt being ouercome with drinke, hee ſhould pronounce a wrong ſentence againſt them. And he maketh ſpeciall mention of theſe rather than of the rich, becauſe they are more ſubiect to iniury and oppreſſion, and for the moſt part are vſually neglected and contemned.] *Verſ.* 6. *Giue ye ſtrong drinke vnto him* [*q. d.* I will ſhew you to whom abundance of wine and ſtrong drinke appertaineth] *that is ready to periſh,* [*viz.* through the manifold afflictions, both inward and outward, that lie vpon him. Some interpret it to ſuch as are condemned to death, and ready to be executed for their faults: but I rather vnderſtand it of thoſe that are afflicted, either inwardly or outwardly, by reaſon of ſome great calamity] *and wine* [*i.* giue wine] *vnto them* [*i.* vnto ſuch; a ſudden change of the number: he ſaid before, *him*: now he ſaith *them*] *that haue griefe of heart.* [*i.* are ſad and heauy at their heart, which alſo they teſtifie by heauineſſe of countenance.] *Verſ.* 7. *Let him drinke* [*viz.* either of wine or ſtrong drinke] *that he may forget* [*viz.* thereby] *his pouerty.* [*i.* the pouerty and want that lieth vpon him; and vnder one kinde he comprehendeth all his calamities or euils: and this ſheweth that it cannot well be referred to them that by law are appointed to die, but to ſuch as are otherwiſe afflicted] *and remember his miſery* [*i.* the miſery that he is in] *no more.* [*viz.* for a long while, for wine or ſtrong drinke diſpatcheth

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mens cares, and caſteth all careſull burthers for the time out of their mindes.

8 *Verſ.* 8. *Open thy mouth* [*i.* ſpeake boldly and plainly] *for the dumbe*, [*i.* for ſuch as cannot defend themſelues, either for feare of their mighty aduerſaries, or elſe dare not doe it, or haue no skill to lay open their owne cauſes: *q. d.* defend them boldly, and that in publike iudgement, which are not able or meet to defend and declare their owne cauſe and right, whether they be dumbe, deafe, blinde, or any other manner of way diſtreſſed: for vnder one he comprehendeth all; yea the rather for their wants ſhould the Magiſtrate ſuccour them] *in the cauſe* [*q. d.* yea open thy mouth in the iuſt cauſe and defence] *of all the children of deſtruction:* [*i.* of all ſuch as are in great miſery, and in the preſent danger of their liues as it were: ſee *Pſal.* 79. 11.]

9 *Verſ.* 9. *Open thy mouth*, [this is expounded before, verſe 8. and yet he repeateth it not againe without cauſe, thereby declaring how hardly men are brought to the performance of their duties] *iudge righteouſly*, [*viz.* to euery man, not reſpecting the perſon of any] *and iudge* [*viz.* vprightly and ſoundly] *the afflicted and the poore.* [*i.* ſuch as are in miſery and want many things, or rather haue nothing of their owne: for ſo much one of the Hebrew words here ſignifieth.]

10 *Verſ.* 10. *Who ſhall finde* [*viz.* by any thing that he himſelfe can doe] *a vertuous woman?* [*i.* a good and holy woman endued with bleſſed vertues: he ſpeaketh thus in the way of a queſtion, not only becauſe good women are hard to be found for the ſcarcity of them, as *Eccleſ.* 7. 30. but alſo becauſe ſuch women are Gods rare and ſingular gifts: ſee Chap. 18. 22. alſo Chapter 19. 14.] *for her price is farre aboue the pearles.* [*q. d.* ſhe is not only as rare as moſt precious ſtones, but being once obtained a man cannot ſet ſo great a price or value of her. And I take this part of the Chapter to depend vpon the former thus, that *Salomon* after he had recited his mothers rules and doctrines deliuered vnto him, doth by occaſion thereof annex thereto the praiſe of a godly and painfull matron, beginning euery verſe with the ſeuerall letters of the Alphabet, as *Pſal.* 119. doth, alſo *Pſalme* 145. and ſome of the Chapters of *Ieremiahs* Lamentations.]

11 *Verſ.* 11. *The heart of her husband truſteth in her*: [*viz.* not only for her chaſtitie, but alſo doth vnfainedly commit the gouernment and diſpoſing of the things that are within doore vnto her] *and hee ſhall haue no need of ſpoile.* [*viz.* becauſe by the labour and good gouernment of his wife he ſhall wax rich. One readeth] *and ſpoiles want not.* [*i.* his family doth abound in all good things, euen as ſouldiers doe when they haue ſacked a City, or ouercome their enemies: but I allow rather the former.]

12 *Verſ.* 12. *Shee will doe him good and not euill* [*i.* ſhe will deſerue well of him, and neuer be grieuous vnto him, but alwayes ſhew her ſelfe pleaſant and courteous, and prouoke him to loue her vnfainedly, by reaſon of the good duties ſhe will performe towards him] *all the dayes of her life* [*i.* continually, ſo long as they ſhall

13 liue together: ſee Chapter 12. 4.] *Verſ.* 13. *Shee ſeeketh* [*viz.* diligently and carefully] *wooll and flax*, [*i.* euery manner of thing whereon ſhee may keepe her houſhold in worke: for vnder theſe two, hee comprehendeth all] *and laboureth cheerefully with her hands*, [*i.* ſhee her ſelfe laieth her hands to worke as well as others, and ſhee taketh great delight and pleaſure therein, to the end that by her example

14 ſhee may draw them on.] *Verſ.* 14. *Shee is like the ſhips of Merchants*, [hee ſheweth wherein in the next part of this verſe] *ſhee bringeth her food from afarre* [*q. d.* as Merchants ſhips fetch things neceſſary from farre countreyes, and goe and come with all conuenient ſpeed, loſing as little time as poſſibly they may: ſo ſhee prouideth for her family, yea euen from farre places many times, all things meet for her family, as meat, drinke, cloth, &c. and ſpending as little time in the

15 doing of it as may bee.] *Verſ.* 15. *And ſhee riſeth* [*viz.* from her ſleepe, and out of her bed] *whiles it is yet night* [*i.* very early in the morning, and that long before day, ſpecially in the winter ſeaſon] *and giueth the portion* [*viz.* of meat and drinke allowed them for the day: ſee *Pſalme* 111. 5. ſee alſo *Luke* 11. 42.] *to her houſhold*, [*i.* to euery one of her houſhold both old and young] *and the ordinary* [*viz.* of worke & labour] *to her maids.* [*i.* to her ſeruants that ſhe hath in houſe with her: *q. d.* ſhe both prouideth meat and worke for them, becauſe meat without worke breedeth idleneſſe,

neſſe, and worke without meat cannot bee performed.] *Verſ.* 16. *Shee conſidereth* 16
[*viz.* deeply and carefully] *a field,* [*viz.* either offered to bee ſold: *q. d.* ſhee maketh no bargaine raſhly; but as ſhee looketh whether ſhee bee able to pay, ſo ſhee conſidereth whether the thing bee worth her money, not deceiuing any in buying, or buying any thing leſſe than the value:] *and getteth it;* [*viz.* for the price agreed vpon,] *and with the fruit of her hands* [*i.* with the labour thereof: for labour is the fruit of the hands, as praiſe and thankſgiuing is the fruit of the lips, *Heb.* 13. 15.] *ſhee planteth a vineyard.* [*viz.* in the ground or field that ſhee hath bought: meaning by this, that ſhee employeth it to the beſt commoditie, according to the nature of the ſoile, as in grazing, tillage, or ſuch like.] *Verſ.* 17. *Shee girdeth her* 17
loines with ſtrength, and ſtrengtheneth her armes. [*i.* ſhee diligently and cheerefully prepareth her ſelfe to her worke, and carefully performeth it, ſparing no labour. It hath beene ſundry times heretofore noted, that when in the old time they went about diligently to doe any thing, they girded their loines: ſee *Iob* 38. 2. alſo 40. 2. and becauſe great ſtrength (as wee know) is in the armes, hee therefore maketh ſpeciall mention of them.] *Verſ.* 18. *Shee feeleth* [*i.* perceiueth, and that by 18
experience] *that her merchandize* [*i.* euery labour and worke which ſhee taketh in hand: *q. d.* ſhee knoweth that while warily ſhee gouerneth her houſhold matters, and by diligence increaſeth the ſame, it is as profitable to her as any trafficke or merchandize:] *is good* [*i.* commodious and profitable,] *her candle is not put out by night:* [*i.* ſhee is very watchfull and diligent about her buſineſſe: hee putteth the whole night for a good part of it; meaning that ſhee is more giuen to labour and worke, than to ſleepe and eaſe.] *Verſ.* 19. *Shee putteth her hands to the wheele,* 19
and her hands handle the ſpindle, [or after ſome, *diſtaffe,* which for my part I doe rather allow of: hee meaneth, that ſhee is continually well occupied in ſpinning, and doing things neceſſarie for her ſelfe and familie.] *Verſ.* 20. *Shee ſtretcheth out* 20
her hand to the poore, and putteth forth her hands to the needie [*i.* ſhee is very liberall to ſuch as want things neceſſarie: the doubling of the ſentence noteth (in my minde) the abundance of her liberalitie: and this hee addeth, leſt any ſhould thinke, that becauſe hee had ſaid before, ſhee was ſo painfull in her worke, ſhee were miſerable, and had no care of the poore.] *Verſ.* 21. *Shee feareth not the ſnow for her* 21
familie: [*i.* leſt it ſhould hurt them of her houſhold: the reaſon is, becauſe ſhee hath in good ſeaſon prouided all things neceſſarie for them to put backe the force of the cold,] *for all her familie is cloathed with ſcarlet.* [*i.* they haue not onely things for neceſſitie, but for comlineſſe and pleaſure: and ſo the reaſon is ſtrong, that if abilitie will ſerue to miniſter things tending to the decking of the bodie, it will ſerue to miniſter things neceſſary for the vſe thereof.] *Verſ.* 22. *Shee maketh her ſelfe* 22
[*i.* both for her ſelfe, and with her owne hands alſo,] *carpets,* [the word (as I take it) importeth rather *couerlets for beds,* and is the ſame word that is vſed before, Chap. 7. 16.] *fine linnen and purple* [*i.* cloth of purple colour] *is her garment.* [*i.* ſhee weareth fine linnen and purple: ſee *Luke* 16. 19. and that of her owne making, and that not ſo much for riot, as that ſhee may bee honeſtly and comely apparelled. And this alſo ſetteth out her diligence, that ſhee maketh ſuch things at home, as cloath her ſelfe and her whole familie; and that not to couer nakedneſſe onely, but for honeſt and comely attire: which is not to bee neglected of any, according to the abilitie that God hath giuen him, or the place or calling wherein he is occupied in the Common-wealth.] *Verſ.* 23. *Her husband is knowne* [*viz.* vnto others,] *in the* 23
gates [*i.* in the places of publike iudgement,] *when hee ſitteth* [*viz.* there] *with the elders of the Land.* [*i.* with them that haue the rule and gouernment of the people thereof; and ſit there vprightly to heare, and iuſtly to determine all cauſes: and this I vnderſtand thus, not onely that this appertaineth to the good womans praiſe, that as ſhee her ſelfe is excellent in value, ſo ſhee hath a noble and famous husband; but alſo that her labour and diligence appeareth in the comely attire of her husband, and ſuch other apparell as is beſeeming his dignitie: and that thus it ſhould be vnderſtood, both that which goeth before, and that which commeth after doth

24 doth ſufficiently proue.] *Verſ.* 24. *Shee maketh* [*viz.* with her owne hands] *ſheets*, [*i.* all kinde of neceſſarie and profitable linnen] *and ſelleth them* [*viz.* for gaine: that not onely ſhee and her familie may liue thereby, but alſo wax rich] *and giueth* [*i.* deliuereth to bee ſold] *girdles* [*i.* ſundry kindes of ware: vnder one, comprehending many] *vnto the Merchant:* [*viz.* that tradeth them to other places. In the Hebrew text it is word for word *to the low people*: Which name is giuen vnto Merchants, becauſe theſe people dwelling nigh to the ſea, traded much that way: ſee *Zephan.* 1. 11. Of merchandize hee ſpake before alſo, in the 18. verſe of this Chapter.]

25 *Verſ.* 25. *Strength and honour is her cloathing*, [It is ſaid of God, *Pſal.* 104. 1. *that hee is cloathed with glorie and honour:* the ſame hee ſpeaketh here (but in another ſenſe) of a good woman: *q. d.* ſhe is ſo compaſſed with ſtrength and adorned with glorie on euery ſide, that all that ſhee doth, ſhe doth couragiouſly and comely: for ſtrength and glorie ſticke as faſt vnto her as her garments,] *and in the latter day*, [*i.* in all times afterwards to come, whether it be the day of death, or iudgement, or winter, or famine, old age, or any other calamitie whatſoeuer,] *ſhee ſhall reioice.* [or as it is in the Hebrew, *laugh:* by which kinde of ſpeech the holy Ghoſt doth note in the Scriptures,

26 ſecuritie and ſafetie: ſee *Iob* 39. 10. 25.] *Verſ.* 26. *She openeth her mouth* [*i.* ſhe both beginneth ſpeech, and continueth therein: ſee *Matth.* 5. 2.] *with wiſdome* [*i.* wiſely: *q. d.* ſhee ſpeaketh wiſely, and frameth her ſelfe to ſpeake not of toies and vaine things, as women commonly vſe to doe, but of graue matters, as of wiſdome and vertue,] *and the law of grace is in her tongue*, [by *law of grace in her tongue*, hee meaneth, that ſhee doth euer propound the doctrine, and ſhew the way how to doe good vnto others: *q. d.* ſhee is alwaies ſpeaking, how and by what meanes ſhee and others may exerciſe liberalitie to ſuch as are in need, and how they may ſhew forth the duties of charitie: for by *grace*, he vnderſtandeth kindneſſe towards others.]

27 *Verſ.* 27. *Shee ouerſeeth* [*viz.* with a very watchfull eie] *the waies of her houſhold*, [*i.* the whole order of the right gouernment thereof, and the life and conuerſation of thoſe that are therein] *and eateth not the bread of idleneſſe.* [*i.* ſhee is not ſlothfull, neither eateth meat ſlothfully, and conſumeth the time in idleneſſe, nay, rather feedeth not but when ſhee hath diligently performed her worke: the contrarie of

28 this is called the bread of ſorrow, *Pſalme* 127. 2.] *Verſ.* 28. *Her children riſe vp, and call her bleſſed:* [*q. d.* her vertues are ſo great and ſo many, that her owne children ſeeing the ſame, cannot chuſe but commend her for them, yea, euen her huſband, as followeth in the laſt part of this verſe: by riſing vp, hee meaneth preparing, or prouoking of themſelues to doe ſomewhat, becauſe they that ſit, and would take ſomewhat in hand, doe riſe vp to attempt and execute the ſame] *her husband alſo ſhall praiſe her*, [*viz.* euen as her children doe for her good vertues and qualities,] *ſaying:* [*viz.* of her, and that vnto her ſelfe, as may appeare by that which follow-

29 eth.] *Verſ.* 29. *Many daughters* [*viz.* of men: meaning by this terme, not maids onely, but women or maried wiues] *haue done vertuouſly:* [*viz.* towards their huſbands, houſholds and children, and that in many great and gracious reſpects] *but thou ſurmounteſt them all* [*viz.* in thy good dealings, and that by much or many degrees. And thus hee commendeth her, in preferring her for her good go-

30 uernment before many others.] *Verſ.* 30. *Fauour* [*viz.* of a womans face] *is deceitfull* [*viz.* becauſe it continueth not long] *and beautie* [*viz.* in the countenance] *is vanitie:* [*i.* is not much to bee regarded, for it will vaniſh away: vnder theſe two hee comprehendeth all outward qualities and graces whatſoeuer] *but a woman that feareth the Lord*, [*viz.* vnfainedly, and from the bottome of her heart] *ſhee ſhall bee praiſed.* [*i.* highly eſteemed, and magnified both of God and man. Where firſt of all wee are to vnderſtand, that with all things before reckoned, hee would haue Gods feare ioined, or elſe that the reſt are little or nothing worth. And theſe words I take to bee *Salomons* owne, declaring wherein ſpecially conſiſteth the true praiſe and commendation of a good woman, and not the words of her children, as ſome ima-

31 gine, mentioned before, verſ. 28. ſee 1 *Pet.* 3. 3, 4. Alſo 1 *Tim.* 2. 9, 10.] *Verſ.* 31. *Giue her of the fruit of her hands*, [*i.* attribute vnto her the praiſe, which by performing

of

of her duties, ſhee hath deſerued : ſee *Ierem.* 23. 16. where hee biddeth them giue glorie to the Lord their God] *and let her owne workes* [*viz.* which ſhee her ſelfe hath done] *praiſe her* [*viz.* though others would be ſilent and ſay nothing thereof] *in the gates.* [*i.* openly, and by the publike conſent of all : ſee verſ. 23. of this Chapter. I take theſe to bee the words of him that writ the booke, and to bee generally applied to all : *q. d.* ſeeing that the excellent qualities of a good woman are ſo great, and ſo many, praiſe her as her workes deſerue which ſhee hath done, that ſo ſhe may receiue the fruit of her labours, and bee worthily commended therefore, and that not onely ſecretly, but in the places of publike and politike meetings ; and though other men conceale her commendation, yet doe you ſet it forth ſtill.]

Verſ. 1. *Teacheth vs, in the perſon of* Lemuel, *to haue care to deliuer good things ouer to our poſteritie : it teacheth mothers alſo what great care they ſhould haue to inſtruct their children.* Verſ. 2. *Teacheth what tender affection mothers ſhould carrie towards their children, (prouided alwaies, that they traine them not vp wantonly) and that they ſhould many times commend their ſonnes and their daughters to God in their praiers.* Verſ. 3. *Teacheth all men, but chiefly Magiſtrates, to beware of whoredome.* Verſ. 4. *Teacheth Magiſtrates and Rulers to abſtaine as from drunkenneſſe, ſo from the exceſſiue vſe of wine or ſtrong drinke, which may prouoke thereto.* Verſ. 5. *Teacheth vs, that drunkenneſſe deprineth men of memorie of good things, and cauſeth the parties to be void of the feeling of other mens miſeries.* Verſ. 6. *Teacheth vs, that pleaſant things belong to the heauie and ſorrowfull hearted, rather than to ſuch as are fraught with pleaſures, becauſe extremitie of pleaſures comming together, it is a hard thing if man be not carried away therewith.* Verſ. 7. *Teacheth vs, that when men are oppreſſed with miſerie, they ſhould vſe all lawfull meanes to put it away.* Verſ. 8. *Teacheth Magiſtrates to defend the iuſt cauſe of all ſuch as cannot plead for themſelues.* Verſ. 9. *Teacheth them alſo to iudge vpright iudgement.* Verſ. 10. *Teacheth vs, firſt, that good women are very rare and ſcant : ſecondly, that where men through Gods bleſſing haue found the ſame, they ſhould eſteeme them as very excellent iewels.* Verſ. 11. *Teacheth vs, that a wife of good gouernment maketh a rich husband.* Verſ. 12. *Teacheth women to doe good to all, but ſpecially to their husbands and families.* Verſ. 13. *Teacheth women, not onely to ſet their owne ſeruants on worke, but to labour themſelues alſo what they may.* Verſ. 14. *Teacheth women with ſpeed, and yet with good aduice and labour alſo to prouide things neceſſary for their familie.* Verſ. 15. *Teacheth them to be diligent in their callings, and carefully to prouide, that ſeruants may haue, as their meat, ſo their worke, and not the one without the other.* Verſ. 16. *Teacheth them not to attempt any bargaine raſhly or vnaduiſedly, but to conſider as of their owne abilitie, ſo of the thing it ſelfe.* Verſ. 17. *Teacheth them cheerefully and courageouſly to goe about their affaires.* Verſ. 18. *Teacheth women to purſue profit, while the Lord maketh offer thereof, or giueth them knowledge and experience of the ſame.* Verſ. 19. *Sheweth that a good woman is not ſo fine fingred as many daintie dames are at this day, but will lay her hands to any worke that may either ſaue or get.* Verſ. 20. *Teacheth vs, that good women haue the bowels of compaſſion towards them that want.* Verſ. 21. *Teacheth a good Miſtreſſe to preuent the feare of all danger, not onely that might fall vpon her ſelfe, but vpon her familie : alſo to prouide not onely things neceſſarie, but for comlineſſe.* Verſ. 22. *Sheweth that good people, and namely good women, may not onely vſe things of profit, but of pleaſure and comlineſſe alſo.* Verſ. 23. *Teacheth vs, that a good wife is euen a great glorie and crowne vnto her husband.* Verſ. 24. *Teacheth, not onely that good women ſhould be diligent for gouernment of things within doore, but alſo to bee dealing in thoſe things abroad that may raiſe vp ſome maintenance to the houſhold.* Verſ. 25. *Teacheth vs, that it is a faithfull walking in a good womans calling, that giueth her peace of conſcience in the daies of affliction.* Verſ. 26. *Teacheth good women to leaue tattling, and to ſpeake wiſely, and to ſtirre vp both her ſelfe and other women alſo to liberalitie to the needie.* Verſ. 27. *Teacheth a good woman to haue an eie to the manners, and to the matters of her houſhold, and alwaies to take heed of* Doctrine.

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The God of peace, that brought againe from the dead our Lord Ieſus the great Shepherd of the Sheepe, through the bloud of the euerlaſting couenant, make vs perfect in all good workes to doe his will, working in vs that which is pleaſant in his ſight, through Ieſus Chriſt, to whom be praiſe for euer and euer: So be it.

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Publiſhed for the edification of the *Church of God.*

By T. W.



LONDON,
¶ Printed by IOHN HAVILAND.
1624.



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I Send vnto your Worſhips ſome few lines and leaues of mine, long agoe written vpon the Canticles of *Salomon*, for the deareſt friend that I had amongſt men, while hee was liuing vpon earth; and lately publiſhed for the profit of Gods people, at the earneſt requeſt of ſome of my very godly friends. For mine owne part, I was vtterly purpoſed, either to haue buried the ſame (as diuers other things that I haue written vpon other bookes of holy Scripture) in perpetuall darkneſſe, that they ſhould neuer haue beheld the light of this Sunne, or elſe to haue ſuffered them to periſh amongſt wormes and moaths, as the common prouerbe is. Whereunto I was the rather lead, not for want of good will to benefit the Church of Chriſt, (all whoſe cauſes and euery one of them ſhall through Gods goodneſſe be ſo deare vnto mee, as mine owne life) but partly by reaſon of the great ſinne and inſufficiencie that I finde in my ſelfe, to performe that dutie in action, whereunto in affection I will alwaies be ready; and partly alſo by reaſon of the great learning and light that God hath beſtowed vpon this laſt age of the world; but moſt eſpecially by reaſon of that wonderfull waywardneſſe & curiouſneſſe, that I ſee the ſpirits of ſundry men to be poſſeſſed withall, whom nothing can pleaſe, but that which they themſelues affect. For if a man bring new things, they are diſcontented, for that men walke not in former antiquitie. And if a man tread in the ſteps of the ancient, their ſtomackes loath it, and they count it Coleworts twice ſod. And yet theſe men that are ſo diuerſly conceited, hatch or bring forth nothing of their owne, either new or old. For mine owne part I will not denie, but that in this poore worke that I now publiſh, I haue beene greatly holpen by the light of other mens workes vpon the ſame booke, both old and new writers I meane; but moſt of all

ſurthered therein by the writings of men, though of late, yet of worthie memorie, who hauing receiued more knowledge in tongues, and more light in the word, by reading, hearing, conference, and meditation therein, haue more ſoundly interpreted the ſame, than ſuch as went before them in the fleſh. And yet I haue not ſo ſworne into all their words, but that vpon reaſon, I hope I may both in tranſlation and ſenſe now and then, with their good leaue ſwarue from them. Whatſoeuer it be, let the Church iudge, and take it, I beſeech your Worſhips, into your hands, from the hands of him that wiſheth you all and euery one of you, all good in Chriſt. In the penning whereof, I can ſimply confeſſe, that I haue neither ſought gaine nor glorie to my ſelfe, but in all ſimplicitie and ſhortneſſe, after my manner, laboured to come to the true meaning of the holy Ghoſt, and the obſeruation of ſuch neceſſary doctrines, as the Lord made me able to ſee for the time. The courſe that I haue taken therein, is plaine and profitable, if I bee not deceiued. Firſt, connecting the Chapters together, then diuiding them into their ſeueral parts and portions, afterwards giuing the ſenſe of them verſe by verſe, and laſtly obſeruing ſuch doctrines, as moſt fitly agree with the place. If any man ſee more or better, I pray him, not onely not to contemne this that is, which is, but to publiſh that which may more edifie. And as for your Worſhips, I beſeech you to accept it, as at the hands of one that doth vnfainedly both loue and reuerence you all in the truth, & for the truth. And ſith it principally entreateth of the Church, let it be a whetſtone to adde an edge to your care and loue for the Church and the cauſes thereof: and the rather becauſe of the practiſes of the wicked againſt it, both at home and abroad, that ſith they doe what they can to vndermine it, though it bee to their iuſt condemnation, you may doe your vttermoſt to the vpholding of it, ſith in the peace and flouriſhing eſtate thereof, ſtandeth the glory of God, and the good and quiet ſtate of the whole land, and euery particular ſound member thereof. Chriſt Ieſus the onely head of the Church, encourage your hearts, and ſtrengthen your hands, to minde, ſpeake, and doe thoſe things that may tend to his glorie, and the good of his people, and be anſwerable to the places wherein he hath put you in the Common-wealth, that when the daies of your diſſolution ſhall draw nigh, you may in the teſtimonie of a good heart, feele, to your comforts, the aſſured and vnmoueable hope of the heauenly inheritance. *London*, the 25. of this May. 1585.

Your Worſhips alwaies ready and bounden in Chriſt Ieſus,

T. W. *the Lords vnworthy.*

CHAP. I. *and the ſumme thereof.*

1. The Church being carried away with the deſire of the Bridegroome, deſireth to be embraced of him: 2. Shee commendeth his ſweet ſauouring name. 3. And voweth that ſhe will praiſe it. 4. She purgeth her ſelfe from her vnworthineſſe. 5, 6. And calleth vpon the Bridegroome. 7. Whom the Bridegroome inſtructing, he beautifieth with deeds and promiſes. 8. Wherefore reioicing betweene themſelues, they commend and praiſe one the other.

1. *A Song of Songs, which is Schelamons.*

2. *Let him kiſſe mee with the kiſſes of his mouth: for thy loues are good before wine.*

3. *To ſmell to, thy ointments are beſt, thy name ſpread abroad is as ointment, therefore thy Damſels loue thee.*

4. *Draw me, wee will runne after thee: when the King himſelfe ſhall haue brought me into his inner Chambers, we will reioice and be glad in thee, wee will rehearſe thy loue before wine: ſuch as loue thee ſhall ſpeake of righteous things.*

5. *Blacke I may bee, yet comely am I, O daughters of Ieruſalem: I may bee like to the tents of Kedar, but I am like to them that dwell vnder Schelomons tapiſtrie.*

6. *Looke not vpon me becauſe I am ſomewhat blacke, becauſe the ſunne hath beheld me, becauſe the ſonnes of my mother, kindled with wrath againſt me, haue appointed me the keeper of other vineyards, becauſe I haue not kept to my ſelfe mine owne Vine.*

7. *Shew mee, O thou whom my ſoule loueth, where thou feedeſt, where thou reſteſt, that the flocke may lie downe at noone tide: for why ſhould I bee as one that ſpreadeth the tent, among the flocks of thy companions?*

8. *Seeing thou knoweſt not, O thou the faireſt of women, goe out, follow not the ſteps of that flocke, and feed thy kids aboue the tents of other ſhepherds.*

9. *I doe compare thee, O my loue, to the troope of horſes, that are ioined to Pharaohs chariots.*

10. *Thy cheeks are comely, as it were with rowes of ſtones: thy necke as it were with collers.*

11. *We will make for thee borders of gold, with ſtuds of ſiluer.*

12. *In the meane while that the King is at his repaſt, he ſendeth out his ſauour of Mard.*

13. *My beloued is vnto me as a bundle of myrre, remaining betweene my breaſts.*

14. *My beloued is vnto me as a berry of the Cypres tree, in the vineyards of Engedi.*

15. *Behold thou art faire, my loue, behold thou art faire: thine eies bee like the doues eies.*

16. *Behold thee, thou art faire, O my beloued, yea, thou art pleaſant, yea, our bed is greene.*

17. *The beames of our houſes are of Cedar trees, our walking places are of wood like Cypres.*

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T. W. *the Lords vnworthy.*

CHAP. I. *and the ſumme thereof.*

1. The Church being carried away with the deſire of the Bridegroome, deſireth to be embraced of him: 2. Shee commendeth his ſweet ſauouring name. 3. And voweth that ſhe will praiſe it. 4. She purgeth her ſelfe from her vnworthineſſe. 5, 6. And calleth vpon the Bridegroome. 7. Whom the Bridegroome inſtructing, he beautifieth with deeds and promiſes. 8. Wherefore reioicing betweene themſelues, they commend and praiſe one the other.

1. *Song of Songs, which is Schelamons.*

2. *Let him kiſſe mee with the kiſſes of his mouth: for thy loues are good before wine.*

3. *To ſmell to, thy ointments are beſt, thy name ſpread abroad is as ointment, therefore thy Damſels loue thee.*

4. *Draw me, wee will runne after thee: when the King himſelfe ſhall haue brought me into his inner Chambers, we will reioice and be glad in thee, wee will rehearſe thy loue before wine: ſuch as loue thee ſhall ſpeake of righteous things.*

5. *Blacke I may bee, yet comely am I, O daughters of Ieruſalem: I may bee like to the tents of Kedar, but I am like to them that dwell vnder Schelomons tapiſtrie.*

6. *Looke not vpon me becauſe I am ſomewhat blacke, becauſe the ſunne hath beheld me, becauſe the ſonnes of my mother, kindled with wrath againſt me, haue appointed me the keeper of other vineyards, becauſe I haue not kept to my ſelfe mine owne Vine.*

7. *Shew mee, O thou whom my ſoule loueth, where thou feedeſt, where thou reſteſt, that the flocke may lie downe at noone tide: for why ſhould I bee as one that ſpreadeth the tent, among the flocks of thy companions?*

8. *Seeing thou knoweſt not, O thou the faireſt of women, goe out, follow not the ſteps of that flocke, and feed thy kids aboue the tents of other ſhepherds.*

9. *I doe compare thee, O my loue, to the troope of horſes, that are ioined to Pharaohs chariots.*

10. *Thy cheeks are comely, as it were with rowes of ſtones: thy necke as it were with collers.*

11. *We will make for thee borders of gold, with ſtuds of ſiluer.*

12. *In the meane while that the King is at his repaſt, he ſendeth out his ſauour of Mard.*

13. *My beloued is vnto me as a bundle of myrre, remaining betweene my breaſts,*

14. *My beloued is vnto me as a berry of the Cypres tree, in the vineyards of Engedi.*

15. *Behold thou art faire, my loue, behold thou art faire: thine eies bee like the doues eies.*

16. *Behold thee, thou art faire, O my beloued, yea, thou art pleaſant, yea, our bed is greene.*

17. *The beames of our houſes are of Cedar trees, our walking places are of wood like Cypres.*

AN EXPOSITION VPON THE CANTICLES, OTHERWISE CALLED SCHELOMONS Song.



BEfore we come to open this booke, ſomething would be marked touching the obſcuritie and hardneſſe thereof, whereof I ſuppoſe a double reaſon may be yeelded. The one is the ſudden change of the number, tenſe, and perſon, as now ſpeaking ſingularly, then plurally; now in the preſent time, anon in the time to come; now in the perſon of the Bride, anon in the perſon of the Bridegroome, or ſome other. The other is, for that in parables and darke ſpeeches there is expreſſed vnto vs very diuine and heauenly matter, the holy Ghoſt vſing this manner of ſpeaking, not onely that the eies of the wicked might bee ſtopped from beholding ſpirituall comfort; but alſo that the good might know, that whatſoeuer light they haue, they haue it from him, (for both which, ſee *Matth.* 13. verſ. 11, 12, 13, &c.) and alſo that they might imploy all the vnderſtanding they haue, to the comprehending of theſe, though darke, yet very excellent myſteries. Letting paſſe all neceſſities, either of the Iewiſh Rabbines, or of the old expoſitors, and namely of *Origen*, wee will content our ſelues with a plaine and ſimple ſenſe of this booke, wherein *Schelomon* being the holy Ghoſts inſtrument, doth liuely declare the matter and manner of mariage, which is betwixt Chriſt and his Church, ſometimes ſetting out the ſpeeches that paſſe betwixt them, making (as it were) thereby the betrothment; otherwhiles declaring the mutuall duties one of them towards another, but ſpecially that ſame great loue of the Bridegroome to his ſpouſe, which is neuer remoued, but alwaies abideth conſtant, how often ſoeuer ſhee fall away, and ſeeme, as a man would ſay, to forſake her husband. If any thinke this kinde of dealing to bee ouerlight for ſo graue

and

and weightie a matter, let them take heed, that in the height of their owne hearts, they doe not ouer-proudly censure God and his order, who in many places vseth this similitude or parable of mariage to expresse his loue to his Church by, and the duty of the Church towards him: one or two places shall serue, as *Hoschea* 2. 19. *I will marry thee vnto mee for euer, yea, I will marry thee vnto mee in righteousnesse, &c.* Also 2 *Cor.* 11. 2. *I haue prepared you for one husband, to present you as a pure virgin to Christ.* And that by this meanes Christs loue is expressed towards his Church, may appeare *Ephes.* 5. 25. *Husbands, loue your wiues, euen as Christ loued the Church.* And the obedience of the Church to Christ, is declared in the same Chapter, verse 22, 23, 24. Concerning the time when this Booke should be written, nothing can be said of certainty out of the Scriptures. Wherefore leauing coniecturall ghesses, let vs cleaue to the certainty: Gods Spirit hath penned it, and by the prouidence of our Almighty God it hath beene esteemed in all times, to the end that we, vpon whom the ends of the world are come, might reape and receiue profit and comfort thereby: and yet see somewhat thereof hereafter.

THis first Chapter I doe diuide into three parts. The first comprehendeth the title or inscription of the worke, together with the authors name: and this is in the first verse. The second setteth out the wishes of the Church, desiring effectually to bee ioyned with her head and Spouse Christ: and this is from verse 2. to the end of the 7. And the third containeth Christs ready offering of himselfe to his Church, with a mutuall commendation one of another, VIZ. *of Christ and his Church, from verse 8. to the end of the Chapter.* Diuision.

Song of songs [that is to say, a most excellent and notable song. For by doubling of the words, the Scripture vseth, if it speake of good things, to vnderstand most excellent things, as *Deut.* 10. 17. *The Lord your God is God of Gods, and Lord of Lords,* that is to say, most high Lord and God. Whereas if it speake of base things, it doth then on the other side by doubling, debase them as much, as *Gen.* 9. 25. It is said of. *Ham, A seruant of seruants shall he be,* that is to say, a most vile slaue or seruant] *which is Salomons* [that is to say, which *Salomon* made: putting the time present for the time past. And this is the generall title of the whole Booke, and containeth, as a man would say, not only the writers name, but the very chiefe matter, it being a most excellent mariage song, as you would say, betweene Christ and his Church. That *Salomon* meant, not only to set out his match with *Pharaoes* daughter, of which you may see, *Psalme* 45. thorowout, but also to ascend on high, viz. to the spirituall marriage betweene Christ and his Church, I take it to be ouer- *Sense.* 1

plaine,

plaine, than needeth to be stood vpon.] *Vers.* 2. *Let him kisse me* [the Church desireth the vntained loue and continuall presence of Christ: for kissing in old time was vsed as a testimony of loue: see *Gen.* 31. 28. *Gen.* 45. 15. *Luke* 7. 45. 2 *Cor.* 13. 12. So that he putteth the signe of the thing for the thing it selfe] *with the kisses of his mouth*, [the Church meaneth by kisses in the plurall number, the abundance and continuance of his loue, and by the word *his mouth*, his presence: euen as it is ioyfull to parties affianced, not only to see one another, but also to continue together. And in this part of the verse is contained the Churches wish: in the next part is declared the reason of her wish] *for thy loues are good:* [by *loues* she meaneth fauour and liking of her: and she speaketh thereof in the plurall number, both to set out the plentifulnesse of the same in Christ, and to declare also what great comfort she did conceiue by the abundance thereof: and by *good*, she meaneth profitable, sweet, pleasant, and as it were full of saluation vnto her: and marke the sudden change of the person, for here the Church speaketh of Christ in the second person, whereas before shee had spoken of him in the third] *before wine* [that is to say, they are better than wine, if they may bee compared therewith. That men had *wine* in great account, and tooke it as a singular blessing from God, may appeare, *Psalme* 4. 7. But by wine here he meaneth, a very fine, sumptuous, and well furnished feast, a part of the feast, or some of the things vsed in the feast, for the feast it selfe: see *Hest.* 5. 6. *Prou.* 21. 17. *Eccles.* 2. 3.] *Vers.* 3. *To smell to thy ointments are best* [the Church commendeth Christ for the great and wonderfull graces in him, declaring that he was in that respect most sweet and sauoury, yea, more excellent than all ointments. This is vsuall by ointments or anointing to signifie Gods graces and benefits, they being signes thereof, put to the thing it selfe: as 1 *Iohn* 2. 20 *Psal.* 133. 2.] *thy name spread abroad* [that is to say, thy fame, glory, and renowne, made knowne in the world by many meanes, but chiefly by thy word] *is as ointment* [that is to say, pretious in respect of it selfe, and profitable in respect of others, see *Eccles.* 7. 3. For he speaketh, as I take it, of ointments powred out of one vessell into another, or vsed about men for diuers respects, the profit and pleasure whereof, commeth not vnto themselues only, but to others] *therefore the Damsels loue thee*, [by *Damsels* or *Virgins*, the Church meaneth her friends and wel-willers, such as were and are particular Congregations: who are also called *Damsels*, and *Virgins*, because their conuersation was pure, and their hearts right, as those are said to be *Virgins*, that were neuer knowne of men, as *Iudges* 21. 12. And in this sense haue yee the word *Damsell* or *Virgin* vsed, *Psalme* 45. 14. *viz.* taken for particular Churches] *loue thee* [that is to say, not onely carry an inward and hearty affection towards thee, but also testifie the same by outward approuing and liking of thee: see *Psalme* 26. 8.] *Vers.* 4. *Draw me* [these are still the words of the Church, acknowledging her owne weaknesses, and craving, not of desert, but for free good will, that she may come to her Spouse, which without his assistance, she cannot performe, as *Iohn* 6. 44. also *Iohn* 15. 5.] *wee will runne after thee*, [this may either be a sudden change of the number, a thing often vsed in the Scripture, passing from the singular to the plurall: or else the Church speaketh it in her owne name, and the name of her damsels and virgins: which though they be many in respect of the seuerall congregations, yet are they but all one, in respect of the whole bodie; and the word of *running*, noteth the willingnesse and readinesse of the Church, in following God and his calling. The instruments that God doth vse to draw her by, are his word outwardly, and his spirit inwardly: the ready running of the Church, consisteth in spirituall and holy affections, and in care and conscience, euen in outward conuersation to shew themselues ready to striue to sanctification. Now the Church addeth a promise of praise and thanksgiuing then to be yeelded and performed, when the Lord shall in great plenty powre forth his graces vpon her, saying] *When the King* [that is to say, when Christ the Lord and Sauiour, the King that God hath appointed ouer his Church, as Psal. 2. 6.] *shall haue brought me* [*viz.* of his meeere mercy and grace; for there was neuer any thing in the Church, to procure Christ to loue it before he loued it, as

Ephes.

Ephes. 5. 25, 26, 27.] *into his inner chambers* [that is to say, into most sure and safe places, speaking after the manner of men, who hide their most precious things in most assured places, as where is locke vpon locke: putting also the places, where this kings wonderfull treasures were reserued, for the treasures themselues, that is, for the excellent abundance and riches of his graces, as of the knowledge of his mysteries and such like. Neither need we feare to affirme, that the Church meaneth hereby the bringing of her, as a man would say, into the bride-chamber where she should haue familiarity with her husband and Spouse Christ, and should partake with him of all his graces, according to that in the Gospell after S^t. *Iohn*: *And of his fulnesse haue we all receiued, and grace for grace*, *Ioh.* 1. 16.] *We will reioyce, and be glad in thee.* [A sudden change of the number, as before in this same verse, *wee will come after thee*; for the exposition whereof, see before also in the same place: and the doubling of the words, serueth to expresse their earnestnesse: *q. d.* This shall be it that we will take great pleasure in, yea it shall be the only matter of our mirth, to praise and thanke thee] *we will rehearse* [that is to say, we will both thinke vpon in our minds, and also speake of with our tongues, so that both shall goe together, in expressing thy tender affection towards vs] *thy loues more than wine* [these words are expounded in verse 1. of this Chapter] *such as loue thee shall speake of righteous things.* [*q. d.* I and these that are with me which loue thee, will speake of those things that be iust and good, opening by these words, the allegory, as a man would say, which lay hid vnder the former speeches.] *Vers.* 5. *Blacke I may bee* [these are the Churches words, but not to her Spouse, as before, but to the particular members of her body, whereby she preuenteth that, that either her enemies might obiect against her, or her friends conceiue of her, as that for her blacknes she should be vnmeet to match with so great a King. By *blacke*, the Church meaneth, that through her aduersaries dealings, as persecutions, imprisonments, reuilings, and such like, she may seeme in mens iudgements to be deformed, and therefore not so great account to be made of her: but she giueth them to vnderstand, that how ill fauoured soeuer she be outward, yet inward she is faire, beautifull and glorious, as *Psalme* 45. 13. see also *Psalme* 68. 13.] *yet comely am I*, [that is to say, faire and beautifull, and in that respect to be beloued: *q. d.* Blacknesse shall not turne me away from my Spouse: neither yet will he for all that like the worse of me, for though blacke I be, yet am I of a comely beauty, and of a louely making and knitting, of the parts of my body] *O daughters of Ierusalem* [she vnderstandeth by this speech, the faithfull men and women dwelling in Ierusalem, as our Sauiour also doth by the same words, *Luke* 23. 28. But yet so, that vnder them he comprehendeth all the rest of the faithfull whersoeuer dispersed; and the reason is, because that the Law should goe forth of *Zion*, and the word of the Lord from Ierusalem, to other Nations and people, as *Isaiah* 2. 3.] *I may be like to the tents of Kedar* [We may take these words either simply thus, that the Church, by reason of the afflictions she endured, should be blacke and deformed, euen as the very tents of the *Arabians* were, that by the heat of the Sunne, by tempests and stormes, and the mutability of the aire, were maruellously defaced as it were: or else, that by the figure *Metonomy*, he putteth the tents, for the people dwelling in the tents, which I rather incline vnto, by reason of that which is written, *Psalme* 120. 5. *Kedar* was the name of one of *Ishmaels* sonnes, as appeareth *Gen.* 25. 13. who together with their posterity, as it should seeme, inhabited some part of *Arabia Petrosa*, and called the name of that quarter where they dwelt, *Kedar*, by the name of their first Father: see *Isaiah* 21. from verse 13. to the end of the Chapter. But I take it to be here vsed more generally, that is, a part of the Countrey for the whole, and the name of the Countrey for the people inhabiting the same, as *Hierem.* 2. 10. *Hierem.* 49. 28. That the people dwelt in tents, it appeareth not only by this place, but by *Isaiah* 13. 20. Besides, that they were *blacke*, this reason me thinkes is sufficient to proue, because they were giuen much to trauell from place to place, and to sore toile in so often remouing their tents which they dwelt in, and also by reason of their nigh bordering to the *Ethiopians*, as appeareth 1 *Chron.* 21. 16. who were blacke, and thereof were called *blacke Moores*: see *Hierem.* 13. 23.]

but

but I am like to them that dwell vnder Salomons Tapistry, [that is to say, most faire and comely: for those that dwell in Kings houses, and specially those that are continually in the places of most costly furniture and rich hanging, are not only very faire, as whose beauty the Sun or sharpe weather doth seldome touch, but also are comely, because of being continually in the Kings presence, from which purpose our Saiiour Christs speech, *Matth.* 11. 8. doth not much vary. And no doubt, but by one part of *Salomons* houshold, as his tapistry or curtaines, she meant all the glory and furniture of his
6 house whatsoeuer, of which you may reade at large, 1 *King.* 10. 1, 2, *&c.*] *Vers.* 6. *Looke not vpon me* [The Church continueth her speech to the particular members thereof, willing them not to looke vpon her, that is, not to be discouraged from ioyning themselues vnto her for all her afflictions, which make her outwardly as it were deformed, but rather to haue their eies fixed vpon Christ her husband, & those inward beauties and graces that he hath decked her withall] *because I am somewhat blacke*, [she doth in this speech somewhat lessen the word *blacke*, that was vsed vers. 5. *q. d.* my blackenesse is not so much as perhaps you take it to be: and therefore be not so much discouraged as you would seeme to be, *because the Sunne hath beheld mee*: the Church declareth in these and the words following, that that blackenesse was not her owne naturall colour, as a man would say, but that it came by some other meanes: as first, because that through oppression and persecution, she was as it were by the Sunne dried vp. So that the word *Sunne* is taken here for the heat of persecution, and so it is, *Matth.* 13. 6, 21.] *because the sonnes of my mother kindled with wrath against me, haue appointed me the keeper of other vineyards* [I know this place is diuersly expounded. Some giue this sense of it: by *sonnes of the same mother*, they vnderstand originall sinne, and the sinne that dwelleth in the Church: and by *being kindled with wrath*, they vnderstand sinne increasing and raging, as it were: and by appointing the Church to *keepe other vineyards*, they vnderstand the committing of the works of the flesh, and the deeds of darknesse, with which she was as it were holden, so that she could doe nothing else, till the Lord had loosed her out of these chaines. Others, to whom I rather incline, expound it thus: *the sonnes of my mother*, that is to say, those that seemed most deare vnto me, and were as it were my selfe, who also bosted in the name of the Church] *kindled with wrath against me* [that is to say, though they pretended good wil towards me, yet were they set on fire with wrath and hatred against me] *haue appointed me the keeper of other vineyards* [that is to say, haue made me to take vpon me that which did not indeed appertaine vnto me, and to intermeddle in those things that did nothing respect me. And this sense me thinketh may be warranted, not only because a mans enemies are they of his owne houshold, and of his dearest acquaintance, *Matth.* 10. 36. *Psalme* 50. 20. *Psalme* 55. 12, 13, 14. but also because we see by experience, how those that would be counted the brethren and the fathers of the Church, vnder the name and title thereof, haue laboured to thrust into the Church the execution of ciuill causes and offices, which doe not indeed belong to the Church, nor to the ministers thereof, as may appeare *Luke* 12. 13, 14. whereof the Church may and doth not without cause complaine, as of a great burthen too heauy for her to beare, and this is the second cause of the Churches blackenesse, and now followeth this cause of her blackenesse, continued in these words] *because I would not haue kept to my selfe mine owne vine*: [that is to say, I haue departed from the duty that was prescribed vnto me, though it were neuer so healthfull and profitable for me: wherein also we see the Churches humble confession of her negligence
7 and carelesnesse in executing the calling wherein she was placed.] *Vers.* 7. *Shew me* [the Church turneth her speech againe to her Spouse, *q. d.* thinke not, that either by others slanders, or mine owne offences, I am discouraged to come vnto him, no I will call vpon him in your presence, and you shall heare him answering mee. By the word *shewing*, the Church desireth instruction and knowledge: so haue you the same word vsed, *Iob* 10. 2.] *O thou whom my soule loueth* [that is to say, thou whom I loue from my heart. For this *Periphrasis* no doubt hath greater force, than if the Church had said, O my beloued, or O my deare Spouse: as the contrary

speech

ſpeech, *Iſaiah* 29. 14. noteth wonderfull diſliking] *where thou feedeſt* [*viz.* thy flocks, for ſhe compareth Chriſt to a good ſhepherd, that prepareth meet and conuenient food for his flocke, ſee *Pſalme* 23. 1, *&c. Iohn* 10. 14.] *where thou cauſeſt that thy flocke may lie downe at noone-tide* [the Church here expreſſeth the great care and loue that Chriſt hath ouer his people, which he calleth by the name of flocke, as *Luke* 12. 32. *Act.* 20. 28. and alſo in what a quiet ſtate and condition they are which follow Chriſt. True it is, that he expreſſeth this vnder a parable, of the flocks taking their reſt at noone time in the heat of the day; but by ſuch manner of earthly ſpeeches, it pleaſeth the Lord many times in his word to ſet out ſpirituall and heauenly matters] *for why ſhould I be as one that ſpreadeth the tent amongſt the flocks of thy companions,* [the Church noteth in this ſpeech two things: the one is, if ſhe finde not the Spouſe, ſhe is in danger of falling into manifeſt and manifold corruptions. The other is, that it grieueth her to be conuerſant, though it were neuer ſo ſmall a while, with counterfeit hypocrites, and vngodly perſons: *q. d.* what honour ſhall come vnto thee, or profit to me, by hiding thy ſelfe from me, and I by falling thereby into ſociety and familiarity with others? For the Church vſeth ſpreading or pitching of tents, for familiarity and fellowſhip, ſpeaking according to the people of *Arabia*, who, as is ſaid before, dwelt in tents. And when ſhe ſaith, *thy companions*, ſhe ſpeaketh thus, not as though ſhe made theſe ſtrange ſhepherds, good ſhepherds, or any way comparable with her Spouſe; but rather according to that that they themſelues gaue out of themſelues, and as in name and outward ſhew they would ſeeme to be, when as they had nothing in deed and truth: ſee 2 *Cor.* 11. 14, 15. In a word this me thinketh is the ſenſe; the Church being as it were in danger wandring vp and downe to ſeeke her Spouſe, feareth, leſt if ſhe ſhould not haue the place ſhewed her, where ſhe might finde him, ſhe ſhould runne aſtray, and ioyne her ſelfe to other Congregations, that doe boaſt themſelues to be Chriſts companions and friends, and reioyce in the name of the Church, and yet are neither ſo nor ſo.] *Verſ.* 8. *Seeing thou knoweſt not* [this is Chriſts anſwer to the Church, ſhewing that he is nigh to them that ſeeke him, as *Pſal.* 145. 18. and it conſiſteth of two parts; firſt he anſwereth her, and inſtructeth her, and then he teſtifieth his good will and kindneſſe towards her] *ſeeing thou knoweſt not* [*viz.* ſo fully as thou ſhouldeſt, but in part only, (as all the knowledge of the Church in this life is no other, 1 *Cor.* 13. 12.) and therefore deſireſt further inſtruction, I will teach thee] *O thou the faireſt of women.* [Chriſt adorneth his Church with this title, whereby we may ſee that the Church is not as men account of her, but as ſhe is eſteemed by her Spouſe] *goe out* [*viz.* from that company of counterfeit ſhepherds and ſheepe, as may appeare by that which he addeth, follow not the ſteps of that flocke, for their feet tread not in the right path to life, but leade the way to eternall deſtruction. And by that word, *goe out*, he noteth, not onely the ſpeedy departure from them, but that the Church ſhould not communicate with them, nor with any thing that was theirs: ſee *Iſaiah* 52. 11. which alſo hee noteth by that phraſe, follow not the ſteps of that flocke] *and feed the kids* [I take this particle, *and*, here to be put for, *but*, as in other places of Scripture: *q. d.* this is it that thou muſt doe, not onely ſhunne other mens euils and corruptions, but doe thoſe good things that thou art appointed vnto. And by *kids*, hee meaneth the flocks of faithfull people, and euery particular one, noting alſo vnder that manner of ſpeech the tenderneſſe of the Church, and euery particular member thereof] *aboue the tents of other ſhepherds* [that is to ſay, with more excellent paſture, both for ſubſtance and forme, than theſe ſhepherds with their tents are conuerſant in. He meaneth that he would haue the Church, by the food of the heauenly doctrine, to lift vp the faithfull people, farre aboue the earth and earthly things, as 1 *Cor.* 2. 14, 15. And hee calleth them here ſhepherds in the ſame ſenſe that the Church called them, verſe 7. Chriſts companions.] *Verſ.* 9. *I doe compare thee* [the Spouſe after inſtruction of the Church, entereth into the commendation thereof, verſe 9, 10, 11. And when hee ſaith that he doth compare her, he meaneth not only that he doth reſemble her, no cauſe thereof being in her, why ſhe ſhould be reſembled, but that he doth and will in- 8 9

able

able her by his graces euen to the beſt things, for that he meaneth by horſes ioyned to *Pharaohs* chariots. This we know, that *Pharaoh* was a name common to all the kings of *Ægypt*. This we know further, that the horſes of *Ægypt* were in great regard and eſtimation, not onely in *Ægypt*, but in other countreyes alſo, as 1 *Kings* 10. 28, 29. Neither is it without force that he ſpeaketh of troups, and multitudes, and of chariots, for for all theſe things *Ægypt* was very commendable, as *Exod.* 14. 7. 9. All which laid together, maketh much for the credit, glory and renowne, that
10 Chriſt giueth vnto his Church, and for the excellency thereof.] *Verſ.* 10. *Thy cheekes are comely* [the Spouſe entreth into the commendation of the particular parts of the Church, and he ſpeaketh of thoſe that are moſt to be ſeene, becauſe if they be beautifull and faire, inquiry is not made of the beauty and fairenetſe of the reſt. And when he ſaith, that they are comely, as though they were ſet with rowes of ſtones, he alludeth no doubt to the manner of the Eaſterne Princes, who vſed to trimme their bridles, and other furniture for the fore part of their horſes, with ſundry kinds of ornaments, as gold, pearle, precious ſtones, &c. ſee *Iudges* 8. 21. meaning that there was no greater glory nor comelineſſe in theſe things, than was in the outward parts and members of the Church. And to that ſame end muſt that be referred, when hee ſaith, *thy necke as it were with coloures*, as may appeare in the places of the *Iudges* before alleaged. Now to enquire either here, or in the other parts of this Booke, what ſhould be ſignified by the *cheeks*, or by the *necke*, or other members of the Church ſpecified therein, would be curioſity, becauſe the minde of the holy Ghoſt is not ſo much to ſtand vpon the parts, as by recitall of the ſeuerall parts to commend the whole: and yet me thinketh ſomething may now & then be ſaid that way, without any preiudice of the truth: as in this place, to ſay that the *cheeks*, which in ſhamefaſtneſſe by meanes of bluſhing moſt commonly appeareth, ſhould bee put for ſhamefaſtneſſe, modeſty and chaſtity of the Church, which neuer lacketh her ornaments and deckings, and the *necke*, for the Miniſters of the word, by whom the word it ſelfe is deliuered vnto the people, euen as the meat by the necke is ſent to the ſtomacke, who haue alſo their glory and beautifying: but of this let euery godly and ſober Chriſtian reader iudge.]
11 *Verſ.* 11. *We will make for thee* [theſe are ſtill the words of Chriſt, not ſpoken as ſome thinke in his owne name, and the name of the friends of the Church, ſuch as were ſome faithfull people, but ſpoken indeed, as hauing regard to the myſtery of the Godhead and Trinity: ſuch like kinde of ſpeeches, ſee *Gen.* 1. 26. alſo *Gen.* 11. 7. where God ſpeaketh of himſelfe in the plurall number alſo] *borders of gold with ſtuds of ſiluer* [*viz.* ſet in ſundry places betweene them: *q. d.* though thou be excellently well decked vp, yet we will more and more adorne and beautifie thee, ſo that nothing ſhall be wanting to make thee comely & faire, no not gold and ſiluer, or any precious
12 thing whatſoeuer.] *Verſ.* 12. *In the meane while that the King is at his repaſt.* [theſe be the words of the Church, ſpoken as it ſhould ſeeme to her particular members, who were called before Virgins or Damſels, verſe 3. and daughters of *Ieruſalem*, verſe 5. declaring what graces ſhe receiueth from her Spouſe. For the word *king*, ſee before, verſe 4. *is at his repaſt*, that is, at his eaſe as it were, and pleaſure, and that euen then when he ſeemeth to haue little regard of his Church in mens iudgement, and the Church to be as it were a pilgrime from him] *hee ſendeth forth* [*viz.* vpon me and mine] *his ſauour of Nard* [*i.* the moſt ſweet ſauour of his graces, and this he doth by the word preached, and the mighty working of his Spirit in the hearts of his children. Some of the *Rabbins* thinke that *Nardus* was like to Saffron. Sure it is that there were diuers ſorts of it. One ſort is called *Nardus Celtica*, which the French men call *Lawand*, & we in a terme not far from theirs, call Lawander. Another ſort was called *Nardus Aſſyria*, which I take to be that that the Euangeliſts, *Marke* 14. 3. *Iohn* 12. 3. call Spikenard, which was very coſtly, as may appeare there, and reaſon it ſelfe alſo leadeth it, becauſe it grew in India, or in Aſſyria, places farre diſtant from India, and of this I ſuppoſe it is that the holy Ghoſt ſpeaketh in this place, vſing a very precious thing amongſt men, to note the moſt precious gifts of Gods gra-
13 ces and goodneſſe to his Church.] *Verſ.* 13. *My beloued* [the Church proceedeth

ceedeth in the commendation of her Spouſe whom ſhe calleth here, her *beloued*, becauſe ſhe did moſt tenderly loue, like, and ſeeke after him, as verſe 2. 7.] *is vnto me* [i. is as deare, precious, and as ſweet ſmelling to me] *as a bundle of myrrh* [which was no doubt of a very good ſauour, as may appeare, *Pſalme* 45. 8. *Prouerbs* 7. 17.] *remaining betweene my breaſts.* [No doubt hee alludeth to the manner of women and maids, who are wont to weare in their boſomes, noſegaies, as they call them, made of very odoriferous and ſweet-ſmelling flowers, of which alſo they make no ſmall account, eſteeming them many times as a principall part of their furniture. Whatſoeuer it is, the Church mindeth to note, both how ſweet her Spouſe ſhould be vnto her; and in what great account ſhe would haue him, that would place him ſo nigh her, as betweene her breaſts, as it were.] *Verſ.* 14. *My beloued is vnto me* 14
[the Church goeth on in commending her Spouſe, and the graces ſhe receiueth from him, comparing him to another ſweet-ſmelling thing, as before ſhe had reſembled him to *Spikenard*, verſe 12. and to *myrrh*, verſe 13.] *as a berry of the Cypres tree*, [i. ſweet, pleaſant, and very well ſmelling, for the very *Cypres* it ſelfe is a very well-ſmelling wood, as by experience, wee our ſelues ſee at this day. The interpreters both old and new haue much troubled themſelues about this tree, and the fruit thereof, ſome affirming one thing and ſome another, few hitting the truth. Whatſoeuer it is, the holy Ghoſt did minde in the mouth of the Church to expreſſe a very odoriferous thing. The Church addeth,] *in the vineyards of Engedi.* [This was the name of a place in the tribe of Iudah, as appeareth, *Ioſhua* 15. 62. It ſhould ſeeme to be a city famous for ſweet ſmelling trees, and that maketh the holy Ghoſt to vſe it here in this place, meaning that the Spouſe was more deare and precious vnto her, (by reaſon of the wonderfull ſweetneſſe that ſhe receiueth from him) than theſe things.] *Verſ.* 15. *Behold thou art faire, my loue* [theſe are Chriſts words com- 15
mending the Church for her faireneſſe and beauty: ſee before verſe 8. and he repeateth the words againe,] *behold thou art faire,* [not only for the more truth and certainty of the matter, and to expreſſe the excellent beauty of the Church, which can hardly be vttered with any words, but alſo to comfort the Church, and the particular members thereof, that neither the whole, nor the parts of the whole, ſhould be diſcouraged with their blackneſſe] *thine eies be like the doues eies* [i. ſimple and chaſte: ſo that by this ſimilitude, he ſetteth out the ſingleneſſe and chaſtity of the Church not onely in reſpect of inward affection, but of outward appearance alſo, ſo that the Church hath no vnchaſte lookes or countenances, (of which we reade ſomewhat, *Pſalme* 44. 17. 18. 20.) but contenteth herſelfe with her onely husband Chriſt, and ſeeketh no other, euen as the Doue when ſhe hath choſen a match, keepeth herſelfe vnto him onely, and looketh not vpon another, (as a man would ſay) as the Philoſophers write and affirme. And he commendeth her for her eies, becauſe if they be faire, they doe eaſily couer the ſpots and deformities of the reſt of the members of the body. And we may referre this to the Teachers and Miniſters of Gods word in his Church, who, *as eies watch ouer the people of their God. Heb.* 13. 17.]
Verſ. 16. *Behold thee, thou art faire, &c.* [theſe are the words of the Church prai- 16
ſing her Spouſe: *q. d.* yea rather thou art faire, and whatſoeuer beauty I haue, I haue it from thee, who haſt not the Spirit by meaſure, *Iohn* 3. 34. but in ſuch fulneſſe, that of thy fulneſſe haue we all receiued, *Iohn* 1. 16.] *thou art pleaſant* [viz. not only in thy ſelfe, but alſo to me and all mine] *our bed is greene,* [by *bed*, the Church vnderſtandeth not onely the ſeat of the Church, whereſoeuer it be, but alſo thoſe that in the ſame place, are as it were in bed, ſpiritually begotten vnto the Lord by the Goſpell, as 1 *Cor.* 4. 15. and by *greene*, ſhe meaneth the proſperous and flouriſhing eſtate thereof, as *Pſalme* 52. 8. which ſhould appeare by the great increaſe and multitude that ſhould be ioyned thereto.] *Verſ.* 17. *The beames of our houſes.* 17
[I take theſe to be the words of Chriſt and his Church, ſpeaking both together (after they had ſpoken one of another) and commending not only their houſe, but their ſeuerall houſes (which alſo ſeemeth for their great magnificence for the excellency and wonderfull commodities thereof: as for the ſtrength of them, and the precious-

neſſe and pleaſures thereof. Their ſtrength is noted, in that the beames thereof are ſaid to be of Cedar trees, which wood, as ſome write, will neuer rot: their excellencie and ſtatelineſſe is declared, in that their walking places were builded of Cypres, or of wood like Cypres, which ſome take to be Firre: whatſoeuer it is, they were a certaine kinde of wood, which yeeldeth a moſt ſweet ſauour; and the pleaſure thereof ſet our, vnder their walking places or galleries. So that I thinke there is nothing meant thereby, but the ſtability, excellency and pleaſantneſſe of the Church, and euery particular member of it, both before God as the chiefe, and one of them before, and towards another.]

Doctrine. Verſ. 1. *Teacheth, that howſoeuer carnall men carnally minded, can ſee nothing of weight in theſe Canticles, yet God, who hath giuen it ſo glorious a title, can and will open the eies of the ſpirituall minded man, that he ſhall ſee wonderfull great myſteries contained therein. The want of ſight in the one, is not in the matter, but in the blindneſſe of their owne hearts: and the beholding of theſe things in the other, is not in themſelues, but in God, who of his mercy onely hath opened the eies of their vnderſtanding.* Verſ. 2. *We learne to wiſh and pray for the continuance of Chriſts fauour towards vs, becauſe therein onely conſiſteth all our welfare, either inward or outward. Some account of one thing, and ſome of another: but in truth nothing is to be regarded, but the goodneſſe of God towards vs in Chriſt.* Verſ. 3. *The graces that we receiue from Chriſt, are moſt excellent, the reaſon is, becauſe he himſelfe is moſt excellent, and nothing can come from him but it muſt taſte of that ſingular excellency that is in him.* Verſ. 4. *And in theſe words,* draw me, *we learne, that we cannot come to Chriſt, except the Father draw vs,* Iohn 6. 44. *For it is God that worketh in vs both the will and the deed,* Phil. 2. 13. *and that of his owne good pleaſure, ſuch is the ſtrength and power of our freewill, whatſoeuer we haue beene taught or learned to the contrary. And in theſe words,* when the king himſelfe, &c. *wee learne that Gods myſteries are too darke for vs to attaine to, with all the wit and vnderſtanding we haue, till God by his Spirit reueale them to vs,* 1 Cor. 2. 10, 14. *alſo in theſe words,* we wil rehearſe thy loues, &c. *that this is, and ought to be the matter of our ioy, to thinke vpon and ſpeake of Gods goodneſſes towards vs both generally and particularly: the remembrance whereof will not onely bee profitable to ſtirre vs vp to thankefulneſſe, but in all cauſes continually to truſt in him, who hath ſo many waies ſhewed himſelfe mercifull towards vs.* Verſ. 5. *And in theſe words,* Yet comely am I, *we learne, that we may praiſe Gods gifts and graces in our ſelues, keeping alwaies a iuſt meaſure and proportion in that commendation. We learne further in the ſame verſe, that the blackneſſe, that is, the afflictions and trialls of the Church ſhould not hinder vs from ioining our ſelues thereto: For all that will liue godly in Chriſt Ieſu, muſt ſuffer perſecution,* 2 Tim. 3. 12. *ſee alſo* Act. 14. 22. Verſ. 6. *And in theſe words,* becauſe the ſonnes of my mother, &c. *we learne, that none are greater enemies to the Church, than thoſe that moſt brag of her. This we ſee to be true by experience in the papacie, who haue nothing in their mouthes, but the Church, the Church, as the people and Prieſts in* Ieremies *time did,* the Temple of the Lord, &c. *ſee* Ierem. 7. 4. *and yet for all that both of them were the ſpoilers of the Temple and Church: Alſo in theſe words,* the keeper of other vineyards, *we learne, that it behoueth euery one to keepe him within the compaſſe of that vocation that God hath committed to him, according to the counſell of the holy Ghoſt,* Let euery man abide in the ſame vocation wherein he was called, 1 Cor. 7. 10. *alſo* Rom. 12. 7. Hee that hath an office, let him wait on the office. *The Church might haue as much to ſay for her ſelfe, as ſome in theſe daies haue, it is giuen mee, but that would not ſtand in ſtead before the Lord: the reaſon is, becauſe euill and vnlawfull things many times are giuen, which indeed ought not to bee receiued: and one muſt not onely looke to the gift, but to the thing giuen, whether it bee lawfull or no: and to the giuer alſo, whether hee giue it according to the good will of God the giuer of all good gifts,* Iames 1. 17. *Laſtly, in theſe words,* I haue not kept, &c. *wee learne humble and vnfained confeſſion of our ſinnes, the fruits whereof are deſcribed,* Pſalm. 32. 5. 1 Iohn 1. 6. Verſ. 7. Shew mee, &c. *This teacheth firſt, that wee ſhould bee much moued with*

the

the abſence of Chriſt: ſecondly, that we ſhould ſeeke by all the lawfull meanes we can to finde him, and to know the place of his abode, of which ſee an example, Iohn 1. 38. *and in theſe words,* Where the flocke may lie downe at noone, *both the great care and loue of our Sauiour towards his people, of which ſee* Matth. 9. 36, 37, 38. *and the good eſtate that they are in which follow him: ſee* Pſalme 23. 1. Matth. 6. 33. alſo Matth. 14. verſe 15, 16, &c. *alſo in theſe words,* For why ſhould I be, &c. *we learne, that though the abſence of our Sauiour ſhould be grieuous vnto vs, yet it ſhould not vtterly make vs to fall away from him to others, but the more earneſtly to ſeeke after him.* Verſ. 8. *Setteth out Chriſts readineſſe and willingneſſe to inſtruct thoſe that of a good minde come vnto him. Alſo theſe words,* Follow not that flocke, *teach the Church to flie as farre from infection of euill as may bee, and not to come too nigh the perſons, leſt touching pitch they be defiled therewith: ſee* Prouerbs 6. 27, 28. Verſ. 9. *Sheweth, that the Church is ſo glorious as Chriſt her Spouſe eſteemeth of her. It teacheth alſo the excellency of the Church, and the increaſe of the particular members thereof (becauſe ſhee is compared to the horſes of* Ægypt, *and to the troups thereof) of which ſee* Pſalme 45. *from verſe 10. to the end of the Pſalme. Alſo* Act. 2. 41. *with other places.* Verſ. 10. *Setteth out the comelineſſe and beauty of the Church, which ſhould alſo cauſe vs with all care and reuerence to ioyne our ſelues thereto.* Verſ. 11. *Declareth the aſſured ſauour of the holy Trinitie, and the vnſpeakable loue thereof towards the Church, with the glorious decking and adorning of the ſame.* Verſ. 12. *Teacheth, that Chriſt neuer forgetteth his Church, but is alwaies preſent with them by his grace and holy Spirit,* Matth. 28. 20. Iohn 14. 16. Verſ. 13. *Teacheth vs, in what great account wee ſhould haue our Sauiour Chriſt, howſoeuer moſt reiect him: ſee* Matth. 8. 34. Matth. 11. 19. Matt. 21. 42. Verſ. 14. *Inſtructeth vs, with humbleneſſe and loue to acknowledge the manifold bleſſings of God in others, as the Church doth it in her Spouſe: I ſay with humbleneſſe in reſpect of our ſelues, becauſe when wee ſee that God hath endued others with greater gifts than our ſelues, hee laboureth by that meanes to beat downe the pride of our nature, which is alwaies climing; and I ſay in loue, in reſpect of our brethren, becauſe it is very hard to fleſh and blond, not to enuy one that is his better any way.* Verſ. 15. *Setteth out the loue of Chriſt towards his Church, and the great account and regard hee hath her in. And theſe words,* Thine eies bee like doues eies, *teach the Church to ſtriue to inward and outward chaſtity, and to* abſtaine from all appearance of euill, *as* 1 Theſſ. 5. 22. and to hate euen the garment which is ſpotted by the fleſh, Iude 23. Verſ. 16. *Teacheth vs to acknowledge, that all the good things we haue, we haue from aboue, as* Iames 1. 17. *And theſe words,* Our bed is greene, *noteth the flouriſhing of the Church and the increaſe thereof, of which ſee before, verſe 9.* Verſ. 17. *Setteth out the firmity and ſtaidneſſe of the Church, which thing alſo our Sauiour meaneth when he ſaith, that* The gates of hell ſhall not preuaile againſt it, Matth. 16. 18. *And in another place, that if it were poſſible the very elect ſhould be deceiued,* Matth. 24. 24. *To this purpoſe alſo it is called the pillar and ground of truth,* 1 Tim. 3. 15.

CHAP. II. *and the ſumme thereof.*

The Bridegroome ſetteth out his owne dignity and the Brides; 1, 2. She againe anſwering praiſeth him, and ſetteth out the duties that he hath done for her vnder a banquet, and her exceeding loue towards him, by fainting or ſwooning; 3, 4, 5, 6. Afterward ſhe declareth the comming of the Bridegroome vnto her, her calling and moſt large promiſes made vnto her; 7, 8, 9, 10, 11, 12, 13, &c. And therefore ſhe not only reioyceth that ſhe ſhall haue his company, but deſireth his preſence vntill the fulfilling of his promiſes bee performed, which ſhall bee in his ſecond comming; 14, 15, 16, 17.

1. *I Am the Rose of Sharon, the Lilly of the valleyes betweene the hils.*

2. *As a lillie among thornes, so is my loue among the daughters.*

3. *As an Apple tree among the trees of the forrest, so is my welbeloued among the sonnes. I doe very greatly desire to sit in his shadow, for his fruit is sweet to the roofe of my mouth.*

4. *Hee brought mee into the place of wine: and his banner towards mee was loue.*

5. *Prop me vp with these flagons: beare me vp with these apples: for I am sicke with loue.*

6. *His left hand is vnder mine head: and his right hand doth embrace mee.*

7. *I charge you, and that by an oath, O yee daughters of Ierusalem, tarry yee abroad with the roes, or with the hindes of the field: stirre not vp, neither wake this loue, vntill he will himselfe.*

8. *It is the voyce of my welbeloued, behold him, he commeth leaping vpon these mountaines, skipping vpon these hils.*

9. *My welbeloued is like a roe or a hindes calfe: behold him standing behinde our wall, looking forth of the windowes, springing out of the gates.*

10. *My welbeloued speaking said vnto mee: arise my loue, my faire one, and come.*

11. *For loe winter is past: the raine is past, it is gone away.*

12. *Flourishing things are seene in the earth, the time of the singing of birds is come: and the voyce of the turtle is heard in our land.*

13. *The fig-tree herselfe hath brought forth her very young figs, and the vines themselues, euen in the first grape, doe yeeld a sauour. Arise my loue, my faire one, and come.*

14. *My Doue liuing in these clefts of the rocke, in a den all to broken, shew me thy countenances: Make me to heare thy voyce, for thy voyce is sweet, and thy countenance comely.*

15. *Take for vs the foxes, yea the little foxes, corrupting the vines, whilest our vines bring forth the first grape.*

16. *My welbeloued is mine, and I am his that feedeth among the Lillies.*

17. *Vntill that day shall come, and these shadowes shall flie away: returne, be like, O my welbeloued, to a Roe, or as a Hindes calfe running on mountaines, one of them sundred from another.*

Connexion. IN the last end of the first Chapter, Christ and his Church had with an harmonicall conclusion praised their houses, for the excellency, continuance, and commodiousnesse thereof: that being dispatched, the Bridegroome beginneth againe particularly to praise himselfe and his Spouse, and likewise the Spouse to praise him, and to set forth her great loue towards him.

The

THe Chapter hath two speciall parts. In the first part the Bridegroome commendeth himselfe and his Spouse, and this is contained in the two first verses of this Chapter. And in the other the Bride praiseth the Bridegroome, reciteth his benefits towards her, and earnestly calleth vpon him for his continuall presence and fauour, and this reacheth from verse 3. to the end of the Chapter. Diuision.

IEe Am the rose of Sharon, [I take these to be the words of the Spouse, commending himselfe for his most excellent sweet vertue, testified to all, but specially to his Church, by communicating his Spirit vnto it. If any man maruell that the Bride and the Bridegroome doe commend themselues both here and in other places, let him know, that in old time this was not vnseemely, as it is now accounted. Secondly, they did not flatter themselues in their praises, neither extolled themselues more than was meet. Thirdly, that the Bridegroome in this behalfe could not offend, because there was neuer any sinne found in him, as 1 *Pet.* 2. 22. That *Sharon* was a plentifull place, may appeare, 1 *Chron.* 27. 29. also *Isaiah* 33. 2. One reason of the fertility thereof may be giuen, the moderate warmnesse of the Sun in that place, in which places also Roses doe most delight and flourish, and are also by that meanes, as the Philosopher supposeth, more sweet of sauour. So that when Christ resembleth himselfe to the Rose of *Sharon*, he meaneth nothing else, but that he was well coloured, fruitfull and of very good sauour, able enough through his sweetnesse, and the abundance of his gifts and graces, to allure and draw his Church to himselfe. And the same I suppose he meaneth by comparing himselfe in the next part of the verse to the Lillie of the valleyes. How glorious and excellent the Lillie is, our Sauiour himselfe beareth witnesse, *Matt.* 6. 28, 29. And when the Lord will assure his people of a great blessing, he promiseth them that they shall grow as the Lillie, *Hosea* 14. 5. Much more excellent shall it be, when it groweth in a most fertile place, such as the valleyes are that lie betweene two hils, which in all reason cannot chuse but be very fruitfull and plentifull. Christ therefore by this manner of speech, not onely noteth his great glory and excellency, but also setteth forth the abundance of fruit that these shall yeeld, which shall be ingrafted into him, as the true vine: for which see *Iohn* 15. 2.] *Verse* 2. *As a Lillie among Thornes, so is my loue among the Daughters.* [these are still Christs words, not commending himselfe as before, but the Church, shewing hereby, that the Church in dignity and honour so much excelleth other companies and assemblies, as the Lillie in beauty and sauour surmounteth the Thornes. Hee meaneth not that Lillies grow amongst Thornes, but speaketh it by the way of comparison 7 *q. d.* there is euen as much pds betweene the Church and other counterfeit congregations, as is betweene Lillies and Thornes, or as we should say, betweene gold and drosse. What he meaneth by the terme *Loue*, is plaine by that which is Chapter 1, verse 9. And by *Daughters*, hee meaneth all those that were and are out of the bosome of the Church: and I thinke it should not be amisse, for the more plaine sense of the place, to ioine to the word *Daughters*, these words, *of men*, as *Gen.* 6. 2.] *Verse* 3. *As an Apple-tree* [here beginneth the second part of this Chapter, which as I take it, containeth three speciall points. The first is a declaration of the excellency of the Spouse, and of the great desire that the Church hath towards him, and that is comprehended in this third verse. The second is a declaration of the duties of mutuall loue betweene them, & that reacheth from verse 4. to the end of the 15. And lastly, she desireth of her Spouse, a perpetuall feeling of the fruit of this loue, and that is in the two last

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last verses. Now, in that shee resembleth her Spouse to an *Apple tree*, shee mindeth thereby to set out his pleasantnesse to the sight, his goodnesse to the taste, and his profitablenesse to other in respect of his fruit. Now when shee addeth,] *among the trees of the forrest*, [shee meaneth either trees altogether barren, or else such, as though they yeeld fruit, yet is it not good for men. And when shee saith] *so is my welbeloued among the sonnes*, [you may adde for more plaine sense, of men, as *Psal* 45. 2. yea, though they bee neuer so good and well accepted of in the Church, meaning, that hee is most fruitfull and sweet, both in shadow and in fruit, as the words following in this verse doe plainly expound it. True it is, that hee is not so esteemed of among worldlings, by reason of his basenesse: but yet his owne haue him euer in that account and regard, how base and contemptible soeuer hee bee in the world. Reade *Isaiah* 53. thorowout. It followeth:] *I doe very greatly desire to sit in his shadow*. [Here the Church expresseth the earnest affection that she hath to be kept vnder Christs prouidence, from the heat of persecution, affliction, sinne, &c. for so I take the word *shadow*, to be vsed here, as *Psal.* 91. vers. 1. or else as shee her selfe speaketh it, vers. 16, 17. of this Chapter, that she might be his, and hee hers for euer, or else as our Sauiour himselfe saith, *Iob. 7. I in them, and them in mee, that they may bee made perfect in mee, and that they may bee there, euen where I am*, vers. 23, 24. And by sitting, he meaneth continuall abode and residence:] *his fruit* [that is, that that is to be receiued from him and his word. For as shadow, and fruit, and apples are acceptable to the faint and wearied, *Iob* 7. so all things that come from Christ, are to his most sweet and comfortable, if they stay vpon him and cleaue onely to his word, yea, his very yoake and burthen shall bee easie and light to them, as *Matth.* 11. 28, 29, 30. 1 *Iohn* 5. 3.] *is sweet to the roofe of my mouth*. [Hee putteth one part of the man for the whole, and namely, that part which is most apt for tasting, vnderstanding thereby, not onely how delightfull Christ was to the outward man, but specially and chiefly to the inward, vnder the outward part also comprehending
4 the inward.] *Vers.* 4. *Hee brought mee vnto the place of wine* [these are still the Churches words, celebrating the abundant kindnesse and loue of his Spouse: by *place of wine*, she meaneth the places of delicate fare and feasting, as before, Chap. 1, 2. but all this must bee spiritually vnderstood, to wit, that our Sauiour brought the Church to life and saluation, by the exercises of the word and Sacraments: Whereunto the parable of the mariage, *Matth.* 22. doth in some sort appertaine] *and his banner towards me was loue* [that is, hee had loue towards mee in stead of a banner: those that are skilled in warre, know, that by banners and ensignes the souldiers are called together, and kept in awe vnder their owne Captaines; whereunto it should seeme that the Church alludeth, meaning, that the husband of his onely loue towards the Church, did by his fauour, as it were by a banner set before her eies, draw her, as it were, vnto him. Or else it may bee thus: sundry people, and namely, the Turke, when hee besiegeth any place, doth the first day set vp a banner all of white, signifying fauour, if they will accept it; the next time a red banner, betokening the execution of the chiefest; and the last time a blacke one, signifying all one and other must to the sword and fire. But Christ the Spouse alwaies setteth vp a banner of loue, grace and fauour, howsoeuer wee little deserue the same at his hands: The
5 first seemeth to mee to bee the more plaine sense.] *Vers.* 5. *Prop mee vp with these Flagons* [These are the words of the Church, spoken vnto her Damsels or Virgins, of whom see before, Chap. 1. 3. and shee seemeth to bee so inflamed with the loue of Christ, that shee is ready euen in the middest of the banquet to sinke downe, or to swoone, as you would say, for loue. But shee hath two aids and comforts in this her weaknesse, one expressed in this verse, the other in the next verse following. That in this verse is, that those that attend vpon her by the Bridegroomes appointment, that is, the Prophets, Apostles and seruants of God (see for this purpose, *Ephes.* 4. from vers. 11. to the end of the 16.) doe minister vnto her at her request, the spirituall treasures and good things of her husband, which I take to bee noted, and that very forcibly and plainly by these words] *Prop me vp with these flagons, beare mee vp*

with

with these apples, [as it were, appointing some certaine aids, which if they were neglected, all the rest that could bee vsed were worth nothing. And by *flagons*, no doubt shee meaneth, by the figure Metonymia, the thing containing, for the thing contained, that is, the sweet water and drinke of life, of which see *Isaiah* 55. 1. which treasure also we haue in earthen vessels, or flagons, as 2. *Cor.* 4. 7. and is indeed nothing else but the sweet promises of Christ vnto euerlasting life. And though by Apples laid vnder her, as it were, shee meane the selfe same thing, yet there is another order of it. For hee alludeth to the custome of men, who when other are swooning or fainting, are wont to put strong smelling things vnto their nostrels: so the Church meaneth, that for her comfort and refreshing, and reclaiming her againe, as it were, from death to life, she would haue well-smelling apples, fetched out of Christs treasure, both held and applied to her, that by that meanes she may bee, as it were, recouered:] *for I am sicke with loue*: [*q. d.* I shall neuer cease nor be in quiet, till I perfectly enioy my husbands companie, feeling in this life the assured testimonie of his continuall fauour, and possessing the same eternally in the heauenly glorie: see 2 *Cor.* 5. 1, 2, *&c. Phil.* 1. 23.] *Vers.* 6. *His left hand is vnder mine head, and his right hand doth embrace mee* [These are still the words of the Church, containing, as I said before, the second comfort in her fainting: and that is, that shee had her Spouse, not onely present with her (who alone is able effectually to heale the Church) but shewing singular loue and kindnesse towards her: staying her vp with the one hand that shee fall not downe, and comforting her with the other by louing embracing her. I know that some put the right hand for length of daies, and the left hand for glorie and riches, as *Prou.* 3. 16. But this is the more simple, and agreeth better with the circumstance of place and person, to wit, that Christ by vsing the gestures of those that doe embrace their friends, and comfort and ease them in their infirmities, doth expresse thereby the singular loue he hath to his Church, and his tender care ouer her in comforting her.] 6

Vers. 7. *I charge you, and that by an oath.* [These are still, as I take them, the words of the Church, and not of Christ (as some suppose) resting in the embracing of her Spouse, of which wee heard immediatly before, vers. 6. straightly charging those to whom shee speaketh, that no manner of way they be troublesome or disquietous to her Spouse, that resteth himselfe & taketh pleasure in the embracings of her. And there is a double reason that leadeth me to thinke that these are the Churches words rather than Christs. First, because that shee, by reason of the authoritie shee had, might command, as shee doth, vers. 15. of this Chapter. Secondly, because all the words that follow, till you come to vers. 15. are the Churches words. When shee saith, that shee *chargeth them by an oath*, shee meaneth, that she doth very hardly and straightly charge them, and as it were, in conscience binde them. For the words, *daughters of Ierusalem*, see Chap. 1. 5. shee meaneth no doubt, such as wished well to the Church, and had somewhat to doe therein] *tarry yee abroad with the roes, or with the hindes of the field*: [*i.* get you abroad for a while, take your pleasure, and doe what you will, onely disquiet not, neither vex my Spouse. And all this is spoken by the Church, as though the feast had beene kept abroad, in some Countrie towne or village abroad: also it is vttered after the manner of men and their wiues, who when they will talke of secret matters, or take their rest and sleepe quietly together, will bid their children and seruants auoid, and get them abroad to recreate themselues whither they will for a while] *stirre not vp, neither wake* [*i.* disquiet him not any manner of way. And this the Church speaketh both of her heartie loue that shee beareth towards her Spouse, and also of good will that shee carrieth towards her selfe, who earnestly wisheth and desireth to enioy the continuall presence and companie of her Spouse] *this loue*, [*viz.* of mine: meaning him whom she most dearely and tenderly loued: which thing is also forcible and plainly expressed by the Article, this] *vntill hee will himselfe*. [The Church referreth all to the good will and pleasure of her Spouse; onely this she taketh care for, that hee may not bee prouoked or disturbed by her, or any of hers, by any occasion or offence, though neuer so small, but sheweth her selfe louing and obedient 7

8 to him in all things: see *Ephes.* 5. 24.] *Vers.* 8. *It is the voice of my welbeloued,* [The Church in the verses before going, and namely, vers. 4,5,6. had set out one notable dutie of our Sauiour towards her, and that was of life and saluation which hee brought her, figured vnder the shadow of a banquet and healing. Now shee reckoneth vp another kindnesse shewed, to wit, the giuing of her pleasure, peace and all good things necessary for her: and this he setteth out vnder the figure of the spring time, and of all greene and flourishing things, offering themselues, as it were, to the sight and seruice of the Church; and this reacheth from this verse to the end of the 15. And this speech may bee diuided into two parts: One is, that Christ offereth all good things to the Church, and refresheth her, being deliuered from the winterly tempest of sinne; and this reacheth vnto vers. 14. the other is, that hee putteth backe from her all euill and hurtfull things, and this is compriſed in vers. 15. both which graces Christ performeth to his Church, by his word and the Ministers thereof, who are his seruants appointed to that purpose, as 2 *Cor.* 4, 5. But let vs come to the words as they lie, *It is the voice of my welbeloued.* These words are spoken, as though while the bride slept, the bridegroome had gone abroad some whither, and as though shee had beene suddenly waked, and made maruellous glad by the voice of her spouse returning backe againe: *q. d.* Certainly it is my spouses voice, wherein I much reioice, all this while I did but dreame it, or imagine it so to to be: as when strange things and vnlooked for come to passe, we can hardly bee perswaded at the first that they are so, as *Psal.* 126. 1. But now I perceiue of a truth, it is not his voice indeed] *behold him.* [*q. d.* I would haue you that are my friends and well-willers, to bee perswaded of this, as well as I: for I take that shee speaketh these words to them] *hee commeth leaping vpon these mountaines, skipping vpon these hills.* [these words of leaping and skipping, doe not onely note his great speed and haste to succour and comfort his Church, which is also set out in the next verse, by the similitude of *Roes* and *Hindes:* but the other words also of *Mountaines* and *Hills,* doe maruellously expresse his singular loue, as though the Church should say, The danger of the iourney, the hardnesse of the way, neither any thing else, as mans power, aids, and such like, can hinder him from comming to mee, to comfort mee in my distresses. And that mountaines and hills are so vsed, may appeare, *Isa.* 40. 3.]

9 *Vers.* 9. *My beloued is like a Roe or a Hindes calfe:* [The Church meaneth by these words, to declare how swift and speedie Christ is to comfort and succour her. Wee our selues know by experience that *Roes* and *Hindes* bee very swift footed: but besides our owne knowledge, we haue the warrant of the word: as *Psal.* 18. 33.] *behold him standing behinde our wall,* [as though the Church should say, It is a wonderfull thing, he standeth by me, and is present with mee sooner than I can speake. And when she saith, *standing behinde our wall,* I thinke by *wall,* she meaneth Gods goodnesse, & the promises and comforts of his word, with which the Church in the time of the crosse and triall, armeth and defendeth her selfe; behinde which, Christ may bee said to stand, when the performance thereof is not plainly seene to his children, and yet hee is alwaies nigh vnto them in the truth thereof alwaies to helpe them, as shee afterwards addeth. For the word *Wall,* see *Isai.* 26. 1.] *looking forth of the windowes,* [I take, that by all these speeches, the Church meaneth nothing else, but Christs fauour towards her. This speech may bee borrowed from great personages and states, as Kings, Queenes, and such like, who doe many times shew themselues at windowes to bee seene of their people: which thing also the people take as a testimonie of great fauour, specially when out of the windowes they shew them pleasant and delightfull countenances] *sprinying out of the gates.* [This speech is somewhat darke, and yet so it is in the Hebrew text; and is a Metaphor taken from flourishing trees and flowers, to which Christ was resembled before, vers. 1, 3. The Church meaneth nothing by this manner of speech, but to set out the most flourishing and pleasant countenance that her spouse gaue her: In summe, all comes to this, that the Churches words doe by certaine steps, as it were, set out the wonderfull worke of Christ towards her; as first, shee heareth his voice, vers. 8. Next shee seeth him comming, vers. 8. also. And

lastly,

laſtly ſhe doth preſently behold him preſent, verſ. 9.] *Verſ.* 10. *My welbeloued ſpeaking faire vnto me* [In this verſe the Church taketh vpon her the perſon of her ſpouſe, as it were, declaring what words he vſed to her, who as yet calleth her not to the full and abſolute enioying of thoſe good things that are laid vp for her in heauen, but to the moſt aſſured ſeales and pledges of thoſe good things that are to come, which Chriſt would haue communicated vnto his Church, both in word and deed by his eternall ſpirit] *ariſe my loue, my faire one, and come.* [When our Sauiour calleth the Church *his loue*, hee ſheweth in what great regard hee hath her, and how tenderly hee fauoureth her: and when hee calleth her his *faire one*, hee ſheweth how much hee doth account of her. For ſo much is the Church indeed, and the particular members thereof, as it pleaſeth the Spouſe to eſteeme of them. And when hee ſaith, *ariſe and come*, hee meaneth, that hee would haue her come out of the ignorance, darkneſſe and ſinne, wherein ſhee was, to the pleaſantneſſe of righteouſneſſe and holy conuerſation wherein hee taketh delight; and ſo you ſhall finde the word *ariſe* vſed, *Rom.* 13. 11. and the word *come*, *Matth.* 11. 28.] *Verſ.* 11. *For loe, winter is paſt, the raine is paſt, it is gone away,* [This is a reaſon that the Spouſe yeeldeth, why the Church ſhould ariſe and come vnto him, and it is taken (ioyning this 11, 12, and 13. verſes following together) from a comparing of the time before her calling, with the time after her calling. The former time was winterlike and ſtormie altogether, and then was the Church ſtrange from the Common-wealth of God, and wallowing in ſinne: but the time ſince her calling, is altogether greene, flouriſhing, pleaſant, ſweet, fruitfull, and ſuch as ſhould moſt plentifully repleniſh her heart and all her ſenſes; and this I take to be the meaning of theſe three verſes, 11, 12, 13. together, to wit, that by *Winter, raine, &c.* he meaneth ſinne, errour, ignorance, and all croſſes either inward or outward, laid vpon the Church, as perſecution, reproach, &c. and by *flouriſhing things, ſinging of birds, the voice of Turtles, the fig tree and her young ones, the vine and her firſt grape, &c.* which are all euident tokens of ſpring time and ſummer, hee meaneth aſſured teſtimonies of Gods grace, as forgiueneſſe of ſinnes, knowledge, and light of the truth, and all outward bleſſings of the Lord, as peace, plentie, proſperitie, &c. And that by *winter* and *raine*, ſhould bee ſignified ſinne and ignorance, it is not without proportion. For as in the winter ſeaſon, all is ſtormie, turbulent, and darke, ſo ſinne bearing ſway, there is nothing but diſorder and ignorance. Now let vs more particularly conſider the words of the 12. and 13. verſes, which I take to be ſo excellent a deſcription of the ſpring time, and ſo forward, as none either hath beene, or can be more liuely giuen. For in the ſpring time flouriſhing things, that is, flowers ſhew themſelues, and birds ſing, to the great comfort of men, and the fig doth ſend forth her greene figs, and the vine her tender grape, whereas other trees for the moſt part, doe ſhew them in flowers firſt, and afterward in fruit. For the better vnderſtanding of this place, ſee that which our Sauiour ſaith, *Matth.* 24. 32. of the fig tree. And when hee ſaith, *the fig tree it ſelfe*, and likewiſe addeth, *the vines themſelues*, he ſpeaketh this as a ſure proofe that the ſpring is come. For the fig tree and the vine be two of the laſt trees (as wee know by experience) that make ſhew of their fruit: *q. d.* If you will not beleeue by beholding the flowers on earth, by hearing the birds and Turtles ſing (all which are euident ſignes of the ſpring time) yet beleeue it, becauſe the fig tree and the vine which are more late than other trees, haue alſo yeelded out their fruit. And when hee ſaith, *euen in the firſt grape*, hee meaneth not that the vine yeeldeth fruit twice a yeere, as one grape firſt, and another after; but that this was the firſt appearance of the grape, and that yet notwithſtanding the vine it ſelfe did yeeld a ſweet ſmelling ſauour, both in the leaues and fruit. As for that which followeth in this 13. verſe] *ariſe my loue, my faire one, and come.* [is expounded before, verſ. 10. of this Chapter.] *Verſ.* 14. *My doue, &c.* [The Church ſtill repeateth the words of her Spouſe, begunne before, verſ. 10. And in that hee calleth her *doue*, hee meaneth not onely thereby her beautie and faireneſſe, becauſe Doues be commonly white; but alſo hee meaneth her chaſtitie, as before, Chap. 1. 15. alſo her ſimplicitie and vprightneſſe, together with freedome

from

from bitternesse. See *Matth.* 10. 16. also *Psal.* 74. 19. Writers also affirme, that the Doue hath no gall: Hee alludeth also further to the nature of a Doue in the next words, when as hee saith,] *liuing in these clists of the rocke, in a den all to broken,* [for they that write of the nature of creatures, affirme, that the Doues doe specially delight to bee seene in rocks, and to lie hid in the holes and clefts: but by these things hee meaneth, as I take it, the modestie or shamefastnesse of the Church, who sometimes through the feeling of her sinnes, sometimes for the grieuousnesse of persecutions, is glad to get her into the rocks, which are taken to bee places of sure defence, and therefore hee addeth particularly, *in these clefts of the rocke*, in which respect the faithfull many times call their Lord their rocke, as *Psal.* 18. 2. and sometimes to bee content with places of lesse assurance, as dens all to broken, to the end that for a while shee may hide her selfe there from the rage and crueltie of the enemie,] *shew mee thy countenances:* [*i.* shew thy selfe in my presence, and come vnto me. Neither lacketh it some force that he speaketh in the plurall number, as that hee would haue her to loue none of her particular congregations or members behinde her.] *make mee to heare thy voice,* [*i.* speake to mee, walke continually with mee, and bee conuersant with mee. O singular loue of Christ to his Church, that doth thus earnestly seeke for and desire the presence and companie thereof: and O wonderfull ingratitude of the Church, if shee should contemne it] *for thy voice is sweet, and thy countenance comely.* [All this he speaketh of the Church, not that shee is so of her selfe, but it pleaseth her Spouse so to accept of her. For therefore hath hee giuen himselfe for the Church, that hee might make it glorious vnto himselfe, &c. as *Ephes.* 5. 25, 26, 27. And these words containe also a reason, why Christ so much
15 desireth the presence and companie of his Spouse.] *Vers.* 15. *Take for vs the Foxes.* [I take these words still to bee spoken by the Church, in the person of Christ, as though that hee spake vnto his friends, not onely willing, but commanding them earnestly to endeuour the remouing of all things great and little, that might hinder the growth of his Church, which is a peculiar inheritance vnto himselfe, whether it were in vnsound doctrine, or in corrupt conuersation: see *Tit.* 2. 14. And when hee saith, *Take for vs*, he sheweth, that hee hath as great loue to the Church as to himselfe, which if it bee spoiled or hurt, it redoundeth also to himselfe: By *Foxes*, hee meaneth not onely euill men, as heretikes, dissolute persons, &c. that would hinder the growth of the Church; but all other things whatsoeuer, how great or how little soeuer they bee; which also hee signifieth by the next speech, in that he calleth them *little Foxes:* And when hee addeth, *corrupting the vines*, hee meaneth marring and destroying, yea, bringing, as it were, to vtter corruption and destruction the Churches of God. That Gods Church, or the particular Churches, are resembled to vines, may appeare by sundry places of Scripture, as *Isaiah* 5. 1, *&c. Psal.* 80. 8. 14. *Matth.* 21. 33, *&c.* And that Foxes are hurtfull to vines, our very prouerbe sheweth: The Fox will eat no grapes] *whiles our vines bring forth the first grape.* [*i.* while they are tender and young, as before, vers. 13. For euen then when the Church is beginning to grow, would it be looked vnto specially: which they that haue care of, ought heedily to marke, and to take heed that it bee not deuoured by grieuous Wolues, and by men that shall rise vp from among themselues, as *Acts* 20, 29, 30.
16 1 *Iohn* 2. 19. and other places.] *Vers.* 16. *My welbeloued is mine,* [These are the words of the Church, spoken in her owne person, and is the conclusion of the former discourse made in this Chapter by her: wherein she first reioiceth for the most excellent fellowship that she had with Christ: and next she wisheth, as it were, his continuall presence all the daies of her life, promising to remaine his, vntill shee bee perfectly ioined with him in heauen. Now when she saith, *my welbeloued is mine, and I am his*, it is as much as if shee should say, he will haue no other for his wife but mee, neither will I acknowledge any other for my Spouse but him: wee will either of vs delight one in another, and be contented to take and loue one another onely. It followeth,] *that feedeth among the lilies,* [I know these words are diuersly interpreted, and I thinke it ariseth, because the Hebrew word may bee taken either passiuely or actiuely

actiuely. Some expound it thus, *that feedeth among the lilies, i.* that is moſt ſweet, *and by the good ſmell of his ſauours, i.* by his goodneſſe and the ſweetneſſe of his promiſes calleth and allureth mee vnto him. I will ſpeake what I thinke, I had rather expound it thus:] *that feedeth* [*viz.* his flockes, as Chap. 1. 7.] *among the lilies,* [*i.* in ſweet, pleaſant, ſoft, and well-ſmelling paſture: *q. d.* hee that plentifully, pleaſantly and ſweetly handleth and entreateth thoſe that are his. And to this ſenſe ſeemeth to agree, *Pſal.* 23. 1, 2.] *Verſ.* 17. *Vntill that day ſhall come, and theſe ſhadowes* 17
ſhall flie away. [Theſe are ſtill the words of the Church, and muſt bee ioined to the latter end of the other verſe, wherein ſhee promiſeth that ſhee will remaine to him for euer and euer. For though the word *vntill,* doe moſt commonly note but a peece of time, yet here it is vſed for a perpetuitie and euerlaſtingneſſe of time, as it is alſo in other places, as 2 *Sam.* 6. 23. *Pſal.* 110. 1. *Mat.* 5. 26. *Mat.* 28. 20. Which may alſo appeare in that ſhee ſaith ſo forcibly, *vntill that day ſhall come,* by which hee meaneth that ſame great and laſt day of iudgement, which is vſually pointed out by that manner of ſpeech, both in the old and new Teſtament: as *Ioel* 2. 31. 2 *Tim.* 2. 18.] *and theſe ſhadowes ſhall flie away* [by *ſhadowes* he meaneth both the troubles of this life, and all vanities whatſoeuer that are ſet betweene her and her Spouſe, while ſhee liueth in this world: or elſe wee may vnderſtand by *ſhadowes,* all thoſe things that may ſhadow out vnto vs the hope of eternall life and glorie: which may bee called ſhadowes, not that they are ſo of themſelues, but being compared with others that doe leade vs vnto thoſe; and when ſhe ſaith, *ſhall flie away,* hee noteth the ſudden vaniſhing of the ſame] *returne* [the Church ſpeaketh this, as though her Spouſe were departed, and as though ſhee could not endure and abide his abſence, though it were neuer ſo ſmall a while,] *bee like (O my beloued) to a roe, or to a hindes calfe,* [*i.* make moſt haſte and ſpeed to come vnto me, as before in this Chapter, verſ. 9. and depart not any whit at all from me,] *running on mountaines, when one of them are ſundred from another.* [Hee meaneth, no doubt, the mountaines of *Gilead,* which the riuer of Iordan did ſeparate from the reſt of *Iudea*: ſee 2 *Sam.* 2, 29. Now hee rather remembreth theſe mountaines than others of the Countrie of *Iudea,* becauſe they were notable and commodious for hunting, and well ſtored with game, and therefore much-haunted. For at what time *Salomon* wrote theſe things, as it ſhould appeare, *Hamath* was not greatly occupied, neither was the houſe builded in the foreſt of *Libanus*: ſee 2 *Chron.* 8. 2, 3, *&c.* 1 *King.* 7. 1, 2, *&c.*]

Verſ. 1. *Teacheth vs, that if wee will haue pleaſant, ſweet, and good things, wee* Doctrine.
muſt looke for them in Chriſt onely, for it pleaſed the Father, that in him alone ſhould all fulneſſe dwell, Col. 1. 19. Verſ. 2. *Setteth out the excellencie and beautie of the Church, inſtructing vs to ioine our ſelues to that holy fellowſhip, which the Lord himſelfe accounteth the pillar of truth, and his owne houſe,* 1 Tim. 3. 15. Verſ. 3. *Doth not onely ſhew, that our Sauiour Chriſt hath in him the fulneſſe of all goodneſſe,* Iohn 1. 16. *but alſo theſe words,* I doe greatly deſire to ſit, *doe teach vs what a holy hunger and thirſt wee ought to haue after him: for which, ſee* Pſal. 42. 1, 2. Pſal. 84. 2. *and that not for a ſmall while, but continually, for* he that continueth to the end ſhall be ſaued, Matth. 24. 13. Verſ. 4. *Teacheth, firſt that all the good things wee haue, wee haue from God,* Iames 1. 17. *by the meane of our Sauiour Chriſt, which is alwaies taught in theſe words,* Grace bee with you, and peace from God our Father, and from the Lord Ieſus Chriſt, Rom. 1. 7. *Secondly, that all theſe things, whether they bee bodily or ſpirituall, or both, are beſtowed vpon vs for Chriſts ſake, and that therefore the Lord is to bee continually praiſed, as* Epheſ. 1. 3, 4, 5, 6. 1 Pet. 1. 3. Verſ. 5. *Teacheth vs, firſt that we ſhould comfort and ſtrengthen one another in our faintings,* Heb. 3. 12, 13. Heb. 13. 1, 3. Rom. 12. 9, 10, 11, 13, 15, 16. *Secondly, how earneſt and heartie our loue ſhould be to Chriſt, who hath loued vs ſo tenderly, that hee hath giuen himſelfe for vs,* Rom. 5. 6. 7. 1 Iohn 3. 16. 1 Iohn 4. 9, 10, 11. Verſ. 6. *Teacheth, that the preſence of Chriſt to his Church, by his ſpirituall power and grace, is marueilous comfortable, which made our Sauiour alſo to promiſe it, as appeareth,* Matth. 28. 20. Verſ. 7. *Teacheth vs, that*

not

not onely those that are without the Church, but those that are linked and ioined to that holy bodie, haue need sundry times not onely to bee admonished, but also straitly charged, that they doe not any thing that may grieue or disquiet Iesus Christ the head thereof, Eph. 5. 23. *For if they doe but neuer so little prouoke him, then blessed are al those that trust in him,* Psal. 2. 12. Vers. 8. *Setteth out the great speed and haste, as it were, that Christ maketh to helpe and succour his Church in her griefes and distresses: For proofe whereof, see* Luke 18. 8. *True it is, that men many times thinke the time very long, as* Psal. 13. 1. *But wee must learne in patience to possesse our owne soules,* Luke 21. 19. *and to tarrie the Lords leasure,* Psal. 27. 14. Psal. 37. 34. Vers. 9. *Teacheth, that it is marueilous comfortable to the distressed ones of God, to bee perswaded, or to see by the eie of faith, testimonies and assured tokens of Christs fauour, presence and helpe.* Vers. 10. *Doth not onely teach Christs loue towards his Church, calling her from the vanities and delights of this life, to the hope of a farre better state; but also teacheth her to yeeld obedience to that call, and that while it is to day,* Heb. 3. 7. 15. *lest otherwise we heare that terrible iudgement pronounced and practised against Ierusalem,* Matth. 23. 37, 38. Vers. 11. *Sheweth, that our Sauiour graciously remoueth all lets and impediments that might hinder vs from comming to him, and namely our sinnes, as* Isaiah 1. 18. Ier. 3. 34. Psal. 103. 8, 9, 10, 11, 12, 13. *So that if there bee any defect or want, it is not in him, but in our selues, who many times, through the corruption of our owne nature, doe cast stumbling blocks in our owne waies, to hinder and let vs in the course and race of godlinesse.* Vers. 12, 13. *Teach vs further, that God doth not onely remoue stops and lets, but also giueth vnto vs abundance of his mercies, as continuall spurres in our sides, to prouoke vs to well doing and obedience.* Ioseph *made his masters fauour an effectuall instrument to keepe him backe from committing villanie with his Mistresse,* Gen. 39. 8. *see* Deut. 8. *thorowout, but specially from vers.* 10. *to the end of the Chapter.* Vers. 14. *Teacheth vs, that the Church sometimes by one meane, and sometimes by another, is brought into wonderfull distresses: which thing is liuely expressed,* Isaiah 5. 1, 2, 3, &c. *also* Matth. 21. 33, 34, &c. *vnder the parable of the vineyard. Which also rightly considered, serueth well to stop those mens mouthes, that stand so much vpon the outward shew and multitude of the Church: see* Mich. 7. 1. Rom. 11. 1, 2, 3, 4, 5, &c. Isaiah 1. *vers.* 9. Vers. 15. *Teacheth vs, that all things whatsoeuer, though they bee neuer so great or little (and therefore these speeches they are small things, are of no force hindering the growth of the Church) ought to bee removed, and that specially euen in the beginning of the planting of Churches, and while the Churches themselues be, as it were, tender and young. This order of reformation the good Kings obserued: as* Iehosaphat, 2. Chron. *thorowout* 17. Hesekiah *also,* 2 Chron. 29, &c. Iosias *likewise,* 2 Chron. 34. *thorowout, and namely vers.* 3. *from which our Sauiour Christ himselfe was not farre off in example and practise,* Iohn 2. 14, 15, &c. Vers. 16, 17. *Set out the assured and continuall affection that ought to bee in the Church, to her Spouse and head Christ, so that in purpose and strength of Gods Spirit, shee may alwaies say,* Who shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? No, for I am perswaded, that neither life nor death, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord, *as it is written,* Rom. 8. 35, 36, 37, 38, 39.

CHAP.

CHAP. III. *and the ſumme thereof.*

The Church declareth the moſt earneſt deſire that ſhe had euery day more than other to take hold of, and to obtaine her Spouſe, 1, 2, 3, 4, 5, 6. Afterward being fully aſſured of the glory of her Spouſe, ſhe ſheweth that it is much better and profitable for her, not to ſtay her Spouſe here, but to follow him, aſcending into his heauenly Bride-chamber, 7, 8, 9, 10, 11.

1. *IN my bed ſundry nights I ſeeking him that my ſoule loueth, I ſeeking him (I ſay) when I had not found him, I ſaid,*

2. *I will now riſe vp, and will goe about the Citie: by the ſtreets, and by the open places will I ſeeke him whom my ſoule loueth: but ſeeking him I haue not found him.*

3. *I ſaid vnto the Watch-men that goe about the Citie, they finding me, Haue you ſeene him whom my ſoule loueth?*

4. *I had but a little paſſed by from them, when I found him whom my ſoule loueth: I tooke hold of him, neither will I ſuffer him to depart, till I ſhall haue brought him into my mothers houſe, and into the inner chamber of her that conceiued me.*

5. *I charge you by an oath, O yee daughters of Ieruſalem, tarry abroad with the Roes, or with the Hindes of the field, ſtirre not vp, neither awake this loue till he will himſelfe.*

6. *Who is ſhe that would come vp out of the wilderneſſe, as it were perfumed with the liftings vp of ſmoake, perfumed with Myrrh and Incenſe, better than all the fine powder of the Apothecarie?*

7. *Behold his bed, which is better than that that is Salomons, (about which ſtand threeſcore mightie men, of the mightie men of Iſrael;*

8. *All taking hold of the ſword, are expert in warre: euery one is girded with his ſword vpon his thigh, for feare euery night.)*

9. *Yea better than the bed which King Salomon prepared for himſelfe of the trees of Lebanon:*

10. *Whoſe pillars hee made of ſiluer, and that that was laid vpon it of gold: whoſe couering was purple coloured, the inwards whereof were as it were paued with loue, by the Damſels of Ieruſalem.*

11. *O yee Damſels of Sion, come forth and behold King Salomon with the Crowne which his mother prouided for him in the day of his betrothings, and in the day of the gladneſſe of his heart.*

Connexion.

THough in this Song it may be, that all the Chapters thereof doe not hang and depend one vpon another, by reaſon that ſome things were ſaid and done at one time, and in one place, and ſome at another time, and in another place: yet for the knitting of this with the former, this me thinketh may be noted, that hauing before declared what paſſed in the day ſeaſon, or elſe when the day was very nigh, and that while they were together in the Countrey, as it were, the Church doth now declare

the matters and ſpeeches had in the night, and in the Citie, as may plainly appeare by the two firſt verſes.

Diuiſion. *THe Chapter, I take it, may be diuided into two parts. In the firſt the Church ſetteth out the great deſire that ſhee hath to take hold of Chriſt and to poſſeſſe him, which appeareth in this, that by day and by night, at home and abroad, in the Countrey and in the Citie, ſhe is wonderfully inflamed with his loue; and this reacheth from verſ. 1. to the end of the 5. In the other ſhe doth, as it were, correct her ſelfe, deſiring rather that he ſhould take hold of her, and that ſhe might abide with him than he with her, whereupon ſhe entreth into a commendation of his glory, ſweetneſſe, &c. not onely comparing it with Salomons, but preferring it before it, and that by many degrees, and this reacheth from verſ. 6. vnto the end of the Chapter.*

Senſe. 1 *IN my bed* [Theſe are the Churches words, teſtifying her hunger and thirſt after her Spouſe, that in theſe places, and at theſe times wherein men giue themſelues to their pleaſures and reſt, her ſoule was toſſed and troubled with ſeeking, yea, and longing after him whom her ſoule loued. And it would be marked, that ſhe ſaith not onely one night, but ſundry nights: teſtifying her continuance and earneſtneſſe in this holy hunger, and moſt aſſured loue: to which alſo appertaineth the doubling of the word] *ſeeking him*, [expreſſing thereby her earneſt affection. Theſe words] *whom my ſoule loueth*, [are expounded before, chapter 1. 7. In ſumme, the Church vſing this *Periphraſis*, in ſtead of a proper name, doth nothing elſe but expreſſe the force of her loue, and the earneſtneſſe thereof. Now where ſhe addeth] *when I had not found him*, [that is, when I did not ſufficiently perceiue him to be preſent with me according to my hearts deſire (for elſe Chriſt is neuer abſent from his Church, but continually preſent therewith, as appeareth *Matth.* 28. 20.) True it is, that in our vnderſtanding, and to the iudgement of the Church, Chriſt ſeemeth either to be altogether abſent, or elſe not very nigh: but howſoeuer it be, this is the truth, that *He that keepeth Iſrael, will neither ſlumber nor ſleepe, Pſal.* 121. 4. But the godly are moſt grieued with this aſſault in the time of perſecutions, trials, troubles, ſorrowes, &c. Which alſo may be ſignified by the word *night* in this place, as it ſeemeth to be taken, *Iob* 17. 12. It followeth] *I ſaid*, [*viz.* to my ſelfe, for all theſe are the words of the Church, ſpeaking vnto her ſelfe, and as it were declaring the conſultations which ſhe had with her ſelfe, and reſoluing what ſhe were beſt to doe.] 2 *Verſ.* 2. *I will now riſe vp* [*q. d.* I will delay it no longer, now I am reſolued diligently and carefully to ſeeke him, yea leauing my bed and naturall reſt, to the end I may finde him.] *and I will goe about the Citie*, [*viz.* to ſeeke him: *q. d.* I will leaue no place vnſought, which alſo may appeare by the particulars following, of ſtreets and open places;] *I will ſeeke him* [*viz.* with great diligence and earneſtneſſe] *whom my ſoule loueth*, [ſee verſ. 7. of the firſt Chapter] *but ſeeking him I haue not found him.* [The Spouſe expreſſeth theſe words ſorrowfully, not ſo much for the paines ſhe tooke, as that ſhe could not meet with him whom ſhe ſo tenderly loued and carefully ſought. And when ſhe ſaith, *ſhe found him not*, ſhe meaneth ſo ſufficiently as ſhe would, & as her heart deſired, as may appeare alſo by verſ. 1. of this chapter: for the better vnderſtanding of theſe words in this place, reade the notes there, for they ſerue alſo fitly for the purpoſe.] 3 *Verſ.* 3. *I ſaid vnto the watch-men*, [The Church meaneth by this manner of ſpeech, that ſhe neither diſſembled her loue towards Chriſt, nor feared to demand euery one that ſhe meets, no though they were publike Rulers or Preachers (for that it is, as I thinke, ſhe meaneth by Watch-men,

Ezech.

Ezech. 33. 2.) concerning Christ her husband, but that she did openly declare her vnfained loue towards him: for which, see chap. 2. 5.] *that goe about the citie,* [she speaketh this according to the custome of men, or townes of warre, who besides that they haue standing or set Watches for euery corner or quarter of their Citie, haue also certaine chiefe men appointed for their authority and faithfulnesse, continually to go from one place to another to ouer-view the rest, and to see that they are faithfull in the charges committed vnto them.] *they finding me,* [*i.* when they had found me, going about the citie by the streets and open places thereof, as vers. 2.] *Haue you seene him,* [She speaketh to such as perhaps knew him not, neither by name nor by face, though indeed they should haue beene well acquainted with him: but such is the force of earnest loue, that it many times maketh men beleeue that others know them whom they like of though they do not] *whom my soule loueth.* [See this expounded, chap. 1. 7.] *Vers.* 4. 4
I had but a little passed by from thē. [The Church declareth not what comfort or counsell she had at the watch-mens hands, which perhaps was little or nothing at all, so retchlesse & vnfaithfull many times are they that should be most forward, but proceedeth to declare what issue her diligent searching had; namely, that she was scarce gone from thē, or passed but a little way from them] *when I found him whom my soule loueth,* [*viz.* to the great ioy & contentment of my heart,] *I tooke hold of him* [as in the former words she had declared what she did before she found him; so now she sheweth what she did after she had found him, *viz.* laid fast and sure hold of him, as loth to let him depart, whom she had so painfully sought, and did so tenderly loue] *neither will I suffer him to depart* [*viz.* at any time, or by any meanes from me. She sheweth the holy purpose she had to detaine and keepe Christ with her, for the better performance whereof also she maketh a promise, that she might thereby be the more straightly bound to the doing of the same,] *till I shall haue brought him into my mothers house,* [For the word *till*, see before chap. 2. 17. meaning also by her *mothers house*, most familiar and delightfull dwelling and continuance with him; by which also, (for the great loue that mothers beare vnto their children, for which see *Isai.* 49. as also *Isai.* 66. 13.) she noteth most comfortable entertainment and friendly continuing together, as it were vnder one roofe,] *and into the inner chamber,* [she meaneth the best place of the house, and most secret, and if any one were more secret and better than another. See 2 *King.* 6. 12.] *of her that conceiued me.* [A *Periphrasis*, or description of her mother: see *Psal.* 51. 5.]
Vers. 5. *I charge you by an oath.* [The Church, hauing obtained her husband and his 5
holy company or fellowship, enioyneth, and that very vehemently, the particular members thereof, to doe nothing that may be grieuous vnto him, & no doubt but she hath a speciall regard to the custome vsed then, and yet euen at this day in some places vsed amongst vs; namely, that songs are sung before the Bride-chamber, and certaine noises of Instruments brought to wake the Bride and Bridegroome from sleepe. See all this verse, euen word for word as it is here, expounded before, chap. 2. ver. 7. which also is an vsuall thing in this book, as we see in many mariage songs, and other kinde of verses also.] *Vers.* 6. *Who is she,* [*viz.* beside my selfe: *q. d.* what people is there in the 6
world besides the Church that would doe this and that, that is, those things which are expressed in this verse? And here beginneth the other part of the Chapter; in which the Church correcting as it were her former speech, speaketh thus as it were; what should I cause him to remaine with me? Nay, rather I should striue to enter into his palace, who hath all things most faire, best furnished, and exceedingly sweet, & well smelling; yea, whose very bed or bride-chamber is much more glorious than all *Salomons* roialty, which afterwards she commendeth in many respects,] *that would come vp out of the wildernesse,* [*i.* forsake the world, & the things that be therein, which may be aptly compared to a wildernesse, because as it is commonly full of hurtfull & noisome things, so is the world:] *as it were perfumed with the liftings vp of smoke,* [*i.* ascending vp directly euen as pillars of smoke. She addeth,] *perfumed with Myrrh and Incense,* [We know that these were sweet & pleasant things for the sauour and smell of them: see *Psal.* 45. 8.] *better than all the fine powder of the Apothecary.* [The word that is here turned Apothecary, signifieth such a Merchant as selleth all sorts of sweet smelling things. Our Grocers here amongst vs, but specially our Apothecaries, haue their shops

moſt ſtuffed with ſuch ſauours, and are moſt often in the compounding of ſuch things for ſmell, and therefore it is not ill turned, *Apothecary*. Whatſoeuer it be, the Church mindeth to declare, that though ſhe had the daintieſt and delightfulleſt things in the world, yet theſe could not hinder her from comming to her husband Chriſt, in whom were hid all the treaſures of God, *Col.* 1. 19. Alſo *Col.* 2. 3. and as in reſpect of which, all the things of the world were to be accounted but loſſe, dirt, dung, and
7 whatſoeuer is moſt vile: ſee *Phil.* 3. 8.] *Verſ.* 7. *Behold this bed, which is better than that that is Salomons.* [Shee amplifieth the excellency of the bed of Chriſt and his Church, by comparing it with *Salomons*; and firſt ſhe commendeth it for the ſafety that is to be had and found there, and that in this verſe, and verſe 8: all which is contained in a Parentheſis, as you may ſee. Secondly, for the deare price and rich furniture of the ſame, verſ. 9, 10. And ſhe entreth into this courſe of commendation, not onely to ſet out the great glory of her husband, but thereby alſo the better to ſtirre her vp to performe her dutie towards him, that was of ſuch great ſtate and magnificence.] *About which ſtand threeſcore mighty men*: [*q. d.* The bed is watched, leſt any ſhould either by force or fraud annoy the Bridegroome or his Spouſe: neither doth this watch conſiſt of weaklings, but of moſt ſtout and couragious men, yea, and that of a great number of them, namely threeſcore, and thoſe not Heatheniſh Idolaters, or prophane Profeſſors, but as ſhee ſaith afterwards,] *of the mightie men of Iſrael*, [*i.* faithfull and godly, hauing the knowledge, beleefe, zeale, and obedience of religion towards the Lord, and therefore moſt likely to be found truſty towards other. All this is ſpoken after the manner of earthly Princes, who as they haue their guard for the day, ſo they haue their watch for the night, and that in and about the bed-chambers,
8 as a man would ſay.] *Verſ.* 8. *All taking hold of the ſword*, [he amplifieth this guard or defence, ſhewing that they are not onely godly men, but as he ſaid before, men of valour and courage, able to handle this weapon both for the defence of themſelues and their King, and for the annoiance and hurt of their enemies] *are expert in warre*, [as before ſhe had commended them for their ſtrength; ſo here ſhe praiſeth them for their skill, becauſe one of theſe without the other are little auaileable.] *Euery one is girded with his ſword vpon his thigh* [This was the manner and cuſtome then of that people, as appeareth, *Pſal.* 45. 3. By which alſo ſhe noteth their readineſſe in the vſe of their weapons,] *for feare*. [*viz.* leſt any hurt ſhould befall the Bridegroome or the Bride,] *euery night*, [ſhe meaneth that they vſe this courſe of a watchfull care and wiſe defence continually. No doubt but vnder all this the holy Ghoſt meant to ſhew in what a ſafe ſtate and condition they are that are matched with him, who haue both infinite numbers of holy Angels to attend vpon thē, *Pſal.* 91. 10. and of godly teachers to fence & guard them, as it were, thorow all the dangers & diſtreſſes of this life whatſoeuer. See *Epheſ.* 4. 11, 12, 13. For though he ſpeake here but of a certaine number, yet no doubt but thereby hee vnderſtandeth an infinite number, which is alſo vſuall in the holy
9 Scriptures.] *Verſ.* 9. *Yea better than the bed which King Salomon prepared for himſelfe*, [Euery word here tendeth to the magnifying of the mariage bed of Chriſt and his Church. As firſt, in that it was better than a Kings bed, who for his ſtate and riches was commendable thorow the world, and wonderfull, 1 *King.* 10. 27. Secondly, in that it was better than that which he had prepared for himſelfe. We know what good things men make for themſelues, ſpecially when they haue wherewithall to doe the ſame. Yea, the very word which is here rendred *Bed*, tendeth to the amplifying hereof, becauſe it ſignifieth a fruitfull and flouriſhing bed, of which ſee before, chap. 1. 16. Yea, and the words following make alſo to that purpoſe, when ſhe addeth, *of the trees of Lebanon*, which was a place farre from Ieruſalem, the wood alſo whereof was very excellent and good, as which for the worthineſſe of it was imploied to the beſt thing, namely, the building of the Temple, as appeareth, 1 *King.* 5. 6. ſo that it was commendable, becauſe it was chargeable, as being farre fet, and alſo becauſe it was
10 a notable and famous kinde of wood.] *Verſ.* 10. *Whoſe pillars are made of Siluer*, [As ſhee had before ſpoken generally of it; ſo now ſhe commeth to deſcribe it by peece-meale as it were, affirming that the pillars were of Siluer. Wee know that ſtanding beds haue pillars and poſts to vphold the Teſters: now whereas other

mens

mens were made of wood, his pillars were of siluer; which should not seeme strange vnto vs, seeing the holy Ghost saith, He gaue siluer in Ierusalem as plentifull as stones, 1 *King.* 10. 27.] *and that thin was laid vpon it of gold,* [he meaneth by that which was laid vpon it, the bed it selfe, as we say, vnderstanding also by *gold*, that it was most precious, because nothing we haue is commonly more deare than gold.] *whose couering was purple coloured*: [He meaneth, that the *couering* or couerlet appertaining to that bed, was of a rich and costly colour: for purple was in those daies accounted most deare and precious: See *Prou.* 31. 22. Also chap. 7. 5. of this booke, *Mar.* 15. 17. *Luk.* 16. 19.] *the inwards thereof,* [he meaneth the parts of the bedding that were for the time out of sight] *were all inlaid with loue,* [that is, were as costly and rich, as if they had beene adorned with things that men most loue and like; noting also by the word *pauing*, the varieties of workes that were in the same; as in pauings, we see some checkered, some diamonded, some one way, and some another, which also are, no doubt, cunningly wrought with needle worke, a matter much set by in these daies in euery thing: See *Psal.* 45. 14. By the damsels of Ierusalem, he expresseth the persons that should performe this work; not meaning such as were brought vp in the country, but within the compasse of the wals of Ierusalem, where it was like they had beene trained vp in most curious, cunning, and costly workmanship.] *Vers.* 11. *O yee damsels of Zion,* [Those, whom in the other verse he had called *Damsels of Ierusalem*, he calleth here *Damsels of Zion*, putting a part for the whole; for the hill of Zion was a peece of the Citie: meaning no doubt by these, the faithfull and sound members of the Church, whom yet notwithstanding they were forward, the Church putteth in minde of their duties] *come forth,* [*viz.* out of your owne priuate houses into publike places,] *and behold King Salomon* [The fame and name of *Salomons* glory was great, but yet not matchable with that of Christ, *For behold, a greater than Salomon is here, Matth.* 12. 42. and yet because she had none greater to compare him vnto, she resembleth him to the greatest. For euen as the proper name *Dauid* is in Scripture attributed to Christ, as *Iere.* 30. 9. So is *Salomons* here in this place.] *with the crowne which his mother prouided for him.* [Now he describeth *Salomons* glory, yet so, that vnder the same is meant the exceeding Maiestie of Christ. The word *Crowne* is put for the same, as *Phil.* 4. 1. and by these words, *which his mother prouided for him*, is set out the excellency thereof: for mothers will prouide no base or meane things for their children, if they be able,] *in the day of his betrothings,* [that is, against the time that he should be affianced and maried also, for she putteth the beginning as it were of mariage, for the whole action of the same,] *and in the day of the gladnesse of his heart*, [*i.* against the day wherein his heart was made glad, which was not onely when he and his wife were affianced, but when they were maried, and mariage duties performed, we knowing by experience, that the mariage day is the day of greatest mirth, specially to the parties maried, against which day also the parties themselues, and the parents and all doe bestow all the cost that possibly they can, as we see by daily and continuall experience.] 11

Vers. 1. *Teacheth vs to be in continuall meditation of Christ and heauenly things, yea and that we should for that purpose breake our sleepes as it were, to the end that we may be seased with the feeling of the same: and though we cannot at the first or second time conceiue thereof, that yet we should not for all that leaue off, but looke for a time wherein that holy hunger and thirst that we haue of righteousnesse, shall be plentifully supplied to Gods glory and our comfort.* Vers. 2. *Teacheth vs to shake off all impediments that may hinder vs from going to Christ: as whether it be the heauinesse of our flesh, or corruption of nature through sinne, &c. For which, see* Heb. 12. 1. *Also, that we should seeke good things indeed with diligence and care to attaine the same, and that not in one place onely, but in euery place where they were likely to bee had, or may be found indeed: and that though we finde them not at the first seeking, yet we should not leaue off: for it may be, that we seeke them not where they are to be had, or search not after them with a right minde, and therefore good reason why we should want the things we wish and desire; but* Doctrine.

ſtirre vp our ſelues ſtill, euen as it were by exceſſiue toile and importunitie to preuaile at the length. Verſ. 3. *Teacheth vs not to be aſhamed or afraid, by demanding to come to the poſſeſſing of thoſe things that we wiſh and ſeeke after. In labouring to get worldly things, we will endeuour to ſhake off both ſhame and feare, and whatſoeuer elſe might hinder vs in atchieuing our purpoſes; therefore for as much as theſe things are farre more excellent, we ſhould labour likewiſe with all earneſtneſſe to obtaine them. Alſo, it teacheth vs to bee watchfull and painfull in the places wherein God hath put vs, leſt otherwiſe through negligence we offend his Maieſtie, wound our ſoules, and hurt and hazzard them whom God hath ſet vs ouer.* Verſ. 4. *Teacheth vs, that if wee be not faint-hearted, we ſhall ſurely finde in that time that God hath appointed with himſelfe from before all times the good things we long for and ſeeke after. See* Galath. 6. 9. *Alſo, that when we haue found them, wee ſhould labour continually to retaine them with vs, leſt otherwiſe letting them goe, or not ſetting by them, we be made void of excuſe, as in reſpect of our knowledge, and ſo our latter end bee worſe than the beginning: See* Matth. 12. 43, 44. Alſo 2 Pet. 2. 20, 21, 22. Verſ. 5. *Teacheth euery one to haue care and conſcience, that neither in perſwaſion nor practiſe, they doe any thing to grieue or diſpleaſe the Lord Chriſt, and to cauſe him to depart for a time, either from the whole Church, or the particular members thereof: for beſides that it is a grieuous tranſgreſſion to contemne him, and ſo great graces as he bringeth with him, it carrieth with it alſo the eternall deſtruction of our ſoules.* Verſ. 6. *Teacheth vs, that Gods children are and ſhould be alwaies willing and contented to depart from all things for the gaining of Chriſt: for if they make more account of the things of this life, they are not fit for him, as he himſelfe plainly telleth vs,* Matth. 10. 37. Reuel. 14. 26. *Secondly, that howſoeuer the things that God giueth vs in this life, are of themſelues good, yet that they are euill when they hinder vs from approaching to our Sauiour; and that therefore we ſhould ſo vſe the world as though we vſed it not,* 1 Cor. 7. 31. *and no further than as thereby wee may be furthered in the aſſured feeling of Chriſt and eternall bleſſedneſſe through him.* Verſ. 7. *Teacheth vs to preferre things that be indeed good, yea, things that are the beſt indeed: and that we ſhould not be deceiued with a vaine ſhew of things appearing to bee that which they are not: See* Philip. 4. 8. *Secondly, that ſtrength of body and courage of heart, is a thing not to be deſpiſed, but greatly eſteemed rather, as a notable meane that the Lord hath beſtowed vpon men, both for the iuſt defence of themſelues, and of other oppreſſed. Prouided alwaies, that they doe not as* Lamech *or* Nimrod, *abuſe to pride in themſelues, or tyrannie towards other, or to reioyce in the ſame againſt the Lord, becauſe the Lord will not haue the* ſtrong man glory in his ſtrength, *Iere.* 9. 23. But let him that glorieth, glory in this, that he vnderſtandeth and knoweth the Lord. *Thirdly, that it is a notable thing for Princes and men of might, to haue godly and faithfull men about them for their guard, becauſe it is impoſſible that any man ſhould euer bee ſoundly and continually truſtie to another, that is not vnfainedly ſeaſed with the loue and reuerence of God.* Verſ. 8. *Teacheth vs thus much, that euery one taking any charge vpon them, and therefore particularly ſuch as haue the guard and keeping of other mens perſons, ſhould not onely be men of valour and courage, for if they haue no more but that, they may eaſily runne into rage and raſhneſſe; but alſo, that they ſhould be well qualified for knowledge and skill, leſt otherwiſe they may through ignorance indanger both themſelues and the perſons committed vnto them: yea, that they ſhould be alwaies ready for feare of dangers, inconueniences, and after-claps, continually to ſtand vpon their Watch-tower, for the faithfull diſcharge of their duties, both towards themſelues and others.* Verſ. 9. *and* 10. *Teach vs, that great and mightie perſonages may haue and vſe very coſtly and ſumptuous things, both becauſe the Lord hath therefore ordained them, and their eſtate (whereunto likewiſe the Lord hath aduanced them) doth require the ſame. For in as much as preferment commeth not from the Eaſt, nor from the Weſt, but that it is the Lord that keepeth ſome low, and aduanceth otherſome whom he will; the Lord by that preferment ſheweth, that it is his purpoſe that mightie men ſhould haue the moſt large and liberall allowance of all his Creatures, becauſe he hath as it were put them in poſſeſſion of the ſame, and endued them with moſt excellent*

tellent meanes for the atchieuing thereof. Notwithſtanding alwaies they muſt take heed that they abuſe them not, either in wastfulneſſe, for then they ſhall anſwer it to the Lord: or for oſtentation, as Ezechiah *did, Iſaiah* 38. *for that is againſt charity, and the Lord that hath ſet them vp, may pull them downe, and aduance others according to his good pleaſure.* Verſ. 11. *Teacheth vs, that euen thoſe in the Church, that ſeeme to be moſt forward, had yet notwithſtanding need, not onely to be told of their duties, but euen to be exhorted and prouoked to embrace the beſt things. Whereunto alſo they ſhould bee encouraged, not onely by reaſon of the remainders of dulneſſe and heauineſſe, which through corruption of nature cleaue faſt vnto them; but alſo by the excellency of the good things ſet before them, ſpecially Chriſt himſelfe, and the fulneſſe of all goodneſſe in him, who is as a treaſure of good things that neuer can be waſted, of whoſe fulneſſe wee haue all receiued, euen grace for grace, who though hee giue all his Church and euery member thereof abundance of bleſſings, hath yet notwithſtanding neuer a whit the leſſe in himſelfe.*

CHAP. IIII. *and the ſumme thereof.*

Chriſt the Spouſe or Huſband of the Church, greatly commendeth the perfection thereof, and highly extolleth the pleaſantneſſe of her ſpeeches, and the ſweet ſauour of her ornaments, faithfulneſſe, duties, and fruits: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Which when the Church heareth, and perceiueth, ſhe againe on the other ſide, doth not onely confeſſe, that all the good things ſhe hath, were wrought in her by Chriſt, but taketh alſo thereby an occaſion more and more to commend him, and to requeſt him continually to bee preſent with her, and to doe her good; whereunto alſo Chriſt conſenteth, verſe 15, 16, 17.

1. BEhold thou art faire my loue, behold thou art faire: thine eyes are like the doues, among thy locks of haire: thine haire is like the flocke of Goats, which looke downe from the mountaine of Gilead.

2. Thy teeth are like a flocke of ſheepe, of equall proportion, which goe vp from the waſhing, all which bring out twinnes, and there is none barren amongſt them.

3. Thy lips are like a thread of skarlet, and thy talke is comely: thy temples among thy locks are as a peece of a Pomegranate.

4. Thy necke is as the tower of Dauid, built for defence: a thouſand ſhields hang therein: all the targets of the mighty men.

5. Thy two breſts are as two young Roes, that are twinnes, feeding amongſt the Lillies.

6. Vntill that day ſhall come, and theſe ſhadowes flie away, I will goe into the mountaine of mirrh, and into the hill of incenſe.

7. Thou art all faire, my loue, and there is no ſpot in thee.

8. O ſpouſe thou ſhalt come with me from Lebanon, thou ſhalt come with me from Lebanon: thou ſhalt looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of Leopards.

9. Thou

9. Thou haſt wounded mine heart, my Siſter, my Spouſe: thou haſt wounded mine heart with one of thine eyes, and with one chaine of thy necke.

10. How faire are thy loues, my Siſter, my Spouſe? How good are thy loues before wine, and the ſauour of thine ointments before all ſpices?

11. Thy lips (O Spouſe) drop the honie combe: honie and milke are vnder thy tongue: and the ſauour of thy ointments, is as the ſmell of Lebanon.

12. Thou art as a Garden incloſed, my Siſter, my Spouſe: as a ſpring ſhut vp, and as a fountaine ſealed vp.

13. Thy plants are as an Orchard of Pomgranates, with ſweet fruits as of the Cypreſtree, with Nard.

14. Euen Nard and Saffron, Calamus and Cynamom, with all the incenſe, myrrh and aloes, with all the beſt of the ſpices.

15. O fountaine of the Gardens, O well of liuing waters, and ſuch as flow from Lebanon.

16. Ariſe O North, and come O South, blow on my garden, that the Spices thereof may flow out: let my welbeloued come to his garden, and eat the fruit of his ſweetneſſes.

17. I am come into my Garden, my Siſter, my Spouſe, I gathered my myrrh with my ſpice: I did eat mine hony combe with my hony: I did drinke my wine with my milke: eat O friends, drinke and be filled therewith, O welbeloued.

Coherence. TO the end that the Church might well perceiue and feele, that her loue towards Chriſt and her looking for him was not loſt, as alſo that ſhe had not commended him in vaine, all which things were largely handled in the other Chapter; it pleaſeth Chriſt the head and Spouſe of the Church in this Chapter, not onely to enter into a ſingular commendation of the excellency of the Church, as in ſundry ſpeciall parts of the ſame; but alſo to declare his vnfained loue againe towards her, and euen as it were to aſſure her of the ſame.

Diuiſion. *IN my minde this whole Chapter doth containe two ſpeciall points. The firſt is a ſingular commendation that Chriſt giueth to the Church, which beginneth at the firſt verſe, and ſo holdeth on to the 14. whereof alſo there are three parts:* viz. *an excellent and ſingular deſcription (handled allegorically) of the parts and members of the Church, hee putting downe eight in number, verſ. 1, 2, 3, 4, 5. Secondly, Chriſt profeſſeth his great and wonderfull loue towards the Church, making large promiſes, and deſcribing notable duties appertaining thereto, verſ. 6, 7, 8, 9. Thirdly, he returneth againe to commend the Church, and many excellent graces in the ſame, as the ſweetneſſe, delightfulneſſe and pleaſure thereof, verſ. 10, 11, 12, 13, 14. 2. The ſecond is, a notable ſpeech of the Church, with Chriſts anſwer*

vnto

vnto the same, verſ. 15, 16, 17. In the Churches ſpeech, there is firſt a commendation of her head and Spouſe, verſ. 15. and a wiſh that all graces may be conueyed from himſelfe to her, ſhe confeſſing that all the good ſhe had, ſhe had it from him, verſ. 16. And in Chriſts anſwer, there is contained a promiſe of his gracious acceptation of ſuch fruits as the Church ſhall yeeld him, verſe 17.

Behold, thou art faire my loue. [He beginneth the commendation of the Church, and firſt, as you may ſee, he commendeth it generally in theſe words, and afterwards in this verſe, and the verſes following, he entreth into a particular commendation of the ſeuerall parts and members thereof.] *behold thou art faire.* [The doubling of this ſaying, ſerueth not onely to ſet forth the vehemency of Chriſts loue towards the Church, but alſo the excellency of the Church it ſelfe, in that Chriſt can as it were finde no words ſufficient to expreſſe the ſame, her beauty being ſo great both outward and inward, and excellent alſo in both reſpects. See this expounded alſo before, chap. 1. 15.] *thine eies are like the doues,* [*viz.* eies: meaning by this, that they were cleere and ſimple: no doubt but he vnderſtandeth hereby the Preachers and Teachers of Gods word, who are or ſhould be the ſame vnto the Church, that the eie is to the body, *viz.* watchfull and heedy, that nothing annoy it: in which reſpect alſo the Prophets were called in the old Teſtament *Seers, 1 Sam. 9. 9.* See the ſame phraſe expounded, chap. 1. 15.] *among thy locks of haire.* [This is not chapter 1. 15. he ſpeaketh this according to the manner of women in thoſe daies, who let their ſmall locks, for ornaments, as they tooke it, hang downe vpon their temples, forehead, and faces, vnder which and from amongſt which, as it were, the eies did very comely ſhew themſelues. A man may ſay, that by this he meaneth the large aſſemblies of the Church, in the middeſt whereof as the eies in the head, doe the Miniſters and Teachers of Gods word moſt notably ſhine forth.] *thine haire is like the flocke of Goats* [He meaneth that it was very ſmooth, cleare, and faire, as the wooll or fleeces of a flocke of ſheepe or goats, that are well fed and looked to, which he doth yet more plainly expreſſe by the words following.] *which looke downe.* [This word being vſed here, and verſ. 4. of the 6. chapter, is diuerſly taken of ſundry men: ſome interpret it thus, which riſe vp from the mountaine of Gilead: ſome thus, which crop from the mountaine of Gilead: ſome one way, and ſome another. Whatſoeuer it be, the Holy Ghoſt meaneth nothing hereby, but to note, that euen as it was a goodly ſight to behold a flocke of Goats looking *from the mountaine of Gilead,* which lying on the further ſide of Iorden, was plentifull of paſture, and therefore the cattell fed there, muſt be faire and well liking: ſo was it a pleaſant thing to behold *the haire of the Church, i.* the faithfull multitude and beleeuing people in the Church, which though there were no other reſpect, yet euen for the infinite number thereof, might well be reſembled thereto, as the haires of our head are without count. See for the proofe both of the one, and the other, *Pſalme* 40. 12. Alſo *Reuel.* 7. 9. Alſo 14. 1, &c. And concerning Gilead, and the fruitfulneſſe thereof, ſee *Num.* 32. 1. and other places.] *Senſe.* 1

Verſ. 2. *Thy teeth are like a flocke* [as it is in the Hebrew] *of equall ones,* [in adding either the word *ſheepe,* for the more cleare ſenſe, as before; or the word *goats,* which is indeed in the Hebrew text of the other verſe.] *which goe vp from the waſhing,* [*i.* are made white, and cleane, for that commodity alſo doe Sheepe or Goats get after their waſhing; namely, that filth and duſt by water is taken away from them.] *all which bring out twinnes,*] that is, two, one reſembling another, and anſwering another as it were.] *and there is none barren amongſt them.* [This ſeemeth to be more than needed, becauſe he had ſaid before, *they brought forth twinnes.* But vnder ſuch abundant ſpeeches, the holy 2

Ghoſt

Ghoſt mindeth to note the moſt allured certainty of the things propounded: ſee the like *Iohn* 1. 20. *Rom.* 9. 1. Now in all this reſembling of the teeth of the Church, to ſheepe of equall proportion, and that are waſhed and fruitfull, we may ſee that there is a threefold commendation of the teeth, namely a iuſt proportion of them all amongſt themſelues, as amongſt ſheepe and goats, of one breed or ſtature: cleanneſſe and whiteneſſe of them, as there is in the flocks that are waſhed, and a maruellous fruitfull increaſe, as there is of thoſe that bring forth twinnes. And when he ſaith, that *there is none barren amongſt them*, he meaneth as a man would ſay, that there is no tooth wanting in their order and place, but euen as ſheepe yeelding twinnes haue alwaies their young by them, one anſwering another: ſo hath the Church her teeth. And no doubt but by *teeth* here, the holy Ghoſt meaneth the ſame that before hee did by eies, *viz.* the Miniſters and Preachers of the Word, who muſt as it were champe and chaw the ſame with their teeth, that the people may the more eaſily eat it: and all theſe are equall, not onely in that they are or ſhould be all of one minde, all alſo preaching and profeſſing one doctrine, but euery man gouerning by one rule that part of the Lords flocke that is committed vnto him: and they are all waſhed in the bloud of Chriſt, and all made fruitfull through the Lords bleſſing, by gaining a multitude of ſoules vnto God, through the fooliſhneſſe of preaching, as the world accounteth it. If any man thinke it is not well to reſemble one matter to diuers things, let them take heed how they ſaucily controll the Lord, who to the end that we might the better conceiue of the things themſelues, and he the more effectually expreſſe the excellency of them, hath vſed it often both in the old and new Teſtament: ſee *Iſaiah* 10. 15. *Amos* 3. 3, 4, 5, 9. *Mat.* 9. 16, 17. 1 *Cor.* 9. 7.] *Verſ.* 3. *Thy lips are like a thrid of Scarlet,* [by reſembling them to a thrid, he noteth the ſmalneſſe or thinneſſe of them, which in all perſons, but ſpecially in womankinde, is ſuppoſed to be comely: and by ſaying, *they are like a thrid of Scarlet,* hee meaneth that they were red and beautifull, a thing alſo much tending to the commendation of the lips. Where alſo we muſt remember, that howſoeuer theſe things are ſpoken, in outward ſhew, after the manner of earthly louers, that yet we muſt not thinke vpon any outward loue, but referre all to the inward and ſpirituall. If any by the *ſmalneſſe of the lips,* liſt to vnderſtand the comelineſſe of the miniſtery, and by the *colour of them,* the feruency and earneſtneſſe of the Teachers, I minde not to contend.] *And thy talke is comely.* [From the inſtruments of nature, whereby the voice is framed, he proceedeth to the words expreſſed thereby, meaning that the ſpeech of the Church, which indeed is the preaching and prayers of the ſame, is faire, fine, beautifull, and ſweet.] *thy temples among thy locks* [He deſcribeth another part of the countenance or face, *viz.* the temples of the head, ſpeaking alſo of them according to the cuſtome then vſed, the women ſuffering their haire to hang about their temples: ſee verſe 1. of this Chapter.] *are as a peece of a Pomegranate.* [for the vnderſtanding of this, we are to note, that a *Pomegranate,* when it is broken or cut, is not only of a glorious and ruddy colour, or as we would ſay, like to goodly roſes, but alſo hath many graines and kernells in it; by both which laid together, it ſeemeth vnto me, that he doth not onely deſcribe the beauty of the particular members of the Church, but alſo the fruitfulneſſe and great increaſe of the ſame. If any ſee more or better, let him thanke God for it, and vſe it to his glory.] *Verſ.* 4. *Thy necke is as the tower of Dauid,* [*i.* like the tower that hee built, at the end of his owne houſe vpon mount *Sion* for a defence, of which we may reade ſomewhat, *Nehem.* 3. 19, 25. &c.] *built for defence* [*viz.* of his owne houſe: and to ſuccour it againſt the rage of the enemies, if any ſhould approach.] *a thouſand ſhields hang therein:* [Firſt, he putteth a number certaine, for an vncertaine. Secondly, he proceedeth to the commendation of *Dauids* tower, that thereby the ſtate of Chriſts Church, and the excellency thereof might better appeare: *q. d.* It is maruellouſly well furniſhed with armour and munition, yea, with armour that is poliſhed, and prepared for moſt neceſſary vſes: which ſenſe I reſt perſwaded, both the compoſition of the Hebrew word, and alſo the ſpeeches following, will eaſily beare.] *all the Targets of the mighty,* [*i.* euery one of them are meet

meet for mighty and noble men, they are ſo good and excellent: *q.d.* they are no baſe things, nor belong not to meane men, but to ſuch as are captaines and haue authority ouer the Kings armies: of whom we may reade, 2 *Sam.* 23. 8, 9, 10, &c. and *Nehem.* 3. 16. The ſenſe is plaine, that the *necke* of the Church, being reſembled vnto the tower of *Dauid*, &c. he meaneth thereby, that it was faire and comely, alſo that it was forcible and ſtrong, yea that it was well ſtored with innumerable and excellent graces. True it is, that theſe and ſuch other ſimilitudes ſeeme ſomewhat hard, but louers affections here muſt be borne withall; and ſith it pleaſeth the holy Ghoſt to ſtammer as it were, for our ſakes, we muſt ſubmit our ſelues to ſeeme of him. And no doubt, but ſtill he meaneth hereby, the Preachers and Miniſters of the Word, which in the Church ſhine aboue others, as a man would ſay, euen as Turrets or Towers doe aboue the reſt of the walls that compaſſe Cities, whom the Lord alſo vſeth for the defence of the people; and of whom as he hath good ſtore, ſo he furniſheth them with excellent graces fit for ſo great and holy a purpoſe.] *Verſ.* 5. *Thy two breaſts* 5
[he commeth from the necke to the breaſts or teats,] *are as two young Roes,* [*i.* freſh and luſtie] *that are twinnes* [*i.* of equall bigneſſe and proportion.] *feeding among the lilies,* [*i.* in ſweet and ſmelling paſture, which cannot chuſe but make the cattle there fed, to thriue and be good. See for this phraſe, Chap. 2. 16. Many vnderſtand by the *two breaſts*, the two Teſtaments, which haue mutuall reſpect one to another, neither can one of them well eaſily be vnderſtood without another, where there are alſo *lilies*, *i.* moſt ſweet doctrines, by which mens minds may be refreſhed and recreated. For mine owne part, I take it, that ſpeaking of ſpirituall things after the manner of men, and particularly of louers, he doth deale therein according to their manners. The breaſts of women haue beene alwaies accounted to themſelues and their good louers, not only comely, but meanes alſo to make loue and liking: ſee *Prou.* 5. 19. Whatſoeuer it be, this me thinketh ſhould be plaine and certaine, that all that hitherto hath beene ſpoken of the comelineſſe and beauty of the Church, doth generally ſhew her to be moſt abſolute and perfect, which alſo may appeare by verſ. 7. following: neither need we to doubt, but that the ſame alſo may be vnderſtood ſpecially by the way of proportion, euen of all the members of the ſame, euen from the head, if you will, vnto the ſoales of the feet; for as all the members of the Church, and euery one of them, haue their ſeuerall functions, ſo may theſe things that be ſpoken of the ſeuerall members, be applied to euery one ſeuerally: but howſoeuer in ſome we haue dealt ſo, becauſe we haue the warrant of the word, and the proportion of faith, as a ground for the ſame, yet to ſtand vpon them all, ſpecially where ſuch props faile me, were too too much curious.] *Verſ.* 6. *Vntill that day ſhall come, and theſe ſhadowes ſhall flie away*, [for the words, ſee them expounded before, Chapter 2. 17. there being only this difference betweene this and that place, that there the Church promiſeth to remaine with Chriſt for euer, and here Chriſt promiſeth to abide with it continually, as *Matth.* 28. 19. Otherwiſe the ſenſe and meaning is all one. And in this and the two verſes following, there is contained Chriſts anſwer and promiſes, vnto the petitions that the Church made before, Chap. 3. where ſhe wiſheth and ſeeketh for his preſence, and other good graces in him, Chriſt promiſing, as before is ſaid, his preſence vnto the Church, and the particular members thereof, ſo long as in this world they wander as pilgrims from the Lord, 2 *Cor.* 5. 6. and afterwards verſe 8, 9. of this Chap. he promiſeth that the wearieſome daies of this pilgrimage being finiſhed, he will bring the Church euen into his owne houſe, which is eternall in the Heauens.] *I will goe into the mountaine of myrrh, and into the hill of incenſe.* [becauſe the Church had before exhorted him to goe to the pleaſant mountaines, Chap. 17. hee ſaith here, that he will performe the ſame: It is vncertaine, whether there were mountaines of myrrh, and hills of incenſe in that Country yea or no: but whether there were yea or no, the meaning is ſpirituall, namely, that as in reſpect of the Church militant he would get him to the moſt pleaſant places, euen to the mountaine of *Moriah*, vpon which it is certaine the temple was builded, as appeareth 2 *Chr.* 3. 1. which might rightly be called the mountaine of myrrh, and the hill of incenſe, becauſe of the great

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ſtore,

ſtore that there was offered vp and burnt to the Lord. Whereof alſo this may ſeeme ſome reaſon, that the word here vſed for *Incenſe*, differeth not much from the name wherewith that mountaine is called: ſo in reſpect of the Church triumphant, hee would get him to the heauenly Ieruſalem, which is in Heauen, where alſo ſundry of his friends are preſent with him, and whoſe duties performed vnto him, are moſt
7 ſweet and pleaſant: for this and other things, ſee *Reuel.* 21.20.] *Verſ.* 7. *Thou art all faire, my loue.* [Another commendation of the Church, containing alſo in it a promiſe, ſpecially of ſanctification and holineſſe to be beſtowed vpon it in this life, as in the next verſe following, he promiſeth vnto it eternall bleſſednesſe] *and there is no ſpot in thee* [this muſt be referred ſpecially to the eſtate of the Church, which ſhal be in the life to come; or elſe to men now ranged into the Church, to whom their ſins are forgiuen, and Chriſts righteouſneſſe is imputed, who hath waſhed vs in his bloud
8 from all ſinne, 1 *Ioh.* 1.7. ſee *Eph.* 5.26,27.] *Verſ.* 8. *O Spouſe*, [this is the firſt time that he calleth her by this name, which yet notwithſtanding ſundry times after he giueth vnto her, as verſe 9, 10, 11, 12. of this Chapter. Alſo Chapter 5. 1. and the Church hath this name giuen her, both in reſpect of the betrothment that paſſeth betweene her and Chriſt, *Iſaiah* 1. 19,20. as in reſpect alſo of that ſolemne and bleſſed day that the Lord hath appointed for our eternall mariage.] *thou ſhalt come* [It is a promiſe, as I ſaid before, euen of eternall life.] *with me*, [*viz.* my ſelfe. Chriſt meaneth by this, not onely his continuall preſence with the Church, both in this life and in the life to come; but alſo that he will ſo wholly and thorowly gather it, that none of thoſe that come vnto him, ſhall either be taken out of his hands, or periſh, &c. ſee *Ioh.* 17. 12. and other places.] *from Lebanon*, [Hee meaneth hereby a moſt pleaſant and fruitfull place, where there were many ſweet, tall, and excellent trees, meaning hereby, that none of thoſe things ſhould let the Church from being coupled with her Husband Chriſt. Of this place wee haue ſpoken before: It was a mountaine vpon the borders of the Land of promiſe or *Iudea.*] *thou ſhalt come with me from Lebanon.* [It is doubled, both for the more vehemency of him that ſpeaketh, as alſo for the more certainty of the thing pronounced: *q. d.* Nothing ſhall ſtay thee, but thou ſhalt indeed come with mee, and enioy my continuall preſence.] *thou ſhalt looke from the top of Amanah.* [Some thinke it to bee a mountaine in that part of *Cilicia*, that bordereth vpon the land of *Iſrael.* Some of the Rabbins hold it to be a mountaine in the borders of *Iury*, lying on the North ſide thereof. I ſhame not to ſay, that for the particular I know not what to affirme: howbeit this is the meaning, that from all the quarters of the world, they ſhall behold the eternall Kingdome of God] *from the top of Shenir and Hermon.* [the holy Ghoſt, *Deuteronomy* 3. 9. ſeemeth to meane by both theſe names one mountaine. Wherefore it may bee thought ſtrange, that *Salomon* in this place maketh them diuers. For the clearing whereof this would be marked, that at the firſt one and the ſelfe ſame thing might be called by many names, as in reſpect of diuers people dwelling nigh vnto the ſame, and the ſeuerall proprieties of their tongues, which ſeemeth indeed to be the moſt naturall meaning of *Deut.* 3. 9. and yet notwithſtanding in proceſſe of time, and multitudes of people increaſing, ſome of thoſe names applied to the whole, might be attributed to ſome part of it. And this we ſee both by Scripture, examples, and otherwiſe. In old time the riuer *Danubius* was indifferently named *Danubius* or *Iſter*, whereas at this day, it is onely called *Iſter* at that place at which it entereth into the Ocean. So likewiſe theſe words *Horeb*, *Sinai*, *Pharan*, are moſt commonly in the Scriptures taken for one and the ſelfe ſame mount, whereas wee know that theſe words are ſo vſed, either becauſe the mount *Sinai* was very large, and ſo according to the diuers parts thereof, had diuers names: or elſe they were mountaines one nigh to another. The like may we ſay of Hermon, that part that lay towards *Sydon*, being called *Shirron*, as *Moſes* ſaith, and that part that the Amorites had gotten, being called *Shenir*: and that howſoeuer they ſeemed to bee confounded in the daies of *Moſes*, yet afterwards they were diſtinguiſhed one from another, as appeareth not onely by this place, but

alſo

also 1 [Sam. 5. 23.] *from the dens of the Lions, and from the mountaines of the Leopards*, these places belike, as most commonly mountaines and such solitary places, abounded with wilde, noysome, and hurtfull beasts, by which Christ noteth also, that he would rid his Church from dangers. This then is the meaning, that Christ promiseth to bring the Church out of *Libanon*, & so effect thus much for her, that from the top of most high mountaines she shall behold, to her most ioyfull contentment, who by malicious, cruell and fierce subiected vnto her. And here we must know, that in all this, he alludeth to those places of the Land of promise, by which the Israelites first entred into the same, and from whence they might behold that goodly Country. *Shenir* and *Hermon* were very high mountaines, on the farther side of Iordan, from whence they might behold the land of promise. *Lebanon*, as also *Amanah*, as it should seeme, was on this side Iordan, but yet in the borders of the land of Canaan towards the North.] Now we must vnderstand, that many times in the Scriptures, vnder the resemblance of these things, that were done amongst the old people, there are set out vnto vs such things as Christ should doe for his, vnder the new Testament. For as much therefore, as in all this song, *Lebanon* is taken for a pleasant and plentifull place, as also in many other Scriptures beside, for which see *Deut.* 3. 25. and on the other side the Amorites and other enemies dwelt in *Hermon* and *Shenir*, the holy Ghost vnder these shadowes meaneth, that as from *Libanus* and other mountaines situated on the borders of the Land of promise, they did behold the whole Country, and at the last, come into the Land of promise: so when they come vnto Christ, they should haue a gap laid open vnto many mysteries, and by Christ at the last be brought vnto the knowledge of God, and life euerlasting, from the attainment whereof neither the pleasures of *Lebanon*, nor the dens of Lions, and wilde beasts, should hinder them, but that in the midst of persecutions and tyrannous oppressions, they should haue free accesse and entrance thereto.] *Vers.* 9. *Thou hast wounded my heart*, [or as the word also may import, *thou hast caught my heart, or taken it from me*, meaning by both these termes of loue, one thing, *viz.* that Christ was euen inwardly rauished as it were, with the loue of the Church:] and so he beginneth now to come againe to the praises of the Church, speaking notwithstanding as it were a man burning with most earnest loue, for all these things as set downe, to expresse Christs singular loue to the Church, which when he hath declared with a maruellous earnest affection, and set out with graue and weighty exclamations in this and the next verse following, he proceedeth to praise the Church, for the graces before rehearsed.] *my Sister, my Spouse*,] Christ giueth the Church both these names, his *sister*, because she is the daughter of the heauenly father, and as fellow heire of eternall glory with Christ: and his *Spouse*, because he hath betrothed her vnto himselfe in mercy, truth and righteousnesse, *Hos.* 2. and accounteth of her as a most dearely beloued wife] *thou hast wounded my heart*, [he repeateth the former words, the more still to expresse the earnestnesse of his loue,] *with one of thine eies*. [*q. d.* I need not to behold both, thy beauty is so great in one, that I am euen taken therewith. Thus he speaketh of spirituall graces, as earthly louers doe of the outward parts of those whom they affect: meaning no doubt by this, not only the excellent wisdome and foresight of the Church, but also the beauty thereof, for euen in the eye there is beauty.] *and with one chaine of thy necke*: [*q. d.* not all thine ornaments, but euen one of them alone, hath drawne me to loue and like thee: by which we may see what account the Lord hath euen of the least of the graces that he hath bestowed on the Church and here still hee speaketh, as though the Church had bin decked after the manner of costly women, with chaines, iewels, and such like ornaments, for the beautifying of her.] *Vers.* 10. *How faire are thy loues*, [*i.* how glorious and excellent, yea and full of delight, are those sound affections of a good minde that thou carriest towards me, by which I am also moued, euen to loue thee againe: and he speaketh of them in the plurall number, not only thereby to expresse the multitude of them, but the excellency also,] *my Sister, my Spouse*, [these words are interpreted before, vers. 9. of this Chap.] *how good are thy loues before wine*, [*i.* they are better and more delightfull by much, than very good

wine: see Chap. 1. 2. where the Church speaketh the same words of Christ; that Christ speaketh here of her, rendring as it were, like for like, which is an vsuall manner among louers, and particularly in their words and speeches one of them to another.] *and the fauour of thine ointments*, [*i.* the sweet and pleasant smell of such graces as thou hast receiued. For it is vsuall in the Scriptures, by oile, ointment, anointing, &c. to vnderstand the graces of God bestowed vpon his children: see *Psal.* 89. 20. Also 45. 7. 1 *Ioh.* 2. 20, 27. and yet no doubt but he meaneth also the pleasantnesse that is in the ointments themselues: of which see *Pro.* 27. 9. *Psal.* 133. 2. vnder these earthly things vnderstanding the spirituall graces before mentioned,] *before all spices*, [*viz.* though they be neuer so costly and deare, by which we may see also that by the former, he meaneth rather spirituall than earthly ointments, because earthly ointments
11 are for the most part confected and made of sweet smelling and costly spices.] *Vers.* 11. *Thy lips, O Spouse, drop the hony-combe*, [*i.* thou speakest most sweet and delightfull words. For euen as the hony-combe it selfe is sweet and pleasant to the taste, so are the words of the Church to the eares of Christ, while that the Church confesseth the Lord, calleth vpon his name, preacheth his word, &c. And he putteth the *lips*, which are some of the instruments wherewith a naturall voice is framed, and words vttered, for the speech it selfe, or the things spoken.] *hony and milke are vnder thy tongue*, [*i.* thou hast in thy mouth, and vttereſt with thy words, things both pleasant and profitable. The land of Canaan is called in sundry places of the Scripture, a land that floweth with milke and hony, meaning that it had abundance of all things, profitable and pleasant for this life, vnderstanding by *milke*, things of necessary and profitable vse, and by *hony*, things of pleasure and delight, and euen so doth the holy Ghost here. Yea I doubt not but that vnder these tearmes, the holy Ghost meaneth fit food, as well for strong men, as for weake ones in the Church. Milke most properly belongeth to children, 1 *Cor.* 3. 2. *Heb.* 5. 12, 13. and hony to them of more strength, as examples of the word, and reason it selfe teacheth sufficiently in *Ionathan Sauls* sonne, 1 *Sam.* 14. 27. and in *Iohn the Baptist*, *Mat.* 3. 4. Thus it pleaseth God in his Word to compare the doctrine of the Church, to Milke, to Hony, to Wine, to Water, and sundry such like things: see *Isai.* 55. 1. also *Psal.* 19. 10.] *and the sauour of thy garments is as the smell of Lebanon*; he meaneth that it was most sweet, as the trees, herbs, and other fruit growing in *Lebanon* were, concerning the pleasantnesse whereof we haue spoken before. It was an vsuall thing, as it should seeme, to haue garments smell: see to this purpose *Genesis* 27. 27. *Psalme* 45. 8. to which the holy Ghost no doubt alludeth here, meaning that the graces and gifts wherewith he had adorned the Church, as particularly her faith and good workes, were the same, as in respect of pleasant delight, yea more to him by much, than sweet smelling garments
12 were to linke louers together.] *Vers.* 12. *Thou art as a garden inclosed*, [he meaneth by this, that she was chaste and pure vnto him alone, and that no man could come at her to hazard her virginity, no more than they could enter into a well defenced garden. And as the word *Garden*, doth note the comelinesse of the Church, and the pleasure that Christ tooke therein; so the word *inclosed*, doth expresse her chastity, as before; and noteth also the abundance of fruit in the same, she lying not open as a prey to be spoiled. The inclosure of the Church, is Gods aid and prouidence, by which he defendeth her against all her and his enemies. The Church here compared to a *garden inclosed*, in *Isaiah* 5. 1, 2. &c. is resembled to a Vine or Vineyard: see *Psal.* 8. vers. 8, 12, 13, 14.] *my Sister, my Spouse*, [these are expounded vers. 9. of this Chapter.] *as a spring shut vp*, [*viz.* thou art like vnto it. Hee meaneth by this, not onely the abundance of waters that the Church hath to refresh it selfe withall, in that he compareth it to a plentifull spring, able to water all the parts of his ground or garden, as the beds and the plants therein, &c. but by saying that it was shut vp, he noteth that it did not lie open to the stranger, yea, that no man could come vnto it but by his sufferance and appointment,] *and as a fountaine sealed vp*, [*viz.* that no man can come to, or haue thereof: and this tendeth to the same end that the former similitude; all being spoken according to the manner of that Country, wherein water was not only scant, and

therefore

therefore a good blessing to haue water, but also there was much adoe to keepe it to themselues: see *Genesis* 21. 25. Also *Genesis* 26. 17, 18, 19, &c.] *Vers.* 13. *Thy plants,* [*i.* all that is planted and set in thee,] *are as an Orchard of Pomegranates,* [*i.* are very deare and precious, yea very healthfull and good; for all these, as wee know by experience, belong to Pomegranates.] *with sweet fruits,* [*i.* abounding with other sweet fruits and profitable things, besides Pomegranates, some particulars whereof he reckoneth in this verse, and in the verse following.] *as of the Cypres tree:* [see this expounded before, Chap. 1. 14.] *with Nard,* [another particular thing of good sauour and sweet smelling, no doubt but it was very costly also: see *Marke* 14. 3. also *Iohn* 12. 3. and groweth in India, Syria, and other places thereabout.] *Vers.* 14. *Euen Nard,* [This is spoken of already, *and saffron,* a thing well knowne to euery one of vs, to be profitable and precious.] *Calamus,* [there are of this kinde of *calamus* or reed, diuers sorts, as the Herbarians doe well enough know. It is most likely, he meaneth it of that which is called *Calamus Aromaticus*, or *odoratus*, for the excellent smell it had, and was wont to be brought out of Arabia Felix, into Iudea, and was appointed to be vsed in the confection of the holy oile, *Exodus* 30. 23.] *and Cynamom,* [this is a thing well knowne to vs, to bee farre fet, and of great price and excellency,] *with all the trees of Iacense,* [*i.* all trees bearing incense, or matter that yeeldeth a sweet smell or sauour, whereof also he reciteth two afterwards in this verse.] *Myrrh,* [for this see Chapter 1. 13.] *and aloes,* [this is a certaine kinde of sweet and precious wood, and smelleth well, both it and myrrh together, as appeareth, *Psalme* 45. 8. and is forcible against putrifaction; in which respect they vsed to anoint dead bodies with it, as appeareth, *Ioh.* 19. 30, 40. for *Aloes*, see *Numbers* 24. 6.] *with all the best of the spices.* [*i.* with all most costly, sweet, and precious things: and all this tendeth to the commendation of the Church, after this sort, that as those Gardens bee most excellent, and worthy after a sort to bee beloued and esteemed, that haue the most rare, best, and precious things growing in them; so these excellent graces and fruits of the Church doe commend the same to God and men, and make the Lord Iesus, as a man would say, enamoured with the loue thereof. Many men doe more curiously than needeth, according to the seuerall proprieties of the matters mentioned, apply them to the Church. It is enough that generally we know, that by all these things are meant the gifts and graces wherewith the Church is beautified and adorned, euen as a plentifull and pleasant Garden, with infinite numbers of rare and pleasant simples, as they call them, or fruits, whereby she is made commendable, spreading her fame far and wide, insomuch that thereof Christ her Husband is euen as it were rauished with her loue, hauing yet notwithstanding nothing of her owne to moue him to that affection, but all that she hath bestowed vpon her from him: see to this end a large discourse, *Ezech.* 16. thorowout almost.] *Vers.* 15. *O fountaine of the Gardens,* [Here beginneth the second part of this Chap. the Church speaking vnto Christ, and singularly commending him in this verse: *q.d.* I humbly acknowledge the things to be in me that thou hast said; howbeit I confesse, that they are not of my selfe, but from thee, who art the author and giuer of all good things, and though that I doe performe the duty of a fountain towards mine, yet thou art he, to whom indeed the name of fountaine and liuing waters, yea of life it selfe doth only appertaine: yea thou art that only fountaine, & I doe but water others as from thee,] *O well of liuing waters,* [the Church meaneth by this word continuall waters, & such as cannot be drawn dry; see *Gen.* 26. 19. meaning yet notwithstanding, vnder these earthly waters, heauenly and eternall graces: of which our Sauiour Christ, *Ioh.* 7. 8. saith, *that out of his belly that beleeueth in him, shall flow riuers of water of life.* And in another place, namely, *Ioh.* 4. 14. *He that drinketh of the water that Christ shall giue him shall neuer thirst any more, but that water shall be in him a well of water, springing into euerlasting life.*] *and such as flow from Lebanon.* [she proceedeth still in the commendation of the excellency of her Spouse: most pure and cleare water came from *Lebanon*, yea *Iordan* it selfe watering the land of Israel, came afret a sort from thence, and no doubt but the water of *Lebanon* tasted of that sweetnesse that is mentioned

before, verse 11. of this Chap. Euen as wee see by experience, that the waters that come out of the hills of some of the Ilands of Molucca, taste of the Cynamom, Cloues, &c. that grow there. In summe, she commendeth Christ for the plenty of spirituall graces in him, and the conueying of them ouer to other, in that she calleth him, *the fountaine of the gardens:* Secondly, for the perpetuity of the graces, in that she calleth him the *well of liuing waters:* and thirdly, for the sweetnesse and pleasantnesse of the same, in that she resembleth him to the most sweet and pleasant
16 waters flowing from *Lebanon.*] *Vers.* 16. *Arise O North,* [The words of the Church intreating graces of her Head and Husband Christ, to make her fruitfull withall. It is a notable turning of her speech to the winds and quarters of the world, attributing sense vnto things without life: which also is common to Poets and louers, specially in their loue-songs. He meaneth first the North quarter, because it is cold and moist, as being farre remoued from the Sun, and this he speaketh as hauing regard to the day, and hot Country of the land of Iudea.] *and come O South,* [this quarter is hot and dry; he ioyneth them together, that so there being a good mixture made of them both, extremity of cold, or continuance of heat, might not worke barrennesse. And no doubt but vnder these quarters, and a good and equall mixture of them both, she meaneth Christ, and all the members he hath, and vseth to make his Church fruitfull, who granteth the vse of such sundry sorts of aire to make his garden fruitfull, and withall many times by the contrary course of the winds, purgeth the aire, and giueth sometimes cleere and sometimes dropping seasons, as may serue most for the commodity of his ground or garden.] *blow on my garden,* [*i.* euen as it were by blasts or blowing from sundry quarters, worke that which thou seest to be good and profitable for me: For it is a request hauing a regard to the former comparison of the winds and Christ together. It is somewhat darke, in that the Church calleth the Church her *garden:* but she doth it not as hauing any thing of her selfe; for whatsoeuer ornaments, flowers, plants, &c. she hath, she hath it from Christ: but by reason of the nigh coniunction which is betwixt Christ and his Church, she being flesh of his flesh, and bone of his bones, *Ephes.* 5. 30. yea and the titles of the one and the other, being indifferently attributed to the one and the other, as 1 *Cor.* 12. 12. where the Church is called by the name of Christ.] *that the spices thereof may flow out.* [By *spices* she meaneth all manner of graces: and by *flowing out,* she meaneth continuall aboad and increase in the same; so that we see to what end the Church desireth graces for Christ, *viz.* that she in her seuerall members may be yet more and more fruitfull, *Iohn* 15. 2.] *Let my beloued come to his garden,* [another petition, containing the crauing of Christs presence, meaning that shee would haue him come and dwell in her, euen as he had promised, verse 6. of this Chapter.] *and eat the fruit of his sweetnesses.* [The end of the prayer of the Church, *viz.* that Christ might receiue glory and profit by the graces giuen vnto the same. And that word *sweetnesses* in the plurall number, serueth to two ends, *viz.* to expresse the abundance
17 of Gods graces, and also to denote and set out the excellency of the same.] *Vers.* 17. *I am come into my Garden,* [*q. d.* Now at the length I haue yeelded vnto thy request, to come more fauourably and plainly vnto thee than before. For no doubt but he was continually present, though the Church either felt it not, or he himselfe did not so fully manifest the same,] *my Sister, my Spouse,* [this is expounded already, vers. 9. of this chap.] *I gathered my myrrh with my spice,* [*i.* such pleasant and delightfull fruits, as thou diddest yeeld, and did indeed belong vnto me.] *I did eat mine honycombe with my hony,* [he meaneth that he receiued the fulnesse of fruit from the Church; namely, that as he had the hony, so likewise he had the honicombe,] *I did drink my wine with my milke,* [*i.* both the wine and the milke that did belong to me: vnder these seuerall sorts hee meaneth still, the sweet, pleasant, and profitable fruits that the Church did yeeld vnto him, declaring hereby, that he did most fauourably accept the works of his Church, & that he was much more delighted therewith, than any man is or can be in gathering most sweet smelling herbs & spices, or in eating hony, yea though he eat it so greedily, that he doe withall deuoure the combe, or in drinking the best wine & purest milke,

by

by which no doubt he meaneth, the Word of God, and the Doctrine of the Church, (as we haue heretofore noted the same) because that as wine, so it maketh the heart merry, and as sincere milke, it nourisheth, yea and strengthneth the infirme or weake,] *eat O friends,* [*viz.* of mine hony and hony-combe,] *drinke* [*viz.* of my milke and wine,] *and be filled therewith, O welbeloued.* [*i.* drinke plentifully of the same, by which we see, that he compareth the fellowship and coniunction that is between him and the Church, vnto a banquet or feast: *q. d.* take the same fruit that I haue of the Church, and he delighted therein and satisfied therewith, as it were with most sumptuous banquets or dainty dishes. So plentifull and kinde hearted is the Lord, that he cannot keepe his ioy within himselfe, but stirreth vp his friends and companions to eat and drinke, and reioyce with him, meaning thereby specially the Ministers of his Word, because God vseth them as his companions, in the aduancement of the worke of mans saluation, and generally all the faithfull, who shall bee fellow heires with Christ.]

Vers. 1. *Teacheth vs, that as the beauty of the Church generall should cause vs to loue and like the same: so particularly the faithfull Pastors, performing their duty, and the holy multitude of Gods people, they should most make vs most to affect and commend the same. For if Christ, the Head and Spouse thereof, be carried away euen to the loue and liking, yea and to the commendation thereof also, with the beholding of those graces, who yet notwithstanding as in respect of himselfe, needeth not them, or to regard them: how much more should we doe it, who neede not onely these things for our owne stay, but by commending the Church, or imbracing it doe greatly prouide for our owne good thereby.* Vers. 2. *Teacheth, what a iust composition and order there ought to be obserued in the Church, and the holy gouernment thereof, and that to these two ends especially, namely that Christ might take a singular delight and pleasure therein, all things being there performed decently and in order, according to the generall rule of the Apostle,* 1. Cor. 14. 40. *and that his people by the same, might be builded vp in all holinesse and righteousnesse euery day more than other, and in all reuerenced regard of that holy fellowship, that maintaineth so right and good a course of holy gouernment.* Vers. 3. *Teacheth vs, that there is nothing in the Church, that may or ought to make vs more in loue with the same, than the holy exercises vsed there, and particularly the exercises of preaching and prayer. For as by the one God begetteth vs againe to himselfe, through the incorruptible seed of the Word,* 1 Pet. 1. 23. *which is his effectuall instrument, to saue all them that beleeue,* Rom. 1. 16. *so by the other rightly performed, he prouideth for his owne glory, while he is called vpon in faith,* Rom. 10. 14. *and for our good, giuing vs the meanes and grace to vse the same, whereby we are to lay our needs before him, and to obtaine such things as we shall aske, according to his will, in the name of his Sonne Christ,* Ioh. 16. 23. Vers. 4. *Doth notably paint out vnto vs the great glory and wonderfull strength of the Church of God, which we are to set, as on the one side against all weakenesse of our owne, so against all malice and power of the wicked, our Sauiour telling vs, that* The gates of Hell shall not preuaile against it, Mat. 16. 18. *And the Apostle naming it the pillar and ground of the truth,* 1 Tim. 3. 15. *what meane weake ones then, for feare or fauour, in the daies of persecution to fall away from it? Or the wicked in such rage and fury to set themselues against it, seeing that all their labour is lost, that they spend thereabout?* Vers. 5. *Teacheth vs, that euen euery thing in the Church may kindle in vs an vnfained affection to loue and like the same. So that he that is not, or cannot be moued therewith, is altogether benummed and senceleſſe: for if outward comelinesse doe worke delight in outward things; how much more should inward beauty draw affection to spirituall and diuine graces. True it is, that we walke here by faith, and not by sight, and therefore we must haue other eies than the eies of our body, to behold these spirituall matters withall, or else we shall neuer thriue therby, which also we may see by daily experience. For what is the reason, that so few regard the church, & the graces of God giuen to the same, but because they measure it according to the rule or yard of their owne vnderstanding?* Vers. 6. *Teacheth vs two things: first that Christ the Head of the Church, graciously granteth the* Doctrine.

petitions of the Church made vnto him, and yeeldeth to her ſuit: which as it excellently expreſſeth his wonderfull mercy, and great liberality towards his owne people; ſo is it, yea and it ought to be a notable incouragement vnto them, by prayer to repaire to him, that is continually and at all times more ready to giue, than they are at any time prepared or diſpoſed to aske. Secondly, that the continuall and perpetuall preſence of the Lord with his Church, hath beene, is, and euer will be vnto his people, both generally and particularly, a notable argument of no ſmall comfort and incouragement to them: ſee for this purpoſe, Exod. 3. 12. Act. 18. 10. *For if Gods people ſhould regard either the malice of the wicked on the one ſide, or their owne weakneſſe on the other ſide, they might eaſily be caſt downe; but when they conſider, that he that is with them is ſtronger than all, they take courage and be, as it were, men reſtored from death to life, and in him become more than conquerours.* Verſ. 7. *Containing an excellent commendation of the holineſſe of the Church, teacheth vs to be raviſhed, as it were, with the holy loue thereof: for Chriſt doth not ſo highly extoll the ſame for his owne cauſe onely, but to teach vs both by his words of praiſe, and example of practiſe, to doe the like. Secondly, the whole Church, and euery particular member thereof, learneth thereby, what ſtrife there ſhould bee in them, to attaine to an excellent meaſure of holineſſe and righteouſneſſe, that might bee acceptable to the Lord, who delighteth in the ſame; profitable to our brethren, who thereby may be drawne to performe the like; and comfortable to our ſoules, while we ſee that by the faithfull fruits of a ſound minde, God hath diſcerned vs from the prophane and wicked of the world.* Verſ. 8. *Teacheth vs, that howſoeuer we may haue great ioy and contentment in that part of the Church that warfareth here vpon earth, and in the great and ſingular beauty of the ſame, by reaſon of the graces that God granteth thereto, as his word, the praiers of his people, and many ſuch like; yet that wee ſhould not alwaies ſtay our ſelues here below, but by faith and patience, be lifed vp and prepared, euen to the full fruition and poſſeſſion of all heauenly ioyes, ſpecially ſith that Chriſt, as you ſee, draweth his Church in this place to the vnfained beholding thereof, which thing, if it be rightly planted in our hearts, let vs aſſure our ſelues of this, that no lawfull either pleaſures or profits of this life, nor no tyrannous perſecution of the enemies, ſhall draw vs away from the obedience of our God: for why, the loue of Heauen ſhall haue ſuch hold in our hearts, that it will make vs in regard thereof, to account all things but loſſe and dung, ſo we may gaine Chriſt, and the fruition of his preſence,* 1 Philip. 3. 8. Verſ. 9. *Propoundeth vnto vs Chriſts loue towards the Church, to the end that all men might by his example be taught to doe the like; that is, in an vnfained affection to loue and embrace the ſame. Secondly, that the graces of the Church, how great or ſmall ſoeuer they bee, are accepted of Chriſt, euen as ſufficient to draw his loue towards the ſame: for if Chriſt loued vs, when wee were his enemies, how much more ſhall he loue the Church, that is adorned not with graces of her owne, but with gifts of goodneſſe from him, which ſeeing they are his owne, he will not refuſe, though the glory of them may be ſomewhat darkened through our corruptions.* Verſ. 10. *Teacheth vs, not ſlenderly, but in a moſt large meaſure, to loue the Lord Chriſt, that loueth his ſo bountifully and ſo tenderly, forgiuing vs ſo great a debt, and infinite multitude of tranſgreſſions, that ſo he might make our loue more plentifull, faſt and ſure vnto him: ſee* Luk. 7. 47. Verſ. 11. *Teacheth vs to eſteeme aboue all things in the Church, that treaſure of the word that God hath committed to it; and that not onely becauſe the word it ſelfe is as it were the life and ſoule of the Church, from which if the Word be ſundred, it can be no more a Church, than a corps without a ſoule can be a man; but alſo becauſe in it is contained food for all the periods and points of our life. For if we be infants in Chriſts ſchoole, it is milke vnto vs; and if we be growne to the yeeres of diſcretion, it is ſtrong meat to bring vs vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſt,* Epheſ. 4. 13. Verſ. 12. *Teacheth the Church, that ſith the Lord in the multitude of his mercies, compaſſeth it about with his fauour, and incloſeth it as it were, with the walls and hedges of his continuall prouidence, and all to this end, that ſhe might remain as a chaſte Spouſe, and pure Virgin vnto himſelfe, coupled vnto him in mercy, righteouſneſſe and truth, that therefore ſhe ſhould beware, that ſhe doe not either through diſobedience, vnfaith-*

vnfaithfully giue ouer her ſelfe vnto others, or by negligence ſuffer her ſelfe to be carried from him, but in all care and conſcience to be anſwerable to that holy chaſtitie that the Lord looketh for in her, and ſhe in dutie oweth to him. Verſ. 13. and 14. *Teach vs what great delight the Lord taketh in the ſeuerall fruits of the Church: which ſhould teach the Church, and euery particular member of the ſame theſe ſpeciall duties; namely, to be zealous, yea plentifull and abundant in all good workes, and in the ſeuerall ſorts and varietie of the ſame, and the rather, becauſe this is an argument of incouragement to them therein, that Chriſt the head and Sauiour of the whole body, taketh ſingular pleaſure therein.* Verſ. 15. *Teacheth vs, firſt, that the praiſes that Chriſt giueth vnto the Church, ſhould not make the Church either careleſſe of good workes, or proud in the ſame; not careleſſe, becauſe they haue not as yet attained vnto perfection; nor proud, becauſe they haue nothing but that which they haue receiued from him; but rather to regard Chriſts purpoſe in praiſing the Church, which is to prouoke her thereby, ſpecially ſith he taketh delight in her goodneſſe, more and more to proceed in the ſame; becauſe there is no Church ſo good, but it may be ſtill bettered, and though they haue proceeded well, yet the Lord hath ſomewhat to ſay againſt them, as* Reuel. 2. 4 14. *&c. Secondly, that the fulneſſe of all good things are in Chriſt, and none other, and that therefore they doe the Church great iniurie, (beſides that they deface Chriſt himſelfe) that either would vtterly ſpoile the Church of him, or mingle others together with him. Thirdly, that the Church ſhould neuer ceaſe praiſing and magnifying her head and Spouſe Chriſt, in whom ſhe canot chuſe but ſee and confeſſe, that there dwelleth the fulneſſe of all heauenly graces, yea the very Godhead it ſelfe bodily,* Coloſſ. 2. 9. Verſ. 16. *Teacheth the Church, that howſoeuer ſhe her ſelfe, and her particular members feele themſelues in reaſonable good caſe, as we ſay, as in reſpect of ſpirituall graces, yea, and be ſo eſteemed, not onely in their owne and other mens minds, but euen in the very iudgement and ſentence of Chriſt, that yet for all that they ceaſe not ſtill to intreat the Lord Ieſus, not onely to continue, but to increaſe all the gifts and graces of his holy ſpirit in them, and particularly faith and obedience, euen vntill they come to the finiſhing of their faith and hope, which is eternall life at the laſt through Chriſt.* Verſ. 17. *Teacheth vs, that the praiers of the Church made to God in Chriſts name, ſhall neuer be fruſtrate or void, and therefore good cauſe haue we to be often, yea after a ſort, as it were, continuall in the ſame.*

CHAP. V. *and the ſumme thereof.*

The Church attributing the departure of Chriſt from her to her owne ſins, declareth her offence, and the puniſhments ſhe had deſerued therefore, verſ. 1, 2, 3, 4, 5, 6. She craueth the aid of all the godly, with common conſent as it were and aid, to ſet forth her affection towards him, whom that they might be the better able to know, ſhe doth liuely deſcribe him, and noteth the place whither he is gone, and ſo at the laſt ſtrengtheneth her ſelfe in faith and hope, verſ. 7, 8, &c. to the end of the Chapter.

2.  *Sleepe, but mine heart waketh: it is the voyce of my welbeloued that knocketh, ſaying, Open vnto me, my ſiſter, my loue, my doue, my perfect one: for my head is full of dew, and my lockes with the drops of the night.*

2. *I anſwered: I haue put off from me my coat, how ſhould I put it on? I haue waſhed my feet, how ſhould I defile them?*

3. *My welbeloued put downe his hand from the hole, and my bowels were moued touching him.*

4. *I*

4. *I rose vp to open to my welbeloued, and my hands did drop downe Myrrhe, and my fingers Myrrhe that passed vpon the handles of the locke.*

5. *I opened to my welbeloued, but my welbeloued withdrawing himselfe passed by: my soule departed while he was in speaking: I sought him, but I could not finde him: I called him, but he answered me not.*

6. *The Watch-men that goe about the Citie found me, they smote me, they wounded me: the Watch-men of the walls tooke my veile away from me.*

7. *I charge you O Daughters of Ierusalem, if yee finde my beloued that yee tell him, that I am sicke of loue.*

8. *O thou the faireſt among women, what hath thy welbeloued more than another welbeloued? What hath thy welbeloued more than another welbeloued, that thou doeſt ſo charge vs?*

9. *My welbeloued is white and ruddy, euen a Standard-bearer aboue ten thouſand.*

10. *His head is excellent gold, yea moſt pure gold, his lockes are curled, and black as a Rauen.*

11. *His eies are like doues eies, by the riuers of waters waſhing themſelues in Milke, and remaining by fulneſſe.*

12. *His cheekes are as a bed of ſpice, and as the flowers of ſpices, his lips are as Lilies, dropping downe pure Myrrhe.*

13. *His hands as rings of gold, ſet full of Tarſhiſh: his belly like the whiteneſſe of Iuory couered with Saphires.*

14. *His thighes are as pillars of Marble, ſet vpon ſockets of fine Gold: his countenance as Lebanon, excellent as the Cedars.*

15. *The roofe of his mouth is ſweetneſſes, and he himſelfe is wholly delectable: this is my beloued, and this is my louer, O Daughters of Ieruſalem.*

16. *O thou the faireſt among women, whither is thy welbeloued gone: whither is thy welbeloued turned aſide, that we may ſeeke him with thee?*

17. *My welbeloued is gone downe into his garden, to the beds of ſpice, to feed in the gardens, and to gather Lilies.*

18. *I am my welbeloueds, and my welbeloued is mine, who feedeth among the Lilies.*

Connexion. HOwſoeuer Chriſt the Sauiour and head of the Church, had ſhewed himſelfe in the laſt verſe of the former Chapter, not onely willing to enter into the Church, but was indeed already entred into the ſame, to receiue the fruit thereof, yet the Church in this Chapter, & particularly in the very beginning of it declareth, that ſhe was not ſo ready to entertaine and receiue him, as either he was to offer himſelfe, or ſhe in dutie ſhould haue beene: which offence of hers ſhe acknowledgeth vnfainedly, commending her husband Chriſt with a ſingular praiſe, both to aggrauate her owne tranſgreſſion, and alſo to ſtirre vp her ſelfe and others thereby to ſeeke after him, that hath ſuch excellency in him, requiring as well aide of them in this behalfe,

as

as tendring, after a ſort, helpe from her ſelfe to others, in that caſe alſo.

SAlomon *alluding in this Chapter to the manner vſed in Comedies and Tragedies, in which diuers perſons are brought in, ſome tarrying, and ſome departing, doth chiefly propound vnto vs two points. The firſt is a lamentable complaint that the Church maketh, accuſing her ſelfe for that ſhe had not diligently enough performed her dutie to her head and husband Chriſt; and this is contained in the ſix firſt verſes: Wherein alſo there are two eſpeciall matters deliuered vnto vs: the firſt is an open confeſſion of the offence committed, verſ. 1, 2, 3, 4. and the other, a recitall of the miſeries that fell vpon her by the meanes of that ſinne, verſ. 5, 6. The ſecond thing ſet forth vnto vs in this Chapter, is a familiar ſpeech had betweene the Church, and ſuch as were her friends and welwillers, who demanding ſome queſtions of her, the Church inſtructeth them concerning the ſtate, dwelling, and mutuall fellowſhip that is betwixt her and Chriſt her Spouſe: this matter beginning at verſ 7. and ſo holding on to the end of the Chapter. The queſtions with the anſwers thereto, touch two things: the firſt concerneth the Spouſe himſelfe, verſ. 8. whereunto there is a large anſwer, verſ. 9, 10, 11, 12, 13, 14, 15. And the ſecond concerneth the place of his abode: the queſtion being contained verſ. 16. and the anſwer in the two laſt verſes; the occaſion both of the one and of the other was, that vehement charge that the Church giueth her friends in the ſeuenth verſe, both concerning the Spouſe himſelfe, and the place where they ſhould finde him.* Diuiſion.

I *Slept*, [Theſe are the Churches words, declaring what befell her in the night ſeaſon while ſhe ſlept: *q. d.* I was very ſleepy and heauy, yea my faith ſeemed through drowſineſſe & ſleepe to be as it were oppreſſed, howbeit yet it was neuer ouercome, or vtterly put out (for indeed it cannot, 1 *Cor.* 4. 8, 9. 1 *Ioh.* 5. 4.) which alſo may appeare by the words following, in that ſhe addeth] *but mine heart waketh*, [meaning thereby, that howſoeuer ſhe were ouertaken in the outward man, or corruption of nature (as you would ſay) and the members thereof, yet ſhe could not but in her heart, and regenerated affection, thinke vpon her head and Spouſe.] *It is the voice of my welbeloued*, [*viz.* that I ſuppoſe, or I am ſure I heare. She ſpeaketh as if it were one that being wakedout of ſleepe or ſlumber, ſhould ſay, that it was ſuch or ſuch a one, that called or ſpake: many alſo being ſo well acquainted with men, that they can certainly as it were diſcerne them by their words.] *that knocketh, ſaying:* [She heard not onely a bare ſound, but obſerued the matter,] *Open vnto me* [Theſe things are ſpoken after the manner of earthly louers, who come in the night ſeaſon ſometimes to viſit their friends, and prouoke them as it were by faire ſpeeches, to open vnto them when they knocke, to which end alſo tend all theſe ſeuerall Titles mentioned Senſe. 1)

mentioned in this verse. Of Christs knocking, and the Church her opening, see *Reuel.* 3. 20.] *my sister*, [See this expounded, Chap. 4. 9.] *my loue*, [*i.* one whom I doe most tenderly loue: see Chap. 1. 9.] *my doue*, [see this expounded before, Chap. 2. 14.] *my perfect one*: [This Title is attributed to the Church, not as though shee had perfection in this life, or of her selfe, but because she looketh for it in the life that shall be reuealed, and because her head hath perfection, and there is a most straight coniunction betweene him and her, therefore it may after a sort be attributed vnto her. Some interpret this word *vndefiled*, but indeed it doth most commonly and most properly signifie perfect and sound. And the Church doth most liuely expresse this speech of Christs comming vnto her, euen the more greatly to increase by the recitall thereof, the foulenesse of her fact and offence committed: *q. d.* he spake so kindly, fauourably, and gloriously of me; yea, he did so carefully prouoke me to embrace him and his truth, as if his owne businesse and affaires had beene in hand, and not mine: and therefore I cannot chuse but accuse my selfe the more, for that I haue not profited by so louing and mercifull a calling. It followeth,] *for my head is full of dew*, [A reason why he would haue the doore opened and be let in, *viz.* because he had refused no hurt or incommoditie, but vndertooke all for the good of the Church: the cold dewes of the night, specially in those hot Countries, were neither good nor wholesome for the people.] *and my lockes with the drops of the night.* [A fine description of the dew, hee persisting in the selfe-same Metaphor begun, proceeding from the head to the haire: they also esteeming very much in those Countries, the lockes of their haire. But by both these similitudes, Christ noteth one thing; namely, that he had stood as a Watchman, and that not one night, but many nights, waiting to haue entrance, and could haue none, yea that he had stood not as in a commanding manner, hauing his head armed or couered, but as one that would intreat
2 her bare headed to be let in, and could not yet preuaile.] *Vers.* 2. *I answered*: [As the Church had before set out Christs great loue, to aggrauate her transgression; so here she describeth her owne froward dealing, that by that meanes also her iniquity might become more great and grieuous.] *I haue put off from me my coat*, [*i.* my garments and apparell is off, and I am ready, as it were, to goe to bed.] *how should I put it on?* [*q. d.* There is no reason I should so doe now.] *I haue washed my feet, how should I defile them?* [*q. d.* I will not come vpon the foule ground to defile my feet, that I haue made so cleane: neither is there any reason, seeing they are cleane already, that they should be defiled againe. Both the similitudes tend to one purpose, *viz.* to expresse the deniall of the Church in opening to Christ, and to let him in. For euen as they that be vndressed, are loth to put on their clothes againe till morning that they must needs rise; and as they that haue washed their feet, are vnwilling to foule them, and many times alleage these things for excuses, that so they may the more safely neglect their duties: euen so doth the Church here. Those that vnderstand by *putting off her garments*, the renouncing of the old man; and by *washing of her feet*, the sanctification of her affections, are greatly deceiued: for the more she had either of the one or of the other, the neerer she was to Christ, and the more soone she might haue entertained him; but the true and naturall sense is as before. In summe, she meaneth that she reasoned to and fro in her heart, and that her faith did greatly wauer, yea, that her owne weakenesse did so farre preuaile with her, as not onely to thinke, but to say, that she could not without some paine of clothing her selfe againe, or without some hurt by the cold, if she came without her apparell, or without some discommoditie by fouling her faire feet as shee thought, rise vp and open the doores, and let Christ in: yea, vnwise as she was, she more esteemed so small a discommoditie, in doing and executing of her dutie, than the vnspeakable pleasures she might haue had by Christ, who willingly for her sake had taken vpon him many inconueniences and hurts.]
3 *Vers.* 3. *My welbeloued put downe his hand from the hole*, [*viz.* of the locke of the doore, which he had laid hold of (as it were) thinking indeed to haue had entrance there, but hearing my vnkinde speech, departed: for it is the purpose of the Church here, still to aggrauate her owne sinne, shewing that she gaue Christ no lesse occasion to goe away,

away, than if men ſhould deale vncourteouſly or vnkindly with their beſt friend, ſtanding at their doores, and knocking to be let in,] *and my bowels were moued touching him,* [*viz.* after that he was gone: meaning that then ſhe begun to be moued in her minde, and troubled in her ſelfe, and after a ſort to repent her of it, but then it was too late. All which tendeth ſtill to amplifie her tranſgreſſion, in that ſhe had no better grace to regard and receiue the acceptable time of her viſitation. See *Luk.* 19. 42.] *Verſ.* 4. *I roſe vp to open* [*viz.* the doores] *to my welbeloued,* [The Church ſpeaketh this, as though ſhe ſuppoſed that Chriſt had not yet beene gone, for all the iuſt occaſions that ſhe had giuen him of departure from her, but it was all too late,] *and my hands* [*viz.* laying hold of the places of the doore that Chriſt himſelfe had handled, as verſ. 3.] *did drop downe Myrrh,* [What Myrrh is, hath beene ſhewed before. She meaneth, that Chriſt left ſuch a plentifull and pleaſant ſmell behinde him, that euen ſhe comming after his departure, had ſuch abundance of it, as if ſhe had had ſuch ſtore of Myrrh, as would haue made her hands to drop. This alſo is another circumſtance, tending to the amplifying and increaſing of the vnworthineſſe and offence of the Church, to wit, becauſe Chriſt did notwithſtanding her drowſineſſe, leaue before the doores ſuch ſweet ſmelling ſteps and paths of his comfortable comming, as were fit to furniſh her with fulneſſe after his departure, which alſo tended to ſtirre vp the Church, being drowſie and dull, as though the Church ſhould ſay, he did ſo plentifully perfume my doores with his bleſſing, and the ſauour of his Goſpell, that I my ſelfe but onely touching the ſame, was euen therewith perfumed and made ſweet, yea called backe and put in minde to thinke vpon the vnworthy fact committed.] *and my fingers* [*viz.* dropped downe Myrrh, that paſſed vpon the handles of the lock, that is, thin and pure Myrrh, which the Spouſe had left behinde him: the holy Ghoſt alſo meaning by this, to commend the excellency of the graces, as he had done before the abundance of them.] *Verſ.* 5. *I opened, viz. my doores to my welbeloued,* [*viz.* ſuppoſing 5
that he had tarried there ſtill:] *but my welbeloued withdrawing himſelfe,* [ſecretly and quietly; patiently alſo putting vp the great iniury of refuſall that I had offered him,] *paſſed by,* [*viz.* my doores, and ſo went his way.] *my ſoule departed* [*viz.* out of my body as it were; meaning that ſhe was in a ſowne as it were, or halfe dead for the time,] *while he was in ſpeaking:* [or rather becauſe of his ſpeech to me which I had neglected: for howſoeuer the Hebrew wil beare both, yet I thinke this latter moſt agreeable with the purpoſe of the Church, which as we haue heard before, is to aggranate her offence, and in this place to ſhew alſo the miſeries that ſhe fell into, for ſo great neglect.] *I ſought him,* [*viz.* after his departure from me,] *but I could not finde him:* [*viz.* for all that trauell and toile that I could take; ſo it pleaſeth God to puniſh not onely the wicked, in the contempt of his graces offered, but euen his owne people, in neglect of See Amos 8.12.
the ſame.] *I called him, but he anſwered me not.* [She meaneth the ſelfe-ſame thing that before, namely, that ſith ſhe neglected his call, he regarded not hers. And in this verſe the Church beginneth to declare the miſeries and calamities that fell vpon her for her negligence and idlenetſe, or ſloth. And in this verſe ſhe reckoneth vp two See Prou. 1.28.
chiefe ones. The firſt is, that Chriſt her head and Spouſe did for a time withdraw himſelfe from her: not that Chriſt is at any time abſent from his Church, (for Chriſt is no partaker with Non-reſidents) but that then he ſeemeth to be ſo, when he doth withdraw the former teſtimonies of his free and full fauour for a time: which he doth not, as though he loued not his Church ſtill, but either thereby to try the faith and patience of his people, or to cauſe them more reuerently to regard his excellent mercies beſtowed vpon them. The ſecond miſery is, that the Church it ſelfe is in great danger euen of death, becauſe that through her default, ſhe had after a ſort prouoked the Spouſe to depart, which iudgement alſo ſhe had iuſtly pulled vpon her for ſo great wickedneſſe.] *Verſ.* 6. *The Watchmen that goe about the Citie found me,* [It is to be noted 6
that ſhe ſaith not ſimply, *Watchmen,* but with an addition, *that goe about the Citie,* whereby ſhe noteth, as vnder the word *Watchmen,* their painfulneſſe, ſo vnder the word *going about,* their diligence: ſee 1 *Pet.* 5. 8. This alſo is expounded before, chap. 3. 3. where the ſelfe-ſame thing is put downe, ſauing that there is no mention made of their abuſing of her, but onely of her demand, who thereby could tell where he

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was that her soule loued.] *they smote me, they wounded me.* [In that she speaketh so without a particle to ioyne them (which manner of speech the Rhetoricians cal *Assyndeton*) she doth it both to shew her owne vehemency, & the quicke dispatch that the enemies made in so ill intreating of her: and in that she addeth the word *wounding* after *smiting*, she doth as it were by a gradation, paint out her wickednesse, and her misery, because many may faint and be smitten, and yet not wound or be wounded.] *the watchmen of the wals* [shee meaneth those that had a continuall standing allowed them, both to descry the enemies, & to repell them also if they can: *q. d.* neither the running watch, nor the standing watch fauoured me, but both sorts cruelly intreated me. Now what it was that these men performed against her, is declared in the words following.] *tooke my veile away from me.* [she saith not, tooke it away from her, but as it were for the time pulled it off her: which they did not onely the better to see her, or with an vngodly eie to behold her; for which see the Story of *Susanna*, vers. 32. but also to bring her thereby the more to the disobedience of her husband: for veiles, as it doth appeare by many places of Scripture, were giuen vnto maried women, both to expresse the authoritie that the husbands had ouer them, & also to put them in minde of their obedience and subiection. See *Gen.* 20.16. Also *Gen.* 24.65. 1 *Cor.* 11.5,6,10. Such a like phrase is that that is vsed, *Ruth* 3.9. of spreading the wing of his garment ouer her. The word that is here turned *veile*, is in the Hebrew tongue deriued from thinnesse, and I suppose verily that it was made of the finest and purest linnen that could be got. What should be meant by it, we are not curiously to seeke. This I suppose may be safely said, that the Church falling in the absence of her Spouse, into the hands of corrupt and false teachers, they labour to depriue her of that same puritie & soundnesse of doctrine, that he hath committed vnto her, as a meane to hold her in the dutie of all holy obedience and faithfulnesse towards him. And more than this I see not: If any be more quicke sighted, I pray them in Gods name to reueale it to the benefit of the Church. In a word, there is in this verse contained the third calamitie of the Church, *viz.* that Christ her head being absent from her, and she labouring to seeke him, she falleth into sundry dangers and distresses: yea, all became noisome and hurtfull vnto her, yea euen those who should haue kept and preserued her from all violence and iniury, they did bounse and beat her, yea, cruelly wound her, and dealt most vilanously with her, as the particulars shew.] *Vers.* 7.

7 *I charge you* [to wit, very straightly, as it were by an oath, which forme also the Church vseth, both to testifie her vnfained loue towards her Spouse, and to prouoke them with whom shee dealeth to deale faithfully in doing her message:] *O Daughters of Ierusalem,* [shee was ill intreated of her enemies, as appeareth vers. 6. Therefore now she speaketh vnto her friends, looking to finde fauour and courtesie amongst them. See these words expounded before, chap. 2.7. Also chap. 3.5. and at this verse beginneth the second part of the chapter, containing as is said before, a Dialogue betweene the Church and the Damsels or Daughters of Ierusalem in her friends.] *if yee finde my beloued,* [she meaneth Christ whom she loued, as he likewise the Church, *Ephes.* 5.25.] *that yee tell him* [In Hebrew, *what should yee tell him?* Interrogatiuely, which she speaketh shortly, as many times louers doe, and yet the Interrogation containeth more vehemency in it, and serueth to beautifie the speech also: *q. d.* Would you know what you should tell him? Euen that which followeth.] *that I am sicke of loue.* [She cannot conceale the heat and vehemency of her loue, but euen after the manner of Louers, bewraieth the same, who the more they are absent one of them from another, the more their loue increaseth, and the greatlier doe they desire to be ioyned together. The meaning of the words is, that the Church is so farre off from keeping close her loue, that she doth not onely reueale it to them, but intreateth them rather freely to open it, and to declare the same specially to her beloued.]

8 *Vers.* 8. *O thou the faireſt amongſt women,* [This is the title that the faithfull attribute vnto the Church, in whose iudgement indeed she is so, not so much for any beautie in herselfe, as because shee is adorned with the singular gifts and excellent graces of God.] *what hath thy welbeloued more than another welbeloued?* They double the question, for the more vehemency, as also for the strangenesse of the matter.]

that

that thou doeſt ſo charge vs? [*viz.* ſo hardly and ſtraitly, and euen, as it were, by the vertue of an oath: *q. d.* ſomething there is, that thou laieſt ſo hard a burden and ſtrait a charge vpon vs, or elſe thou wouldeſt not doe it. And this is the firſt queſtion moued to the Church, concerning the perſon of her Spouſe, they maruelling, as it were, what excellent thing ſhould bee in him, that ſhee ſhould ſo highly eſteeme him: by occaſion of which demand, ſhee entreth into a notable deſcription of Chriſt, in the verſes following, firſt ſetting him out generally, verſ. 9. and afterward particularly, by a ſingular recitall of his parts and members, euen ten in number, beginning as you would ſay, from the higheſt, and ſo comming downe to the nethermoſt: the Church performing that here for her head and Spouſe, both in a generall and particular commendation of him and his parts, that hee had done before for her, Chap. 4. 1, 2, 3, &c. which alſo is vſuall amongſt earthly louers, to requite one kindneſſe with another, whereunto no doubt the Church had ſpeciall regard, though ſhee could not performe any ſufficient duty that way.] *Verſ.* 9. *My beloued is white,* [ſhee beginneth to anſwer their demand vnder many allegories, commending her Spouſe: as firſt in this verſe ſhee doth praiſe him for the excellent hew and liuely colour: and afterwards in the verſes following, ſhee commendeth his particular parts. And firſt, ſhe mentioneth his whiteneſſe or his faireneſſe, which amongſt earthly louers is a thing much ſet by, and therefore muſt be much more glorious in this ſpirituall husband] *and ruddie,* [that is, red, and as you would ſay, of a ſanguine complexion: and this colour of *ruddineſſe* is commended in *Dauid*, 1 *Sam.* 16. 12. And note that the holy Ghoſt ioineth both theſe together, the whiteneſſe making the ruddineſſe more freſh and faire, and the ruddineſſe diſcerning the whiteneſſe from paleneſſe of face or flegmaticke complexion, both which colours if they concurre in an earthly creature, ſpecially ſuch as bee young (for theſe are colours belonging to them) make the ſame to bee liked: how much more then ſhould they, conſidered ſpiritually in Chriſt, (in reſpect of whom, all the good things of this life are not ſo much as a ſhadow) not onely bee excellent in him, but draw vs on vnfainedly to loue him alſo] *euen a ſtandard-bearer aboue ten thouſand,* [ſhe vſeth a metaphor taken from the warre, as alſo putteth a number certaine for an vncertaine, to expreſſe the commendation of her loue. Commonly ſtandard-bearers are moſt tall and mightie men, and amongſt ten thouſand men a man may finde many comely countenances, but yet, ſaith ſhe, for ſound and naturall moiſture, and for a moſt temperate and fit colour, looke amongſt infinite numbers of people, you ſhall not finde one or any, any way matchable with my beloued: ſhee meaning alſo by this deſcription of him, that he is of a moſt ſound and ſure health, as thoſe moſt commonly are, that are of ſo good complexions and conſtitutions: but all this muſt bee vnderſtood ſpiritually, as before hath beene ſaid, and no carnall or earthly thought muſt bee conceiued here.] *Verſ.* 10. *His head is excellent gold, yea, moſt pure gold,* [Shee entreth into the deſcription of the particular parts of her Spouſe, whoſe head was not of gold, as the words may ſeeme to import, but that in a certaine proportion ſhee reſembleth it thereto. Gold for the excellencie and puritie of it, is a metall highly extolled and regarded amongſt men: ſo the ſpirituall beautie of Chriſt, and his excellent puritie, is to be preferred aboue all. Neither doth ſhe ſimply compare him to euery kinde of gold, but to that which is moſt pure and fine, if any one be better than another, as in truth we know by experience there is great difference: and all is done to this end, that vnder the ſame ſhe might ſet forth the moſt perfect puritie, ſoundneſſe and excellencie of her Spouſe] *his locks are curled,* [or as the word alſo may import, thicke, both of theſe tending to expreſſe his might and ſtrength, and not to approue either of curling or criſping of haire in men or women, which is condemned, 1 *Pet.* 3.] *and blacke as a Rauen,* [*i.* comely and ſightly, for blackneſſe of it ſelfe is not an euill or vnſeemely colour, ſpecially in mens haires, and the rather if we haue regard to the people inhabiting the land of Iurie, which is maruellous hot ouer ours is: and by theſe words, *as a Rauen,* ſhe meant that it was a naturall and pure black of it ſelfe, which is far more

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excellent, both in blacke and all other colours, than any of these that bee made by art.]

11 *Vers.* 11. *His eies are like Doues eies,* [She now describeth his eies, by the sober comelinesse and beautie of them, they being full of all innocencie, singlenesse and chastitie, which hee meaneth to expresse by comparing them to Doues eies. The Church attributeth it here vnto Christ, which he before attributed vnto her, Chap. 1. 15. also Chap. 4. 1. where looke for the more full exposition of the same: neither doth the Church simply compare them to *Doues eies,* that is, to euery sort of Doues eies, but to such Doues as bee most beautifull and cleere, which may appeare by the words following,] *by the riuers of waters* [*i.* like the eies of such Doues as haunt and abide by the riuers of waters, where they haue store enough of water to wash themselues and their eies, to make them cleere and fresh; wee knowing also by experience, that euery running water is good to fresh and cleere the sight,] *washing themselues in milke:* [*q. d.* If that bee not sufficient to resemble him and his eies to Doues, haunting the cleere streames, let them bee compared to such, as for the cleering and freshing of their eies, wash themselues in milke, that so they may appeare & be iudged white and comely, shining with cleere brightnesse] *and remaining by fulnesse,* [these words haue beene diuersly interpreted, and according to the same, seuerall senses haue beene giuen. I will onely rehearse two, leauing the godly reader to embrace that which hee shall finde to bee most agreeable to godlinesse and truth. Some thinke, that by this should bee meant, that as the Doues bee full of moisture, that remaine and continue by full vessels: so is Christ the husband of the Church, of whose fulnesse wee all receiue euen grace for grace. Other some, because the word which is here translated *fulnesse,* signifieth a thing sometimes that is fitted for any hollow place or roome, as the precious stone in a Ring is made meet and fit to fill vp the hollow place of the Ring, doe therefore interpret it of the eies, fitted as it were, for the holes of the head: *q. d.* As the stones that are set in Rings are fitted for the place, and so make a comely shew: so are the eies of the Spouse, none of them standing too farre out of the head, for that is full of staring, neither any of them sinke in, for that is piteous to behold, (both which things are vnseemely and deformed in the eies, as wee see by experience, and doe after a sort disfigure the countenance) but more fitly apted, by a thousand degrees, than precious stones are to Rings, for the beautifying thereof. And this I take to bee the more simple

12 sense, but as I said before, I leaue the Reader to his owne holy choice.] *Vers.* 12. *His cheekes are as a bed of spice,* [*i.* comely and pleasant to the sight, and sweet to the smell. The comelinesse thereof is contained in the word *bed,* and the sweetnesse thereof in the word *spice:* For beds, as wee see, set out the gardens; and spices, wee know, smell well then when they haue beene long gathered; no doubt also but they are sweet then when they grow] *and as the flowers of spices,* [I take it, that hee meaneth by this speech, they are most sweet and pleasant to looke vpon. For the flowers of good things, as wee see by experience, are for the time more delightfull to looke vpon, and more sweeet to smell to, than the bodies themselues yeelding the same] *his lips are as lilies,* [*i.* glorious and beautifull, and faire to behold, for that flower amongst others, is of a goodly colour, and faire to looke vpon. This flower is commended in many places of this booke, as whereunto sometimes the Church it selfe is compared for the beautie of it, Chap. 2. 2. and in the same Chapter, vers. 16. it is attributed to Christ. See also Chap. 4, 5. Neither is this flower onely beautifull, but of a pleasant smell, and of good and tall growth, all which tendeth still to the expressing of the glorie and beautie of Christ, and to the sweet and pleasant smells that are to bee found in him, whereunto also no doubt but he alludeth in the words following, saying,] *dropping downe pure myrrh,* [this is expounded before, vers. 4. of this Chapter. In all this, as also that which goeth before and followeth after, we must marke, that the holy Ghost meaneth not to moue men to wanton loue (for besides that he knoweth our ouer-great inclination thereto, we beleeue according to truth, that no vngodlines dwelleth with him) nor instructeth men

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to paint out their louers according to their fleshly liking: but vnder these figuratiue and borrowed kinde of speeches, taken from the comelinesse of the creatures that we our selues are well acquainted with, as also from other proportions in them, he doth liuely paint out the excellent graces in Christ, which as in respect of themselues cannot well be expressed, and by reason of our weaknesse, cannot better be declared: yea, he painteth out vnder the same, the spiritual and heauenly loue of the Church to Christ, which doth not nor cannot satisfie her selfe with any words or comparisons to expresse both the most excellent maiestie and glorie of her loue Christ, and the holy causes in him that stirre vp her affections of loue towards him. Allegorically to handle all these things is not in my purpose or power, and yet me thinketh thus much may be said according to truth, that by his *head*, mentioned vers. 10. and there resembled to gold, yea, to most pure gold, there may well bee meant his eternall deitie or Godhead, or if you will his whole person, which doth as farre exceed all things, both in colour and glittering, and all manner goodnesse, as gold, yea most fine gold, all other metals; and by his *locks*, mentioned in the same verse, may be signified the innumerable and vnmeasurable graces of God bestowed vpon him, euen as the haires of a mans head are without account. To proceed, by the *curling* of them, may be signified, not onely the fast twisting and twinding of them one within another, they being tied together, as it were, with a chaine, but also the preuailing strength of the same: as also there may be meant by the *blacknesse*, that excellent comelinesse, beautie and glorie thereof. And whereas, vers. 11. she maketh mention of his *eies*, thereby may well be resembled the quickenesse of sight, as you would say, that is in Christ, or his vnderstanding or perceiuing of things, that being more excellent in him than our eies in vs, because our sight may be deceiued, but he cannot. For he seeth and beholdeth all things, as the Scripture affirmeth in many places, as *Prou.* 15.3. *Zecha.* 4.10. *Heb.* 4. 13. And whereas she resembleth them to *Doues eies sitting by the riuers of waters, &c.* no doubt but thereby she meaneth the puritie and cleannesse of Gods sight, who as he loueth no wickednesse, neither will haue euill to dwell with him, *Psal.* 5.4. so hee cannot abide to behold it, in which respect *Abakuck* saith notably of him, Chap. 1. 13. *Thou art of pure eies, and canst not see euill, thou canst not behold wickednesse.* And whereas in this vers. 12. shee mentioneth Christs cheekes, lips, &c. no doubt but by the *cheekes* she meaneth his comely and fauourable countenance, as by comparing the same to *spices*, the sweetnesse and pleasantnesse thereof: as also by the *lips, &c.* the sweetnesse of his word and truth, full of all manner of ioy, and reioicing the heart, as the Prophet saith, *Psal.* 19. 6. spreading abroad the sweetnesse thereof euen farre and wide, after the manner of the pleasant lilies, and most precious, pure, and sweet myrrh. For the word *lips*, see before, Chap. 4.3. also vers. 11. attributed there by Christ to the Church. Thus the Scripture vseth to resemble diuine things to humane, though it be true, diuine things can by no humane, either words or matters, be sufficiently expressed.] *Vers.* 13. *His hands as rings of gold*, [*i.* glorious and precious, for rings were counted in those daies, great ornaments and deckings, *Isaiah* 3. 21. *Luke* 15. 22. neither doth she say simply *rings*, but *rings of gold* adding yet somewhat more in the words following, to expresse his glorie] *set full of Tarshish*, [*i.* of precious stones so called, which what they were, is not certaine, and that maketh the interpreters to turne it diuersly, some vsing here the word *Chrysolite*, other some turning it, *Beril* of the Sea. If it be a Chrysolite, some take it then to be a very rich precious stone, that came out of *Æthiopia*, glistering as gold (whereof it seemeth also in the Greeke tongue to take the name) sparkling as fire, but yet as some thinke, somewhat greene, or as other report, hauing the colour of the Sea in some sort. If we reade it *Beril*, it is another stone, that groweth (as some hold) in India, *Beril* it selfe being, as they suppose, an Indian word, and giuen by the people as a name to that stone: in greene colour it resembleth the Sucaradge, as some suppose, and was wont to be cut of the Indians six square, which they did to make the dimme or dull colour to shew better, for otherwise, as some affirme, it did not shew, because it was of a colour like oile, after some, or like water in the sea, after other some. Some write, 13

that in former times this stone was most vsually set in such Rings as louers did vse to giue one to another, or in mariage Rings, because of the power that was thought to bee in it, to procure and continue loue and liking one of them towards another. But to come to the word it selfe, that the holy Ghost vseth here; I finde it in the Scripture to bee vsed sometimes for the name of a man, as *Gen.* 10. 4. sometimes for the name of a Citie or place in *Cilicia*, as *Iona*, 1. 3. which it should seeme to take from them: it is mentioned in *Genes.* Chap. 10. 4. And this place was famous by *Pauls* birth, as appeareth, *Acts* 21. 39. Sometimes it is vsed for the name of a precious stone, as here, which the Interpreters in other places where it is mentioned, haue not yet agreed vpon what it should bee, sometimes they turning it a Chrysolite, another while a Carbuncle, another while a Hyachath, another while an Onix, &c. such varietie there is. Othersome will haue it to bee a stone of a blewish colour, or of colour like the skie, or blackish or darke as water being deepe, which they call by the name of Turkes, this and the name of *Tarshish* not much differing. Some of the Iewish Rabbines take it to bee a precious stone, whose colour commeth nigh to the colour of *Hyacinth* or *Iamith*, which some take to bee purple coloured. All this is put downe that the godly Reader may chuse that which hee shall iudge most agreeable to the truth. For mine owne part, I thinke shee meaneth, that there is nothing in her Spouse, but most rare, deare, precious and glorious things: vnderstanding also by his *hands*, not onely his strength and power, which is also vsuall in the Scripture, but also all his workes, because Christs power in the performance of them, is the same that mens hands are to them, meaning hereby, that the workes of God are pure and beautifull, yea, more precious than gold or precious stones, yea, as numbers of Rings filled with all manner of costly stones; by which also vsing the word *Rings* in the plurall number, no doubt but she meaneth to expresse the varietie and great store of these wonderfull workes, of which *Dauid* saith, *Psal.* 40. 5. *If I would declare and speake of them, they are more in number than I am able to expresse.* It followeth,] *his belly*, [*viz.* or *his breast*, she putteth part of him for the whole body] *like the whitenesse of Iuorie*, [she meaneth, that he was as comely and cleere as the Iuorie, which is a thing well knowne vnto vs, to be very white and bright, made (as some say) of an Elephants tuske, which kinde of beasts are onely in Africa naturally, as some hold: neither doth she simply compare it to *Iuorie*, but addeth,] *couered with Saphirs*, [*i.* that hath most rich and sumptuous cost bestowed vpon it. *Iuory* of it selfe, because it is a thing rare, and farre brought, must needs bee very costly, how much more then, when it is beset wholly with precious stones, yea, with most costly precious stones, such as Saphirs are, of which wee can hardly say any more certainly, than before of Tarshish. Some, specially of the Iewish Writers, take it to bee of the colour of the aire; some a white stone, some a red stone, some take it to bee an Adamant, some thinke it to be of a blewish colour intermixed with purple, hauing certaine sparkes like gold, as it were, in the same: and this last seemeth, in my minde, to be the likeliest iudgement. In *Medea*, or amongst the *Medes*, is the best sort of them, and yet none of them all are very cleere. Whatsoeuer it be, this I take to be the meaning of the Church, to shew, that Christ her Spouse was not onely most comely adorned, but also most sumptuously and costly, euen as Iuorie beset with pearles and most
14 precious stones.] *Vers.* 14. *His thighs are as pillars of marble*, [She proceedeth in the commendation of his parts: and in that she resembleth his thighs vnto pillars, shee meaneth thereby his strength, which yet is more set out, in that shee saith they are *of marble*: by which she doth not onely note, as before, the strength thereof, but also the comelinesse of the same. For *marble* (though there be sundry sorts thereof) are counted such stones, as are commended for seuerall colours and spots in the same, and hath his name in the Greeke tongue, as it should seeme, for a certaine greene kinde of glittering greene] *set vpon sockets of fine gold*, [she meaneth by this speech, that they haue not onely a faire and fine foundation, but euen a sure one also. For as those pillars are glorious that are set vpon fine gold, and like long to last, because gold hardly rusteth or cankereth, so is it with Christ: the Church noting by all these things, the

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assured soundnesse, strength, constancie, and durablenesse of her Spouse: because as amongst stones, marble, so amongst metall, gold is most strong and durable] *his countenance as Lebanon,* [*i.* pleasant and delightfull: for Lebanon, as wee haue heard before, was a pleasant and fruitfull place] *excellent as the Cedars,* [*i.* as glorious, and as much to be esteemed as the high and mightie Cedars of Lebanon. So we reade, as the Laurix tree, which is a tree hauing leaues like a Pinetree, the wood and timber whereof is very fit for building, not onely because it is easie to worke in, but because it will hardly or not at all perish, either by rotting or wormes, yea, if that bee true which some write of it, it will not easily bee consumed with fire, but there is a long space before the fire can either take hold of it, or burne it to coales. By which no doubt also, there may bee well meant, the eternall durablenesse of Iesus Christ the Sonne of God, who though he be a fire to consume the wicked, and though the wicked thinke by flames, as it were, to burne him, yet they shall not be able to annoy him.]

Vers. 15. *The roofe of his mouth is sweetnesses,* [she meaneth by one instrument of nature, wherewith the voice is formed, to wit, *the roofe of the mouth,* euen the voice it selfe, and the words vttered therewith: and by *sweetnesses,* which she vseth in the plurall number, she meaneth not onely the pleasantnesse of his word, which, as *Dauid* saith, is more sweet vnto his taste than the hony and the hony combe, *Psal.* 19.10. but also the great abundance and wonderfull plentie thereof. What a sweet voice is this; *Come vnto me all yee that labour and bee heauie loaden, &c.* Matth. 11.28. And this, *So God loued the world, that he gaue his onely begotten Sonne, &c. Iohn* 3.26. See for this phrase also, *Psal.* 45.2.] *and he himselfe is wholly delectable,* [*i.* there is nothing neither within him nor without him, but it may moue men to take a singular delight and pleasure in him; shee affirming that of him wholly and together, which she had before declared in euery part of him almost. And how can this chuse but bee true, both in the whole and in euery part, seeing that God was in Christ, and reconciled the world vnto himselfe, 2 *Cor.* 5. 19. and that in him dwelleth the fulnesse of the godhead bodily, God being manifested in the flesh, and iustified in the spirit; *Coloss.* 2. 9. 1 *Tim.* 3. 16. So that whosoeuer doubteth of this, or denieth it, may as well call the truth of God himselfe into question] *this is my welbeloued* [*viz.* that I haue described vnto you] *and this is my louer, O daughters of Ierusalem.* [As though shee should say, He is such a one as I haue painted him out vnto you in this excellent shew and beautie, that yee may easily know him in and amongst others. And this doubling of the words that she here vsed, was not onely profitable to expresse her earnest affection towards him, but also to moue them with whom she talked, both to the earnest louing and liking of him whom she had described, and also that they might bee the better able either, to doe her message, mentioned vers. 7. of this Chapter, to Christ, or to bring her where he himselfe was. And in calling him, *her welbeloued* and *louer,* she meaneth to expresse, that as Christ had carried vnfained good will towards her, so shee did in some measure a sound minde vnto him, as her darling and best beloued, on whom alone, she could finde in her heart, as wee say, to bestow her whole loue, her selfe and all. To be short, in ending thus emphatically, she giueth vs to vnderstand, that not being able by any figures, phrases, metaphors, similitudes, words or speeches to describe him to the full, she would in a word, as it were, shut vp all, that hee himselfe within and without, both generally and euery part of him, was altogether amiable and worthy indeed to be affected, both of her and also of all those that either should heare of him or see him.] *Vers.* 16. *O thou the fairest among women.* [See this expounded before in this chapter, ver. 8.] *whither is thy welbeloued gone* [this is the second question of the Damsels and friends of the Church, as we haue noted before, which they propound not as of euill will towards her or her Spouse, but of a good minde to embrace him, as appeareth by the words, & to goe with her to seek him] *whither is thy welbeloued* [*viz.* that thou hast so notably painted out vnto vs, and so plainly opened,] *turned aside,* [*viz.* from thee; & yet it should seeme, that they meane by the word, that he is not gone far, nor will be long absent] *that we may seeke him with thee?* [they shew the end of their asking, that so they may remoue all doubt and suspition

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out of the Churches head, that they aske not otherwise than of an vnfained minde, and hearty good will, both towards Christ and her, in that they offer themselues, as it were, to bee companions with her in seeking him. All commeth to this, that after the Church had liuely painted out the person of her loue to the daughters of Ierusalem, that is, to the friends of the Church, and had described his complexion, members, speech, and other excellent vertues, qualities and graces in him, that if they had but either seene him, or heard him speake, they might haue knowne him, the holy Ghost sheweth what effect this tooke in their hearts, namely, it so enflamed them with an vnfained loue towards him, that presently they will bee companions with her in seeking of him. These questions doe the faithfull and elect people of God propound, labouring thereby to fetch from the mouth of the Church, a profitable instruction, and professing that they are desirous to seeke and finde him, euen as she. If this seeme strange, wee must know and vnderstand, that without the Church,
17 Christ can neither be sought for as he should, neither indeed found.] *Vers.* 17. *My welbeloued is gone downe into his garden,* [The Churches answer to the former demand, for she hath nothing in her, but she will acquaint her children and friends with the same. And in that she vseth the word of *going downe*, she speaketh it not onely as hauing respect to the daughters of Ierusalem, with whom shee talked for their good and instruction, but as hauing regard also to the situation of the Citie it selfe, from whence they could not passe to their gardens of pleasure without the Citie, but they must of necessitie goe downward, because the Citie stood vpon the hill; and they planted their gardens in the lower places, because they were more plentifull and fruitfull: and what shee should meane by the word *garden*, see before, Chap. 4. 17.]. *to the beds of spice* [*i.* to comely and sweet smelling places in the same: this phrase is expounded vers. 12. of this Chapter] *to feed in the gardens,* [the Church noteth the ends wherefore Christ is gone downe into the gardens, that is, to eat and to drinke there, and to take therein his pleasure and refreshing,] *and to gather lilies,* [*i.* sweet and good flowers. Men goe to their gardens commonly (as wee see by experience amongst vs) either to make merrie, as we say, or else to gather such fruits as grow there; that doth the Church applie in a spirituall sense, vnto her head and Spouse Christ, meaning that Christ is come into that place where his word is purely preached and heard (for there indeed is the seat of the Church) that is Christ his garden, set with diuers sorts of plants, and decked with excellent flowers: this was called before a garden enclosed, Chap. 4. 12. through the beds of sweet smelling spices, which hee as a good gardiner treadeth out, planteth, watereth, and doth all in all, namely, the hearts and consciences of such as hee hath regenerated, replenishing them with sundry gifts and graces, as of praier, thanksgiuing, obedience, &c. which are vnto him, as it were, sweet smelling spices or flowers: yea, he feedeth in his gardens, that is to say, particular Churches, for it is, as it were, food vnto him, to haue Churches in which he may bee confessed and serued, yea, it is his meat and drinke to him, either to doe himselfe, or to haue others doe his Fathers will, *Iohn* 4. 32, 34. And hee gathereth lilies and other flowers for them, when hee perceiueth them to doe good workes, which is an odour that smelleth sweet, and a sacrifice farre more acceptable and pleasant to him, *Philip.* 4. 18. than all the pleasant flowers in the world can bee to any
18 man earthly.] *Vers.* 18. *I am my welbeloueds, and my welbeloued is mine,* [This is the conclusion of the whole Chapter, and of all the speech that the Church hath with her daughters and damsels, wherein the Church openly professeth that whatsoeuer may bee either said or done against her, that she is and will be of a staied and vnmouable affection towards Christ, and will bee continually strengthened in an assured perswasion of his good will towards her, and so by this meanes she fostereth and feedeth her affection and good will towards him: for shee meaneth by this speech, that she belongeth so to Christ, and Christ so to her, that there can bee no separation, and therefore good cause why shee should continually loue and like him: wee had the same before, Chap. 2. 16. there being no difference in the meaning, though as in respect of the order of the words, there is some; that being put there in

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the first place which is here in the latter, and that there in the latter, which is here in the first, the meaning being thus; As he will not haue another, but wholly delighteth in me, so I will not haue another louer, but hold my selfe wholly and onely contented with him] *who feedeth among the lilies.* [*i.* who liueth most pleasantly and sweetly: *q. d.* as they that eat their meat among the lilies, and other sweet-smelling flowers, cannot chuse but liue in delights, pleasantnesse, and sweetnesse; so doth Christ in his Church, and those that there liue with him. And the Church propoundeth this, not onely for the singular commendation of Christ her Spouse, but also thereby, as it were, by a forcible argument, to moue all the faithfull continually to loue and like him that hath in him such abundance of sweetnesse and pleasure.]

Vers. 1. *Teacheth vs, that howsoeuer God haue bestowed great and many spirituall graces vpon his Church and the particular members, so that they are endued with knowledge, faith, and many other holy vertues, that yet notwithstanding there are certaine remainders of their naturall corruption in them, which will sometimes breake forth in them, to manifest the neglect of their dutie towards God and men: which yet notwithstanding we should labour all the daies of our life in a holy striuing to set our selues against. Of this combat, reade* Rom 7. 14, 15, 16, &c. *Secondly, it teacheth vs, as on the one side to confesse our infirmities, as the Church doth here her drowsinesse and sleeping, that so wee may obtaine forgiuenesse at Gods hands, for if we confesse our sinnes, God is faithfull and iust to forgiue vs our sinnes,* 1 Iohn 1. 9. *and receiue instruction, comfort, and pray for our brethren, who knowing our miseries, cannot but extend the bowels of pitie and compassion towards vs, because they haue learned to weepe with them that weepe, &c.* Rom. 12. 15. *So on the other side notwithstanding, to acknowledge the graces of God in vs and vpon vs, as the Church doth here, saying, that her heart was awake; for otherwise wee shall rob God of his glorie, who hath giuen vs his good things, and deprive the brethren of that comfort they might haue by vs. Satans subtiltie would be weighed in this assault, who if hee cannot puffe vs vp in pride of the things wee haue, would cast vs downe, in supposing a want of the things we haue not: So hard a matter is it to be wise according to sobrietie, as the Apostle willeth vs,* Rom. 12. 3. *Thirdly, we may learne for the better feeling of our sinne, and the working of a more sound detestation of it in vs, to aggrauate the same vnto our selues, in all the circumstances and occasions thereof: howbeit in a iust measure and proportion, least otherwise wee bee found false witnesse-bearers against our owne soules. This doth the Prophet* Dauid *in many Psalmes, and namely,* Psal. 51. *and* Daniel *also Chap.* 9. 5, 6, *&c. yea, and the whole Church in sundry Psalmes, and particularly,* Psal. 106. 6. *But this will not our cursed generation yeeld vnto, and that is the reason why we are so besotted and senseless in our sinnes, yea, frosen (as the Prophet saith) in the dregs of our owne iniquitie,* Zephan. 1. 12. Vers. 2. *Teacheth vs, what shifts and excuses flesh and bloud can finde, to put the Lord from them in his gracious calling of them, with the refusall also of their owne good, through the want of the graces that hee would giue them; sometimes they alleaging that it is no conuenient time to come, as the people did in the building of the Lords house,* Haggai 1. 2. *Sometimes that their profits and pleasures are to be followed, as in the Parable of them that were bidden to the wedding,* Matth. 22. 1, 2, &c. *and sometimes one thing, and sometimes another. And euen as the Church here hath her excuses, and reasons of refusall; so we see the same in* Moses *the man of God, when he was to be sent for the deliuerance of Gods people out of Egypt,* Exod. 3. 11. 13. *also* Exod. 4. 1. 10, &c. *and in* Ieremie *refusing the execution of the Prophets office, Chap.* 1. 6. Vers. 3. *Teacheth vs, in time to accept of the Lords mercifull visitation, least otherwise he offering vs his fauour, and we either contemning it, or neglecting, or not reuerently esteeming of it, according to the worthinesse thereof, wee doe not onely prouoke him to depart, and pull sorrowes vpon our selues thereby, but cause him to bestow it vpon them that will thankefully receiue it, and bring forth the fruits thereof, as our Sauiour saith,* Matth. 21. 43. *It is a doctrine much vsed in the old and new Testament, both to stirre vp men to embrace, and that with speed and earnestnesse, Gods fauour offered them, least refusing it, they bee barred of it then, when* Doctrine.

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they would be glad of it: see to this end Prou. 1. 24. 25, &c. Isaiah 55. 6. Amos 8. 12. Galat. 6. 10. Ephes. 5. 6. Heb. 3. 13. and in sundry other places of that Epistle. Vers. 4. *Doth not only teach vs, what excellency and fulnesse there is of good things in Christ, but withall sheweth his great and vnspeakable loue towards the Church, who though she haue offered him, by meanes of her vncourteous dealing, iust occasion not only to depart from her, but to take with him also all his fauours, doth yet notwithstanding not deale so, the Lord comfortably, as in respect of the Church, and wisely, as in regard of himselfe; supplying his absence with the sweet graces that he hath left behinde him: which graces also the Church shall doe well, not onely thankefully to receiue, but profitably to vse, to the strengthning of her faith and hope, euen vntill she may come vnto the full fruition of her head and Spouse for euer. To this end tendeth* Pauls *doctrine of the ministeries of the Church, mentioned* Ephes. 4. 8, 9. 10, 11, *&c.* Vers. 10. *Teacheth vs not onely to be greatly grieued for our former iniquities, yea so grieued, that we seeme to bee, and are indeed euen almost, as it were, swallowed vp of death with the same, or as the Prophet speaketh,* Psal. 88. 3. There is nothing sound in my flesh because of thine anger, neither is there rest in my bones, because of my sinne, &c. *But also that howsoeuer the Lord loue his, he doth notwithstanding for their sinnes chastise them, and yet not take his louing kindnesse from them for euer,* Psal. 89. 32, 33. *Yea, these afflictions are both tokens of his fatherly loue towards them, as* Heb. 12. 7, 8. *and pledges also of our saluation,* 1 Cor. 11. 32. Vers. 6. *Teacheth vs what is the nature of the wicked against the godly, viz. hardly to intreat them, and to deale most cruelly with them, which the Church of God, and the particuler members thereof haue found true in all ages and times, which thing also the holy Ghost propoundeth not onely here, but in many other places of Scripture, not as to discourage vs from entring into the race and course of godlinesse, but to foretell vs before hand what we must looke for, and to forewarne vs also to be furnished with the graces of constancy and patience in the truth. And as we see the persecutions of the Church put downe in the word, and foretold there, as* Acts 14. 22. 2 Tim. 3. 12. *and other places, so we haue notable places, containing the terrors of the wicked, and the ioyes of the faithfull, as* Philip. 1. 28. *In nothing feare your aduersaries, which is to them a sure token of destruction, but to you of saluation, and that of God. Also* 2 Thess. 1. 6, 7, *&c. It is a righteous thing with God to recompence tribulation to them that trouble you, (which what it is he declareth, vers. 8. 9.) and to you which are troubled rest with vs: by which we see, that the sufferings of the Saints shall not be in vaine, and that the vngodly shall not alwaies triumph, whatsoeuer they imagine or suppose.* Vers. 7. *Teacheth vs, in the daies of our distresse and heauinesse, not to conceale the same or keepe it close, for then it will be as a fire to consume vs, but to lay it out to the godly, that so from them we may receiue according to Gods good pleasure, instruction and comfort, and by doctrine and praier, according to Saint* Iames *his rule, Acknowledge your faults one to another, and pray one for another,* Iames 5. 16. *Taking alwaies heed, that in this behalfe we chuse such as will faithfully keepe things committed vnto them, and be able also to giue vs comfort by the knowledge and experience which they themselues haue had,* 2 Cor. 1. 4. *lest otherwise laying our afflictions before them that are vnskilfull, we lose our labour, and trifle out the time, or committing them to such as will blaze them abroad, wee adde yet more affliction and griefe vnto our owne soules, for want of circumspection and warinesse, both in that and other great cases also.* Vers. 8. *Teacheth vs, by questioning and demands, (specially propounded vnto them that be able to instruct vs) to labour to attaine to the knowledge of such things as we haue small or no skill at all in; finally and aboue all, the knowledge of Christ, for this is life euerlasting to know God, to bee the only true God, and him whom he hath sent Iesus Christ,* Iohn 17. 3. *And by this meanes haue alwaies Gods children laboured to profit, as* Iohn 1. 38, 48. *Also* Iohn 14. 22. *See also* Exod. 13. 14. &c. *Also* Deut. 6. 20. *and sundry other places. By which the Lord would seeme amongst other waies allowed in his word to make this one, whereby men might attaine to sound knowledge and ripe iudgement in his truth: and though we in the corruption of our nature, cast in our owne waies the stumbling blockes of feare, of shamefastnesse, and sundry such like, to hinder vs in this race and course of godlinesse, yet we must*

labour

labour againe to remoue them, and in holy boldneſſe to propound queſtions, yet none that are curious, but ſuch as are good to edifie withall, Rom. 14. 1, 19. Verſ. 9. *Teacheth vs, firſt, if we know any thing, the manifeſting whereof may tend to Gods glory, and the good of his children, we ſhould ſimply propound it, for God hath not giuen vs talents to the end that they ſhould lap them vp in napkins, and dig and hide the ſame in the ground, as the vnprofitable ſeruant in the parable,* Matth. 25. 25. Luke 19. 20. *Neither yet that in a proud conceit of their owne eſtimation, becauſe they alone would bee counted wiſe, learned, &c. they ſhould keepe it to themſelues, but lay it out for aduantage to themſelues by increaſe of the ſame, and to Gods glory, who ſhall haue praiſe in their well doing, and to the good of his children, who cannot chuſe but reape profit thereby. Secondly, that howſoeuer we would that Chriſt ſhould be glorious amongſt others, and tenderly beloued of them, that yet we ſhould alſo haue a care that he might be deare and precious in our eies aboue the reſt, and that we might (if it were poſſible) more vnfainedly loue him than al others.* Verſ. 10, 11, 12. *and ſo on forward, till you come to the end of the 15. wherein is contained not onely a moſt large, but alſo a moſt excellent and true deſcription of the rare and wonderfull graces in our Sauiour Chriſt, doe teach vs, firſt, to be in continuall loue and liking of him, that hath by a manner of ſpeech, ſuch a world of ſpirituall wealth in him. In worldly things, the name of abundance is argument ſufficient enough, not onely to cauſe vs to affect, but euen to ſtriue to attaine the things that vnder that colour be ſet before vs: what a tranſgreſſion ſhall this be, that we ſhall not onely haue abundance, but infinite treaſures, and that of good things, yea and of good things concerning eternall life, and we ſhall either with prophane perſons, as if we were hogs or dogs, trample them vnder our feet, or with careleſſe men make no account of them, or with ignorant, dull, and heauy ſpirited perſons, not haue them in their due regard. It is amongſt others the great ſinne of this thankleſſe generation, to deſpiſe Chriſt, many thinking it enough, if they can with their lips or their tongues talke of him, but none ſtriuing in a ſtedfaſt perſwaſion of a liuely faith, to feele him and his merits effectually in their hearts, not onely to the apprehenſion of eternall life, but euen to the ſwaauing of euill in them, and the faſhioning of them to good, that Chriſt dwelling in them by faith, the bodie might be dead becauſe of ſinne,* Rom. 8. 10. *alſo* 6. 6. *and they being rooted and grounded in loue, they might be able to comprehend with all Saints, what is the bredth, and length, and depth, and height, and to know the loue of Chriſt, which paſſeth knowledge, that we might be filled with all fulneſſe of God,* Epheſ. 3. 17, 18, &c. *Oh that it were in me, either with a ſound minde indeed to embrace him my ſelfe, or that I had the tongues of all holy Angels to propound him to others, that they might taſte & ſee how good the Lord Ieſus is. Secondly, that in this large commendation, the Lord hath not onely prouided for the manifeſtation of the wonderful glory of his Son, but alſo hath laboured to ſtir vp the heauines of the hearts of his children, in ſetting him before vs that is ſo excellent, yea excellency it ſelfe, as alſo to take from the wicked all excuſe of ignorance, who can now alleage nothing for themſelues, ſith Chriſt is ſo plainly and certainly manifeſted vnto vs, that euen all our ſenſes may after a ſort be euen as it were ſatisfied with him, and in ſome meaſure ſay, as* Iohn *ſaith:* That which was from the beginning, which we haue heard, which we haue ſeene with our eies, which we haue looked vpon, & our hands haue handled of the word of life, &c. 1 Ioh. 1. 1. Verſ. 16. *Teacheth vs, that the faithfull labour not onely by demands to increaſe their knowledge and faith, but that there is a proceeding and growth in the ſame, yea the more they heare of Chriſt, the more they are inflamed with a loue and liking of him, and that to ſpare no labour, paines, or coſt, euen to ſeeke him, and finde him alſo. This is liuely ſet out in the wiſe men that came to ſeeke and worſhip Chriſt; and in the Queene of the South, that came from the vttermoſt parts of the earth, to heare the wiſdome of* Salomon. *But the people of this age are like the Iſraelites with Manna, the more plenty they haue of it, the more and ſooner alſo they wax weary of it; vpon ſo vnthankefull a nation hath the Lord beſtowed his mercies.* Verſ. 17. *Teacheth vs, to acquaint Gods Children with all the good things made knowne to vs. See the like, verſ. 9. of this Chapter.* Verſ. 18. *Teacheth vs euery day more and more to feele the certaintie of our ſaluation in our ſelues, and the infallible teſtimonies and tokens of Gods loue towards vs: which that wee may*

See Pſal. 84. 6, 7. Rom. 1. 17. Matth. 2. Matth. 12. 42.

tho

the better doe, we are not so much to looke vpon our selues in our sinnes; for who is it that shall not then destrust or despaire rather, as to looke vpon the Lord, and that not onely in his eternall fore-sight, but also in his vnchangeable loue, there being not so much as a shadow of turning in him, Iames 1. 17. *whose gifts and calling also are without repentance,* Rom. 11. 29. *yea, in the holy spirit of truth that he hath giuen vs, which is the earnest of our inheritance,* Ephes. 1. 14. *and the pledge and earnest pennie of all the promises of God in our hearts,* 2 Cor. 5. 5.

CHAP. VI. *and the summe thereof.*

Christ bearing witnesse, or yeelding to the earnest affection and loue of the Church towards him, doth highly commend that her spirituall beautie, which is knowne and confessed by all to be in her, vers. 1, 2, 3, 4, 5, 6, 7. He setteth out the earnest affection that he had to marrie her to himselfe, vers. 8. and confirmeth her in his good will towards him; first, by her calling, vers. 10. afterwards by the commendation of such graces and good things as hee had committed vnto her, vers. 11, 12, 13, 14, 15, 16, 17. and lastly, by an assured promise made her of his continuall presence and large liberalitie towards her, euen vntill the most desired day, wherein the mariage shall be solemnized and performed, vers. 18, 19.

1. *Thou art beautifull (my loue) as Tirtzah: comely as Ierusalem: terrible as an Army with many Ensignes.*

2. *Turne thine eies ouer against me, that they may lift me vp: thine haire is like the flocke of Goats, which looke downe from Gilead.*

3. *Thy teeth are like a flocke of sheepe, which goe vp from the washing, all which bring out twins, and there is none barren amongst them.*

4. *Thy temples betweene thy lockes, are as a peece of a Pomegranate.*

5. *Though there be threescore Queenes, and fourescore Concubines, and no number of the Damsels;*

6. *Yet my doue that is alone, my perfect one, she that is the onely daughter of her mother, euen that cleane one, to her that bare her, so soone as the Damsels saw her, they called her blessed, euen the Queenes and the Concubines praised her, saying;*

7. *Who is she, that is looked for as the morning, faire as the moone, pure as the sunne, and terrible as an Army with many Ensignes?*

8. *I came downe to the faire dressed garden, to behold the greene plants of the valley, to see whether the vine flourished, and the Pomegranats budded.*

9. *When I perceiued not these things, my soule set me vpon the Chariots of my free people, so that I said,*

10. *Returne, returne (O Shulamite) returne, returne, that wee may behold thee. What shall you see in that Shulamite? Euen as a company of Tents.*

11. *O how beautifull are thy feet with these shewes, Oh thou daughter of the Prince! The ioynts of thy thighs are like Iewels, the worke of the hand like a cunning Workman.*

12. *Thy nauell is as a round cup, it shall not want liquor: thy belly is as a heape of Wheat compassed about with Lilies.*

13. *Thy*

13. *Thy two breaſts are like two young Roes, that are the twins of a Roebucke.*

14. *Thy necke is like a tower of Iuory: thine eies are like the fiſh-pooles in Heſhbon, by the gate of Batherabbin: thy noſe is like the Tower of Lebanon, that looketh vpon the face of Damaſec.*

15. *Thy head vpon thee is as Carmell: and the buſh of thy head is as purple, the King may be tied in the rafters.*

16. *How faire art thou? And how pleaſant art thou (O my loue) in theſe pleaſures!*

17. *This thy ſtature is like a palme-tree, and thy breaſts like cluſters.*

18. *I ſaid I will goe vp into the Palme-tree, I will take hold of her boughs: thy breaſts ſhall now be like the cluſters of the vine, and the ſauour of thy noſtrils like apples.*

19. *And the roofe of thy mouth like the beſt wine, which goeth ſtraight to my welbeloued, and cauſeth the lips of the ancient to ſpeake.*

AS in the former Chapter, and ſpecially towards the end thereof, the Church had very highly commended Chriſt her head and Spouſe, and that not only to ſtirre vp others, in ſoundneſſe of loue to embrace him that was ſo excellent, but alſo to raiſe vp, and increaſe the feruency of her affection towards him: ſo in this Chapter, Chriſt againe on the other ſide, doth likewiſe notably praiſe her, not onely thereby to expreſſe his hearrie good will towards her, and to let her vnderſtand, that no loue or commendation beſtowed vpon him is loſt, but that it ſhall be requited to the full: but alſo to draw on others in a ſound minde to ioyne themſelues vnto her, whom he both ſo tenderly loueth, and highly magnifieth. *Connexion.*

IN this Chapter (wherein Chriſt comforteth and confirmeth the Church, being toſſed to and fro with doubtings, leſt Chriſt for his vnkindneſſe, ſhould vtterly depart from her, and running vp and down to ſeeke her head and Spouſe: In this Chapter, I ſay, there are three eſpeciall points propounded vnto vs. In the firſt, becauſe in the other Chapter the Church was full of mourning, griefe and ſickneſſe, for her negligence and careleſneſſe towards him, hee comforteth her, and aſſureth her, that notwithſtanding the ſame, ſhe is and ſhall be as deare vnto him as euer ſhe was before: which thing alſo that ſhe might be the better perſwaded of, he doth yeeld her a large and vnfained commendation, and this is contained in the ſeuen firſt verſes. In the ſecond, he ſetteth out the earneſt and vehement deſire he had to haue the mariage betweene him and the Church finiſhed, and this is compriſed in one Diuiſion.

verſe

verse onely, to wit, the eighth verse. In the third part, he declareth his good will and heartie affection towards the Church, by a notable commendation of her, promising, as it were, his continuall presence and abode with her, euen vntill the day of mariage, so that she shall not need any more to be discomforted by his departure, from verse 9. to the end of the Chapter. In which third part notwithstanding, Christ propoundeth foure speciall things. The first is, that Christ declareth what counsell he tooke, when he perceiued that that time of the mariage which was hoped and looked for was not yet come, verse 9. Secondly, he earnestly calleth the Church to come backe againe, and to returne vnto him, she in her seeking hauing as it were ouergone him. Verse 10. Thirdly, there is a notable description of the former beautie and gorgeousnesse of the Church, verse 11, 12, 13, 14, 15, 16, 17. And lastly, a promise made to the Church for the faithfull and assured performance of all duties towards her, vntill the mariage shall be fully consummate and ended, verse 18, 19. And thus much being said, both for the Connexion and Diuision of the Chapter, into his chiefe parts and members, we come now to the sense of the words of the Text, as they lie.

Sense. 1

THou art beautifull, my loue [Christ meeting with the Church that laboured and sought to finde him, doth after the manner of louers, bewraying his great affections, maruellously commend the Church for her excellent beautie: All which things, as they must be spiritually vnderstood, so we must know, that all the glory she hath, how great or how little soeuer it be, she hath it from Christ her Spouse. So that he doth nothing, as it were, but commend his owne graces in her; and yet these things are not deliuered without cause, whether we respect Christ, or the Church it selfe, or others. If we respect Christ, it propoundeth vnto vs the manifestation of his vnfained and continuall loue towards the Church: if we regard others, it is done to make them in loue and liking towards the Church, which Christ himselfe loueth so tenderly, and so highly commendeth: if we respect the Church, it is done for her comfort: *q. d.* Thinke not that that goodly beautie of thine is decaied, or that I haue cast from me thy loue and liking, by reason of thy former discourtesies and negligences; I am not so scornfull and disdainfull, as to thinke thee deformed for that spots sake, thou hast sufficiently washed it away with thy teares and repentance. Wherefore as I said before, Chap. 4. 1, 2, &c. so euen now I affirme the same still, thy fauour and beautie is most acceptable and delightfull to me. And Christ doubleth this, because it is hard for the Church, and the members thereof, to beleeue the word at the first, and specially the word of promise, and then chiefly when wee regard our euill dealing with the Lord, and our multiplying of it against him.] *as Tyrtzah:* [It is the name of a most pleasant Citie in the coasts of Israel, situated vpon the Riuer Euphrates, where, after that the Kingdome of Israel was rent from the house of *Dauid*, *Ieroboam* placed, as it should seeme, his kingly Palace. Of this Citie you may reade, 1 *King.* 14 17. Also 15. 21. and 16. 6. &c. Neither doubt I, but that it had the name giuen it of pleasantnesse (being deriued of a word that signifieth to accept or like of) because it did by the pleasantnesse and beautie thereof draw all men

men as it were to the liking thereof,] *comely as Ieruſalem*, [for the beauty and glory of this City, beſides that we haue the commendation of the word, it being called therein, the praiſe of the world, *Iſai.* 62.7. ſee alſo *Pſal.* 122.3. it did euen as forraine Writers record, not onely in beauty and comelineſſe contend with the Cities of the Eaſt, but as ſome of them doe report, was the moſt famous of them all: ſee *Plinie, lib.* 5. *cap.* 14. Thus we ſee the pleaſantneſſe, gorgeouſneſſe and beauty of the Church ſet out vnto vs by earthly ſimilitudes. And though it be true indeed, that none of theſe can ſufficiently declare the ſame vnto vs, yet we may perceiue, that the Scripture hath taken not onely the moſt excellent things of the lands of Iudah and Iſrael, but of the whole world to ſet forth the ſame vnto vs, that ſo vnder theſe earthly reſemblances, he might the better make vs, (who are very groſſe and dull) to conceiue of heauenly and ſpirituall things. It followeth,] *terrible as an army with many Enſignes*, [one would thinke, that this ſhould be no great commendation, ſpecially ſith reſembling the Church to a woman, neither doth it agree to that ſex, neither is it praiſe-worthy in them (as ſome ſuppoſe) to ſtrike terrour into others. But we ſay, firſt euen for womankinde, that it is, and ſhall be no ſmall commendation vnto them, if with their grauity and maieſty they ſtrike terrour and feare into impure fellowes, euen by ſobriety and ſeuerity of countenance, driuing ſuch from them as would make them diſloyall to their husbands. Which thing alſo may notably agree to the Church, in a double reſpect, *viz.* firſt, when as in reſpect of her excellent maieſty ſhe ſo terrifieth her aduerſaries, eſpecially falſe teachers, who would defile her with corrupt doctrine, that they dare not ſo much as touch her, otherwiſe or further, than as God permitteth and appointeth: Secondly, when as in regard of her diſobedient children, ſhe woundeth them by the Word and Diſcipline for a while, that by repentance they may be healed and holpen for euer againſt the ſubtilty of Satan, and the ſtrength of ſinne, ſhe not ſtriking them thereby to confound them, no more than God doth ſtrike his children by his rods to ouerthrow them for euer, but to reconcile them to their eternall comfort and ſaluation. Neither doth the Lord meane this onely, by reſembling his Church *to armies with many enſignes*, but alſo to ſet out vnto vs thereby the good order and inuincible force of the ſame. For euen as in great armies, the more good military orders there are eſtabliſhed and practiſed, and holy courſes kept, the greater is their glory and comelineſſe, and the more doe they flouriſh and proſper: euen ſo is it with the Church. And as it is an impoſſible thing to preuaile vpon an army, conſiſting of innumerable and valiant people, ſo is it as hard, yea altogether impoſſible to preuaile againſt the Church, ſith it is of ſuch ſtrength, power and faith, as though it may be aſſaulted, yet it can neuer be ouercome: See the like phraſe to this, verſe 7. of this Chapter.] *Verſ.* 2. 2
Turne thine eies ouer againſt me, [*i.* looke vpon mee and regard me: *q. d.* though thou be paſt, yet turne thine eies backe againe, that thou maieſt behold me] *that they may lift me vp*, [*i.* that ſo I may receiue comfort in the ſight of thee. Thus Chriſt ſpeaketh to the Church, that hee might giue her to vnderſtand, that hee would render to her like for like. She had twice before declared, that ſhee was as it were faint and ſicke through loue, for which purpoſe ſee Chapter 2.5. and alſo Chapter 5.7. The very like ſtrength and power of loue to be in him towards her, doth here Chriſt declare, both that ſo ſhe might know there was no loue loſt, and alſo that ſhe might be comforted in the heauineſſe ſhe was in. I know that others doe otherwiſe turne this part of the verſe, as thus: Turne away thine eies from me, for they are ſtronger than I, or they ouercome me, giuing alſo this ſenſe, that Chriſt would haue the Church to caſt her eye from him, becauſe he could hardly keepe himſelfe from ſhewing againe moſt manifeſt tokens of his loue, &c. But the other in my minde is moſt ſimple and plaine, not onely agreeing beſt with the circumſtances and occaſion of the place, and purpoſe of Chriſt, but alſo ſtanding well with the meaning of the Hebrew word, which may and doth as well ſignifie to turne to, as to turne from, and in this verſe rather to turne to, becauſe afterwards in this Chapter alſo, verſe 10. the Lord calleth the Church vnto him. This is then the meaning,

that I take this first part of the verse to containe in it the words of comfort & consolation: *q. d.* be of good comfort, & in an assured faith looke vp to me, that so I my selfe also, who am in some sort cast downe with thy heauinesse, may receiue both comfort and glory by thy faith and conuersion; for no doubt but sith there is so great and straight a coniunction betwixt Christ and his Church, as the Apostle speaketh of, 1 *Cor.* 12. 12. there is also a sympathy and fellowlike feeling, or suffering together as it were, Christ being seased with sadnesse (as a man would say) in the griefe of the Church, and reioycing againe in the gladsomnesse and ioy thereof,] *thine haire is like the flocke of Goats, which looke downe from Gilead,* [this is already expounded before, chap. 4. 1. spiritually by this may be meant either the multitude of beleeuers, or the abundance of Gods graces bestowed vpon the Church: or else he meaneth that the beauty of the Church is staid and sure, and cannot decay by any infirmity of her owne, because it is wholly staid and vpheld by the grace and power of Christ. For as it could not fall out otherwise, but that the flocks in Gilead must thriue and prosper; so it could not otherwise be, but that the Church and graces of God in the same must needs continue and increase, because it is vnderpropped and nourished with the
3 abundant blessings of Christ the head and husband thereof.] *Vers.* 3. *Thy teeth are like a flocke of Sheepe, which goe vp from the washing,* [*i.* white, pure and cleane:] *all which bring out twins,* [*i.* they are all so euen and equall, as commonly Twins are:] *and there is none barren amongst them,* [he meaneth that they were all full, and none wanting, as I take it: for as teeth answering euenly one to another, as in respect of the vpper and nether iaw, is comely; and as when either in the one iaw or in the other, one standeth not further out than another, but all are of an equall height or euennesse, it is some beauty many times to that countenance, so was it in the Church: see all this expounded before, chap. 4. vers. 2. where Christ speaketh euen the same things of the Church, vsing it here not as a vaine or idle repetition, but as hauing regard to the Church, and that in a double consideration. The first is, to shew her, that notwithstanding her offence, he loueth her still as before, which also causeth him to vse the same words here that there. Secondly, because hee knew how hard a thing it was for the Church to beleeue the promises, and therefore for the strengthening of
4 her weaknesse, he doubleth them and trebleth them, as you would say.] *Vers.* 4. *Thy temples* [*viz.* of thy head,] *betweene thy locks,* [he speaketh of the Church according to the manner of women, who were wont to lay their locks out, yet so that their temples notwithstanding the same, and the beauty thereof, might be seene,] *are as a peece of Pomegranate,* [*i.* of a ruddy and beautifull colour, and that so as no doubt but there was holinesse and chastity meant vnder the same. All this is expounded
5 before, Chap. 4. 3.] *Vers.* 5. *Though there be threescore Queenes,* [as before Christ had commended the Church for singular beauty in her selfe, so now he proceedeth to commend her, by comparing her with others *q. d.* put the case that euen there were innumerable Queens, for he putteth a number certaine for an vncertaine, and those most faire and beautiful, as Queenes were wont to be chosen in that respect: see *Hest.* 2. 2, 3, 4.] *and fourescore Concubines,* [*i.* innumerable, a certaine number for an vncertaine, as before. The Hebrew word turned here *concubines*, doth (as the learned note) sometimes signifie wiues, though not iust and lawfull wiues, which were maried without any solemnity or betrothing of matrimony. And no doubt but he speaketh this according to the corrupt custome, both of the age wherein he liued, and of former and subsequent times also, many taking it as a thing lawful (whereas it was indeed altogether wicked and vngodly) not only to haue many wiues, but Concubines also, as we may see by the continuall practise of the fathers expressed in the word, though not commended, but condemned therein rather, as *Mal.* 2. 15. Some maruell why *Solomon* mentioneth only *threescore Queenes and fourescore Concubines*, whereas 1 *King.* 11. 3. it is said that he had 700. Wiues that were Queenes, and 300. Concubines, whereunto though we might answer as some learned men doo, namely, that it is likely that he wrote this before he burst forth to take so infinite number, as it were, yet me thinketh the more plaine sense is as before, that he putteth a number certaine for an vncertaine, which is

not

not only vſuall in other Scriptures, but euen in this booke alſo, chap. 3. 7. where het maketh mention of threeſcore mighty men of Iſrael, that ſtand about *Solomons* bed. Some allegorize here one way, ſome another. Some thinke that by the Queenes there, is meant the famous peoples of the world, and mighty congregations, and by the Concubines, ſuch as be leſſe famous: but me thinketh here, that the plaine literall ſenſe is the beſt,] *and no number of the Damſels:* [*q. d.* ſuppoſe that they and their maids of honour attending vpon them, were as a man would ſay, without number or innumerable, yet ſhould they not be able to match the Church for beauty, comelineſſe and glory, but ſhould euen of their owne accord, giue her place before them all, Queenes, Concubines, waiting Gentlewomen, and all other whatſoeuer.] *Verſ. 6.* 6
Yet my doue that is alone, [in what ſenſe the Church is compared to a Doue, hath been oftentimes declared before, chap. 2. 14. and chap. 5. 2. ſo that we ſhall not need to ſtand vpon it here. She is ſaid to be alone, or, as we ſay in our ſpeech, an odde one, both becauſe ſhe was choſen by God, out of all the people and nations of the world, and was moſt deare vnto him; and alſo becauſe compared with other, none of them could come nigh her to match with her,] *my perfect one,* [ſee this expounded chap. 5. 1.] *ſhe that is the onely daughter of her mother:*] another title attributed to the Church, by which the holy Ghoſt meaneth both that ſhe was moſt tenderly beloued, as onely children are: ſee *Iudges* 11. 34. *Luk.* 8. 42. and alſo that ſhe had or ſhould haue a moſt rich and precious portion, as the onely childe or heire of her mother: all this muſt be ſpiritually vnderſtood, the meaning whereof is, that ſo long as the Church remaineth here vpō the earth, & is not gathered into her husbands houſe, ſhe cleaueth wholly to her mother, that is, the heauenly Ieruſalem, *Gal.* 4. 26. by meanes whereof ſhe glittereth with ſuch exceeding great glory, that the world wondreth at her, for the heauenly gifts and ſpirituall excellency that God hath beſtowed vpon her: ſee *Deut.* 4. 6.] *euen that cleane one, to her that bare her.* [Another title attributed to the Church, the commendation thereof, to wit, that ſhe is *Cleane*, or as ſome reade it, *Pure*, others elect, all which tend to one thing, ſhe hauing not theſe, or any of theſe graces from her ſelfe, or of her ſelfe, but of and from the Lord,] *ſo ſoone as the Damſels ſaw her,* [ſhe meaneth by this ſpeech, that the beauty of the Church was excellent, for euen at the firſt ſight and beholding, they were conſtrained to confeſſe her to be the moſt excellent and beautifull of the world,] *they called her bleſſed,* [*i.* they accounted her as endued with rare and wonderfull graces, euen for the things which they ſaw at the firſt ſight and bluſh in her: ſee for the phraſe, *Luke* 1. 48.] *euen the Queenes and the Concubines* [*viz.* mentioned before, verſe 5.] *praiſed her* [*viz.* for the excellent parts that were in her: *q. d.* high and low, mighty and meane, of honourable eſtate and baſe condition, were conſtrained to commend her, and therefore ſhe muſt needs be more excellent that was praiſed of them all,] *ſaying* [now he ſheweth what forme they vſed or ſhould vſe, in the commendation of the Church.] *Verſ. 7. Who is* 7
ſhe, [they propound this queſtion, not ſo much as though they either doubted or were ignorant what ſhe was, as by that manner of ſpeech the rather to note her excellency: ſee the like demand, *Pſal.* 24. 8. alſo *Pſal.* 77. 13. where they demand thus, who is ſo great a God as our God? *q. d.* She is ſo beautifull and glorious, that we know not what to reſemble her vnto,] *that is looked for as the morning,* [vnder this manner of ſpeech the holy Ghoſt doth not only note the earneſt deſire of the faithfull, to ſee and behold the glory of the Church, but alſo her great glory it ſelfe which is inlarged not only becauſe it is deſired, yea greatly wiſhed and looked for, euen as watchmen looke for the day breake, of which ſee *Pſal.* 130. 6. but alſo becauſe it is reſembled to the morning, which, as we know by experience, is not only freſh and comfortable, but glorious alſo and beautifull, as in reſpect of the liuely and cleere colours thereof, and doth as a man would ſay, more and more increaſe in light, in which reſpect alſo it is to be marked, that ſhee is not reſembled, neither to the night, nor to the dawning of the day, or day breake, but euen to the glory and beauty of the morning it ſelfe,] *faire as the moone* [*viz.* in her full, or moſt glorious ſhew, at which time ſhe ſeemeth a very beautifull and faire creature indeed,] *pure as the Sunne,* [he meaneth not onely

ſimply, and of it ſelfe, as the Sunne hath not her light from any other, but glorious alſo and full of wonderfull Maieſty: ſo in Chriſts transfiguration it is ſaid, that his face did ſhine as the Sunne, *Matthew* 17. 2. and *Reuel.* 1. 16. it is ſaid, that *his face ſhone as the Sun ſhineth in his ſtrength.* In a word, vnder theſe ſpeeches, the holy Ghoſt would not onely note the growth of the Church, by comparing it to the morning, but the excellency and glory of it, by reſembling it to the Moone, yea to the Sunne the moſt excellent and glorious of all the heauenly creatures that wee doe behold,] *and terrible as an army with many enſignes,* [this is largely expounded before in the firſt verſe of this Chapter.]

8 *Verſ.* 8. *I came downe to the faire dreſſed Garden,* [many turne it *the garden of nuts,* with what reaſon let them ſee. This rather ſtandeth both with the Etymology of the Hebrew word (as good expoſitors note) and alſo more agreeth with the circumſtance of the place, becauſe afterwards he mentioneth Vines, Pomgranates & ſuch like, with which men are wont to plant their Gardens, and not with nut trees, which beſides that they are common, & euery where to be had, are of no precious account or eſtimation. I omit the myſticall reaſons that the Iewes alleage, why they themſelues ſhould be compared to nuts, as full of childiſh toies and conceits. No doubt but for the cleering of the ſenſe, this is to be noted as before, that here beginning the ſecond part of the Chapter, in which Chriſt laboureth to comfort his Church, he ſaith, that he did not of loathſomneſſe or wrath depart from her, but rather of a very earneſt deſire that he had to finiſh the ſame moſt holy marriage, and that therefore indeed he went away for a while, that ſo he might be the more aſſured of the time. And in that hee reſembleth the Church to a *faire dreſſed Garden*, he ſpeaketh after the manner of men, who in the beginning of the ſpring, prune, purge and dreſſe their gardens and orchards, that ſo they may beare more fruit: and when he ſaith, he came downe to the ſame, he ſpeaketh that alſo according to the manner of men, who in the Summer time come to ſee how their handy workes thriue and proſper: ſo that all is as much, *q. d.* thou ſhouldeſt not haue beene diſmaid (O Church) that I departed from thee, for therein I dealt but with thee as good Gardeners and Vine-dreſſers deale with their Orchards, Gardens and Vineyards, who comming (perhaps before the time of fruit) to looke for fruit, and finding none, depart not for euer, but till another more conuenient ſeaſon, when they may receiue fruit. And beſides that, this agreeth well with Chriſts purpoſe: *q. d.* thinke not that I will any more loſe my labour and coſt beſtowed vpon thee, than owners of their gardens and orchards: the words following alſo in this verſe, doe helpe to ſtrengthen and vphold this ſenſe,] *to behold the greene plants of the vally,* [*i.* things newly planted and ſet, and to ſee alſo how they did thriue and grow: and he vſeth the word *vally*, which in the Hebrew tong e ſignifieth both a riuer and a brooke, and a vally alſo, thorow which a riuer or brooke did or might run, becauſe men commonly plant there, as which they take to be more plentifull and fruitfull,] *to ſee whether the Vine flouriſhed, and the Pomegranates budded,* [by two words he meaneth one thing, namely, that as men looke not only to ſee the growth of their grifts and plants, but alſo their fruits whether they were then ripe: ſo he did wait, whether the time appointed for the marriage were come, whereof alſo he had forerunning ſignes, euen as the flouriſhing of the Vine and budding of Pomegranates, were tokens of the Spring paſt, and of the Summer comming on: ſee for this purpoſe Chap. 7. 3. of this booke. Which order and courſe our Sauiour himſelfe obſerueth, *Mat.* 24. 32. ſee alſo for this

9 end and purpoſe, *Iſa.* 5. 1, 2.] *Verſ.* 9. *When I perceiued not theſe things,* [*viz.* the Vine to flouriſh, the Pomegranate to bud, &c. which are mentioned verſe 8. meaning thereby, that when he perceiued the time of the marriage was not yet come, as men know the Summer is not come, when theſe things ſprout not out: to which alſo may be added, that when he perceiued how grieuouſly the Church tooke his abſence, then] *my ſoule,* [my louing affection and tender heart: for now he goeth about to declare what counſell he tooke, when he perceiued that the long looked for time of mariage was not yet come, namely, that he made great haſte backe again as it were, to comfort his Church, which he expreſſeth by the metaphors following:] *ſet me vpon the chariots,*

[*i.* yeelded

[*i.* yeelded me good and sure meanes to be carried: neither doth he only note hereby the meanes of his comming to the Church, but in the words following, the speed that he made:] *of my free people* [*q. d.* as they that be willing and free hearted people, doe the things that they doe cheerefully, and therefore also with more expedition and speed than others: so came I cheerefully, and with a ready minde, after I had once resolued vpon the matter, to see and comfort the Church: for this free-hearted and willing people, see *Psalme* 110. 3. I know other giue other senses of these words, but me thinketh this is most plaine and simple.] *so that I said.* [as before he had declared his purpose and resolution of his returning to the Church; to the great comfort of the same; so now he sheweth what hee spake when he came to her.] *Vers.* 10 *Returne, returne,* [these are the words of Christ vnto the Church, 10
who in seeking of him, had as a man would say, gone beyond him. And this calling of her backe againe, is expressed vnto vs vnder the similitude of an earthly man, who as it were a farre off, whooteth and shouteth euen as loud as he can, by words and speech, to bring such backe, as wander out of the right way.] *O Shulamite,* [no doubt but vnder this terme, he meaneth the Church; which some thinke signifieth, made most perfect, through the eternall purpose and calling of her, by God to himselfe. Me thinketh also it may bee deriued of *Salem,* by which name Ierusalem was called in former time, as appeareth: see *Psal.* 76. 2. *Gen.* 14. 18. *Heb.* 7. 1, 2. and though perhaps it may rather bee said *Schelemite,* than *Schulamite,* yet it may bee of another forme, as in the Scripture we reade *Schunamite* of *Schonem,* 2 *King.* 4. 8, 12. and the rather I would refer it to Ierusalem, because that word is often vsed in the Scripture for the Church it selfe,] *Returne, returne,* [this is no vaine repetition, but profitable to expresse Christs earnestnesse and vehement loue towards the Church, and the saluation thereof, as also to note, how hardly euen the Church it selfe is reclaimed from straying, that must haue so many and so earnest calls to pull her backe,] *that we may behold thee,* [Christ speaketh this in his owne name, and the name of his friends whom he had mentioned verse 9. before: for hee would haue them also to be partakers of the beauty and glory of the Church, this being spoken also according to earthly customes. As the Bridegroome hath his friends whom he would make partakers of the glory of his Bride, so the Bride hath hers, whom shee would bee glad to haue beholders of her excellency and glory likewise. The Brides friends may be said to be all the sound particular members of the Church, whom she would gladly haue not onely to behold, but to be partakers of the Maiesty and magnificence of Christ her head and Spouse. The Bridegroomes friends may be said to be the same, not that they are friends to Christ or his Church, of nature, but by grace, whom he would haue to behold the infinite riches and inward beauty of his Church, that they might in the holy loue of the same, liue and die therein. Others thinke the friends of Christ to be the holy Angels: but mee thinketh the former should be better, because Christ saith, *Ioh.* 15. 14, 15. that the faithfull are his friends.] *what shall you see in that Shulamite?* [Christ turneth his speech vnto his friends, by asking of whom this question, he mindeth not to bewray in himselfe any ignorance, or doubting of the great graces that were to be found in 11
the Church; but the rather thereby to stir them vp, to be faithfull beholders and witnesses of that great glory which is in the Church, and which he could not otherwise expresse, but by a wondrous demand made of it: see verse 7. of this chap.] *as it were a company of two armies,* [is in answer to the former question: which whether Christ make or his friends, we will not stand much vpon, though we rather thinke, that as Christ propounded the question, so he was best able to resolue it, as being best acquainted with the graces of the Church, and readiest also for his good will to answer, and satisfie the same. The meaning is to set out the excellent order, glory, and power of the Church, comparing the same to a comely order of pitching of tents, and innumerable and inuincible people in the same. Others conceiue, as the Coetosby of Mahanaim: *q. d.* you see how glorious the Church it selfe is, by that which hath been spoken before: but if you would behold with what a notable troupe it is accompanied, you shall doe well to call

to minde that notable number, and that same ioyfull day also, wherein the people returning to *Dauid* did receiue him with the great ioy and comfort of them all, as hee did comfortably entertaine them; and all this was done at Mahanaim, as appeareth, 2 *Samuel* 19. but I leaue it to the godly to approue, whether hee liketh and listeth to receiue: in truth they both tend to one end.] *Verſ.* 11. *O*
11 *how beautifull are thy feet!* [Christ reioyceth at this comming of the Church nigh vnto him, and his approaching to her, euen as one that would say to his friend whom he hath not seene of a long season, O how good and excellent are these feet of thine, that brought vs now at the length to the beholding one of another! For the phrase, see *Isai.* 52. 7. also *Rom.* 10. 15. And here he beginneth in a liuely description to commend the Church in euery particular member, euen as a man would say, from the sole of the foot to the top of the head,] *with these shewes.* [which thou meanest, and which no doubt Christ as a loue-token bestowed vpon her. This may be referred either to the Ministers of the Word, or else to the sound affections of the Church, which are sometimes signified by *feet*, as *Eccles.* 4. 17. or to the good works which the Church is enabled to performe through Christ.] *O thou daughter of the Prince,* [*i.* thou most noble and excellent Damosell, who art as it were sprung from a most famous and honourable stocke: thus Christ compareth the Church to such, because such either are or should be according to their high place, more excellent than those of more base condition. And thus we see, that the Church is through Christ become the Daughter of God Almighty, who gouerneth the whole earth, and who maketh her famous, noble and glorious, by the gifts and graces of his holy Spirit bestowed vpon her,] *the ioints of thy thighs,* [from the feet hee ascendeth vpward, meaning, as it may appeare by that which followeth, that they were very cunningly and artificially made. We must imagine here nothing but spirituall, namely, that there was and is a most cunning framing and making of the whole Church, and all the parts of the same, euery part hauing in it, comelinesse, beauty, glory, strength. Other turne it thus: *the compassing of thy thighs,* meaning thereby the girdle wherewith she was girded, which they did vse to weare in old time lower by much than we doe, euen vpon their thighs, as it should seeme, *Psal.* 45. 3. or about the loines, as *Mat.* 3. 4. but I thinke that the former (so it be soberly and chastly read and regarded,) is better and commeth neerer to the purpose of Christ, who maketh here as it were a speciall enumeration or recitall of the parts of the Church,] *are like Iewels,* [*i.* very fine and costly, if we reade it as referring it to the girdle, which indeed Brides were wont, and are yet accustomed to weare very sumptuous and fine: otherwise neat and comely, if we referre it to the thighs,] *the worke of the hand of a cunning workman:* [this is added to note the excellency: *q. d.* most workmanly or cunningly made, euen like vnto Iewels that haue the most cunning and curious workmanship bestowed vpon them that can bee. Some vnderstand this of that spirituall begetting of children, which the Church continually bringeth forth vnto Christ by the ministery of the Word, and working of the spirit, but I rather refetre it to the strength, beauty and comelinesse of the Church it selfe, and the particular members
12 thereof.] *Verſ.* 12. *Thy nauell is as a round cup,* [*i.* very comely and beautifull to the shew, as we see globe glasses, or standing cups, made after that fashion are,] *it shall not want liquor:* [*q. d.* it shall alwaies be plentifull as a cup that is full to the top: see *Psalme* 23. 5. some reade it thus, *Let not the liquor thereof faile,* as though in earnest affection he had cried out or wished rather, that the wombe of the Church compared to a round cup (in which similitude he persisteth still) might neuer haue beene decaied, or consumed rather, but might alwaies haue beene as the poore widowes pitcher of oile, mentioned 2 *Kings* 4. 2, 3. But me thinketh the other is more simple,] *thy belly is as a heape of wheat,* [*i.* most fruitfull and abundant, hauing great store like a wheat heape,] *compassed about with lilies:* [*q. d.* Besides that it is fruitfull, it smelleth well and is most sweet, as those places and things are that are beset with lilies. There is meant vnder all this, the great fruitfulnesse of the Church, and the plenty of Gods graces vpon the same, furnishing it, not onely with abundance of wa-

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ters, which in those hot Countries were much drunke and very scarce, but euen with abundance of very necessary and sweet food, meant by wheat set about with lilies: all which Christ setteth forth here, not onely to expresse his owne loue towards the Church, but as we haue said before, to draw on other men to doe the like.] *Vers.* 13. *Thy two breasts are like two young Roes,* [*i.* fresh and lusty, whose milke is not consumed with age or yeeres,] *that are the twinnes of a Roe-bucke,* [*i.* they are equall and euen, one of them is not greater than another. Equality in womens breasts, that is to say, when one of them exceedeth not another in greatnesse, is a thing much set by amongst men, and it is a comelinesse to women themselues: let vs remoue hence all earthly thoughts, and apply this humane similitude to spirituall things: see the words of this verse also expounded before, Chap. 4. 5. where there is but very little difference in words, and in sense none at all, Christ vsing the same there as here, in the commendation of his Church, saving that he descendeth from the highest to the lowest parts, whereas here keeping another course, he ascendeth from the lowest to the highest.] 13

Vers. 14. *Thy necke is like a tower of Iuory,* [by comparing it to a *tower*, he meaneth that it was strait and vpright: and by saying it was of *iuory*, hee meaneth that it was most white and pure. Before, chap. 4. vers. 4. he compareth it to the tower of *Dauid* built for defence, there commending it for the strength thereof; and here resembling it to *iuory*, he commendeth the beauty of it. Some vnderstand hereby the Preachers of the word, who indeed are aloft in the Church, and are in the same in stead of watch-towers, or towers of defence, they being of notable equality, and wonderfull concord among themselues, in whose doctrine also, there is nothing but that which is vpright and euen, nothing but that which is well polished, and nothing but that which is sweet and pleasant. Some thinke that amongst other notable workes which *Solomon* made, he builded a tower of Iuory, and that he should resemble the Church thereto in this verse. But for as much as that standeth vpon no ground of the word, and it seemeth in reason impossible, (for where should men prouide so much iuory?) I rather approue of the former sense:] 14

thine eies are like the fish-poolesin Heshbon, by the gate of Bathrabbin. [In that he resembleth the eies of the Church to *fish-pooles*, yea to the *fish-pooles* in Heshbon, he doth not onely note out the pleasantnesse of the same, as in respect of the colour and beauty, but also commendeth them for the necessary vse of them, euen as fish-ponds or pleasant waters were in those hot and dry Countries. For *Heshbon* was a City beyond Iordan, in the Country of *Sihon* King of the Amorites, wherein *Sihon* himselfe reigned, as appeareth *Iosh.* 9. 10. also *Iosh.* 13. 10. 21. and in that he addeth *by the gate of Bathrabbin*, which should seeme to be some of the gates of *Heshbon*, and is put down for the more certaintie of the thing, I suppose that thereby he meaneth the multitude that should repaire to the Church, euen as great numbers came to those fish-ponds, which yet I am more confirmed in, because he vseth the word *gate*, alluding no doubt to the custome vsed in those daies both of the Iudges and people, who did sit in the gates, and repaired thither for iudgement, as appeareth in many places of Scripture. Others reade it otherwise: but for as much as in other places of this Chapter, and namely verse 1. he resembleth the Church to certaine beautifull places, yea and in the end of this verse also he doth the like, I see no reason why we should leaue this reading or sense, specially seeing it is very fit for the place, and standeth well with the proportion of faith. Some vnderstand by the *eies* and *fish-ponds*, the Doctors of the Church, who are said to be *eies*, because they looke to the guiding and conducting of the rest, and *fish-ponds*, to whom people may repaire to fetch abundance of water; yea who should bring out of their treasures both old and new things: see *Mat.* 13. 52.] *thy nose is like the tower of Lebanon,* [by the *tower of Lebanon*, I suppose hee meaneth that tower that *Solomon* built in that house, which hee builded in the Forest of *Lebanon*, of which we reade a large description, 1 *King.* 7. 2, 3. &c. and the *nose* of the Church is compared vnto that tower, because it was faire and beautifull as it; because also it was straight, and of equall proportion, like the tower for straightnesse: and good proportion in noses, is a good grace of comelinesse, euen to the countenance,] *that looketh vpon the*

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face of Damasec. [He meaneth not, as some haue fantastically imagined, that from *Salomons* Tower men might behold the Citie of Damascus in Syria, but that Lebanon it selfe, and therefore the house and Tower builded there, lay as it were ouer against Damasec, or Damascus, the holy Ghost vsing this description here not so much for any mysterie, as some imagine, and specially the Iewish Rabbins, as to nore the certaintie of the former things, *viz.* that he speaketh not of an vncertaine, or of an vnknowne thing, for Lebanon, Damascus, and other places, were of common fame and notice. By the *nose*, some vnderstand, as before by the *eies*, the Ministers of the word: which we should not thinke strange, because that they are resembled to these sundry things, by reason of sundry parts of their offices, as being eies to looke to them, noses euen after a sort to smell and prouide for them sweet and pleasant things, &c. And one thing more is to be marked here, that in these commendations and praises attributed to the Church, the holy Ghost chose to compare and resemble her, by such places of the land of Iuda and Israel, as had some excellent and notable thing in them, that so the comparisons expressing her beautie, might be the more excellent, and her glory resembled by the same the greater; and therefore also wee should not thinke them either hard or strange: to which also we may adde, that euen to this end likewise he taketh vpon him, and laieth out the affections of louers, who chuse for the expressing their affections towards their louers and friends, great and excellent things, as who would say, that they are of minde, that the beautie and good qualities of such as they affect, can neuer bee sufficiently commended or set forth.]

15 *Vers.* 15. *Thy head vpon thee,* [*i.* that which is vpon thy head, meaning thereby, either the haire of the head, or some kinde of precious tire or ornament worne vpon the head.] *is as Carmell:* [This was the name of a very high Mountaine in Phenicia. Now because that this was most fruitfull (for the word commonly is taken for a place full of pastures, set also with trees, whereof it is likely too that this place had his name) he doth therefore resemble the head of the Church, (which indeed properly is Christ himselfe, *Ephes.* 1. 22. or it may be here vsed, for the graces wherewith he hath adorned the Church) to Carmell: which as it is excellent for the height, so are the graces bestowed vpon the Church: and as it is a very fruitfull and plentifull place, so are the graces of God in great abundance powred forth vpon the Church. Others reade it thus, is as Scarlet, meaning costly and full of Maiestie, as that colour is; but methinketh the other should be more simple, both because Christ had compared the Church to places before, and also because immediatly after hee maketh mention of Purple, which some thinke doth not much differ from Scarlet; many affirming Scarlet to be a kinde of Purple, in which respect also they reconcile the Euangelists: *Matthew* affirming, chap. 27. 28. that they put vpon Christ a Scarlet robe, and *Iohn*, Chap. 19. 2. as also *Mar.* 15. 17. calling it a Purple, or a Purple garment.] *and the busse of thy head is as Purple* [that is, costly and deare, as which did not belong to any, but mightie men and Magistrates: see *Luke* 16. 19. Also *Daniel* 5. 16. which no doubt also they did weare as an attire of great comelinesse and beauty. By *busse* or *lockes of the head*, the holy Ghost meaneth the multitude or number of faithfull and beleeuing people; as by resembling the same vnto Purple, he meaneth the glory and comelinesse thereof, when they are decked with the riches of Gods graces.] *the King may be tied in the rafters.* [*q. d.* There is no King in the world so glorious or maiesticall, that could, if he did behold thee with a right eie, be satisfied with the sight of this thy great glory, but being pierced, and as it were amazed thereat, should still be held, and bound as it were, with a continuall desire to looke vpon thee, so highly would hee esteeme thy great glory before his owne, and all the glory of the world else. That which we turne *rafters* here, other some turne *galleries*, and some one thing, some another, by reason of the doubtfull signification of the word: but the sense commeth all to one end; *q. d.* as a great personage, beholding the beautifullest house in the world, would after a sort wish, as it were, that he might be tied to the rafters, beames, galleries, &c. of such gallant places, that so as it were, by his continuall abode there, he might be satisfied with the sight thereof: so there is not

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the mightieſt Prince in the world, but if hee did looke vpon the beautie of the Church with the eie of faith, he would deſire to be bound to any part or peece of it, though it were neuer ſo baſe, that ſo he might continually looke vpon the inward and ſpirituall beautie thereof. See this performed by *Dauid, Pſal.* 27.4. Alſo *Pſal.* 84. thorowout.] *Verſ.* 16. *How faire art thou?* [As before verſ. 11. when he begun 16
to commend the Church in her ſeuerall parts, he had vſed a vehement exclamation, thereby to ſet out both his great loue and liking of them, and the excellency thereof: ſo hauing finiſhed that particular praiſe, and beginning here generally to commend her, he vſeth the like: *q. d.* Thou art ſo beautifull and faire, both in euery part of thee, and in the whole, that I know not what words to vſe to expreſſe the ſame, neither indeed can it be ſufficiently declared.] *and how pleaſant art thou,* [The word alſo ſignifieth ſweet, as well as pleaſant: hee meaneth nothing elſe, but that ſhe was wholly and altogether delightfull.] *O my loue,* [*i.* thou whom I loue, or thou that art beloued, the Subſtantiue for the Adiectiue; to note both the exceeding great loue of Chriſt towards her, as alſo the good graces and parts in her to moue loue and affection in others to her. So *Galath.* 3.13. Chriſt is called a curſe for vs: and the Church giueth this title of loue to Chriſt before, Chap. 2.7.] *in theſe pleaſures,* [*viz.* reckoned vp before in her particular commendation. The meaning of Chriſt is, that the Church her ſelfe wholly, and euery part and peece of her, together with all her ornaments and attires, or whatſoeuer did generally or particularly belong vnto her, was glorious, excellent, ſweet, pleaſant, beautifull, comely, delightfull, &c.] *Verſ.* 17. *This thy ſtature,* [*viz.* which hath beene before deſcribed particularly, and 17
by peece-meale,] *is like a Palme-tree,* [*i.* freſh and flouriſhing, and ſtandeth vpright, yea notwithſtanding all the weight that is laid vpon it, the weight it ſelfe being remoued, it ſtandeth ſtraight againe as before. For this we know, both by experience, and the writings of Authors that haue vndertaken to declare the natures of things, is the nature of the Palme-tree: ſo that in reſembling the ſtate of the Church to a Palme-tree, ſhe meaneth that it is ſtraight and vpright (which alſo is commendable in woman-kinde) and that notwithſtanding affliction, ſhe ſtill lifteth vp her ſelfe. So that he meaneth in a word, that the Church was of a moſt ſtrong and ſtraight body. See *Pſal.* 92. 12. Alſo if any liſt to reade of the nature of the Palme-tree, looke vpon *Aul. Gell. lib.* 3. *Noct. Attic.* Alſo *Problem. Ariſt.* and others.] *and thy breaſts like cluſters,* [*viz.* of Grapes, meaning by this manner of ſpeech, that ſhe had moſt comely, moſt firme, and moſt plentifull breaſts, as thoſe cluſters of Grapes that are thicke ſet with Grapes, are indeed. If we vnderſtand by the *breaſts* here as before, Chap. 4. 5. the two Teſtaments, they are cluſters of Grapes indeed, both to allay hunger, and to ſlake thirſt, yea they are both meat and drinke vnto vs, and that not onely to vphold vs in ſome deformed or weake eſtate, during this life; but alſo to make vs comely, beautifull, and ſtrong, to liue the life of God here, that afterwards we may liue eternally in the heauens.] *Verſ.* 18. *I ſay* [Here beginneth the third part of the 18
Chapter, which is alſo the laſt part of Chriſts ſpeech vnto his Church, as we haue ſhewed before, and containeth in it a certaine promiſe of ſuch duties as Chriſt will performe vnto his Church, till the mariage day come, and alſo a repetition of ſuch effects and fruits as Chriſt ſhall receiue from the Church. And there is in this word *I ſay,* a vehemency, containing as it were, in it a graue ſentence: *q. d.* I giue thee my promiſe, and looke what I promiſe thee, I will performe.] *I will goe vp into the Palme-tree,* [He meaneth by this ſpeech, that he will be preſent with his Church, whom before, verſ. 17. he had reſembled to a Palme-tree.] *I will take hold of her boughs:* [he meaneth by this ſpeech, that hee will purge it, and ſo not onely perceiue, but receiue notable fruits of her, euen as in Palme-trees the tender branches are ſpecially pruned and trimmed, becauſe that they yeeld flowers and buds for fruit. By which it ſhould ſeeme, they were not ſuch trees as ours are. He that liſt to reade more than this, ouer and beſide all that which is ſpoken before, let him ſee *Pliny lib.* 13. *cap.* 4. Otherſome alſo affirming, that they beare a certaine fruit, both pleaſant and profitable, which we call Dates; and of this minde are many, writing of the nature of Plants and trees, both

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old and new, and particularly *Dodonæus*. And by the word which is turned here *boughs*, which properly signifieth the highest boughs in the tree, and is not vsed in any other place of the Old Testament but here, this may yet appeare, because the Palme tree that the Philosophers write of, doth at the top send forth such long boughs, and there it is also, where (as they report) the fruit it selfe groweth. In summe, this is Christs meaning, that ioyning himselfe vnto the Church, and being present with her, he will doe it to this end, that he may see how they thriue in the fruits, that is, in the graces and blessings he hath bestowed vpon them, and that he may gather the same, and so enioy them, and be as it were partaker of them.] *thy breasts shall now be* [*q. d.* whatsoeuer they haue beene heretofore to me (and yet wee may not thinke, but that the Lord hath alwaies graciously regarded his Church) now at this time, and for euer hereafter they shall be delightfull & pleasant vnto me: and that he meaneth by the words following,] *like the clusters of the vine*: [See for this, vers. 17.] *and the sauour of thy nostrils* [*i.* the breath that commeth from thee] *like apples*, [*i.* like sweet and pleasant smels, that come from Apples: see before, Chap. 2. 5. By all which we must note, that Christ doth not only meane to deliuer vnto his Church the comfort of his continuall presence, but withall to note the effects of the same, because where Christ is indeed, he is not in vaine: *q. d.* I will not only be present with thee, satisfying my selfe, as it were, in thy breasts and beautie, and delighting in thy loue continually, *Prou.* 5. 19. but also I will make thee strong, fresh, lively, yea sweet and pleasant to all such as shall come vnto thee, by meanes of such graces as I shall endue thee with-
19 all: and to the same end tend the words of the verse following.] *Vers.* 19. *And the roofe of thy mouth* [*viz.* shall now both vnto me and others, be] *like the best Wine*, [*viz.* both for colour, strength, taste, and sweetnesse, for all these concurre together in Wine; meaning that it shall smell well, and be most sweet, and mightie in operation: to which end, namely the commending of the Wine for the goodnesse thereof, tend all the words following,] *which goeth straight to my welbeloued*, [*q. d.* It is such excellent Wine, as I would wish it, or send it euen to the deerest and best friend I haue, euen to her that I loue as my selfe, if not before my selfe,] *and causeth the lips of the ancient to speake* {Another commendation of the Wine. Old folkes many times be dull and heauy of speech, but this Wine hath such force in it, that it will euen open their mouthes, and cause them vtter a voice, as a man would say, whether they will or no. The word that is here turned *Ancients*, may also in the Hebrew tongue, be deriued from a word that signifieth to sleepe: *q. d.* the Wine is so strong, that it stirreth vp the heauy senses, and doth after a sort as it were, refresh the minde, in so much that it maketh them that sleepe to speake. Which manner of speech, though, as we respect the similitude, it may seeme hyperbolicall, or very excessiue, yea more than true, yet if we respect the spirituall meaning, we shall finde it is the truth it selfe: For what is Christs purpose here, but amongst other graces giuen to the Church, to shew, that this is one excellent, that he will endue her with such power, and delightfulnesse of speech, (which he vnderstandeth by *roofe of the mouth*, because without it nothing can be vttered, it being one of the principall instruments of nature, giuen vs to frame our voice by, see Chap. 5. 15.) that it shall euen as it were raise vp men, not onely from naturall sleepe, but from the sleepe and death of sinne, see *Iob.* 5. 21, 25. This being performed specially by the preaching of the Gospell, which is the power of God to saluation to all that beleeue, *Rom.* 1. 16. and is not mortall, but immortall seed, 1 *Pet.* 1. 23. By which we are quickned & raised vp together, and made to sit together in the heauenly places in Christ Iesus, *Ephes* 2. 1, 6, &c.]

Doctrine. Vers. 1. *Doth teach vs, that there are many things in the Church, that may make vs in an vnfained affection to loue and to like the same, as the spirituall and inward glorie, beautie and comelinesse thereof. Yea, it sheweth vs, that the Lord hath furnished the same with Maiestie and might, not onely for the comfort and defence of the sound members thereof, but also both for the correcting of such as would be straying and straggling from that same holy fellowship, as also for the withstanding and ouercomming*

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of such as would without assault annoy the same. O the deepnesse of the riches both of the wisdome and mercy of God! of his mercy towards his owne sonnes and seruants, and of his wisdome, in intrapping the vngodly in his owne subtilties and force. If the Church had beene beautifull and amiable onely, howsoeuer many of her owne children might in a reuerent regard of her, haue dutifully behaued themselues towards her; yet some Nimrodes of the earth would haue supposed, with their Giantlike force to haue destroyed and defaced her: but the Lord hath graciously prouided meanes against both extremes, that as there are in her many things to moue her vnfained friends to loue and like her, so there are also many things in her againe, to terrifie either her counterfeited friends, or her open and knowne enemies. Vers. 2. Teacheth vs in Christs example, speaking comfortably to the Church distressed, not onely his great loue towards the same, who, as a man would say, cannot endure the heauinesse and griefe thereof, which ought to bee no small consolation to the Church, and the particular members thereof, sith he that is both able and willing to helpe them, doth pittie their case: (See Hebr. 2. 17, 18.) but also teacheth vs kindnesse of heart, and tendernesse of affection towards the afflicted: for which, see Rom. 12, 15, 16. yea to vse comfortable speeches towards those that are distressed. See Isaiah 40. 1, 2, &c. lest otherwise wee adding bitternesse of words to griefe and anguish, either of the bodie, or minde, or both, we doe not onely adde to their affliction, but to our owne transgression also, the Lord condemning vs iustly, not onely for hardnesse of heart, but for churlish words also. Vers. 3. Teacheth, that the often repetition of one and the selfe-same thing in the word of God, is not onely idle or superfluous, as some curious eares deeme, but profitable, pleasant, and altogether necessarie, whether we respect the Lord himselfe, who thereby testifieth the wonderfull hunger and thirst as it were, that hee hath of our saluation, while he doth so often vrge it vpon vs, or we regard our selues, who are not onely heauy to learne good things, but dull and slow of heart to beleeue the same, and maruellously backward to performe them; or consider the posteritie, who by that meanes are put in minde of their owne corruption to good things, which also may mooue them more and more to fight against the same. See for this Doctrine, and the proofe thereof, Phil. 3. 1. Also 2 Pet. 1. 12. where he saith, that though they haue knowledge, and be established in the present truth, yet he will not bee negligent to put them alwaies in remembrance thereof. Vers. 4. Is no warrant for women to lay out their lockes, howsoeuer some out of this place, and such like, haue gone about to iustifie it. First, because that this is to bee spiritually vnderstood, and not in the letter: and therefore they doe iniury so to abuse the word. Secondly, because the holy Ghost hath condemned it in the New Testament, as 1 Timoth. 2. 9. where he condemneth broidered haire: as also 1 Pet. 3. 3. where the selfe-same thing is forbidden, but especially 1 Corin. 11. where hee will haue a woman either to couer or hide her haire, or else if she grant not that, to yeeld to this, to haue it shorne or cut off. And thirdly, because the maner of laying out of haire in those daies was much more modest, or at least nothing so garish as it is now. And therefore comparing vnequall things together, they must learne to conforme themselues to the sobrietie and modestie of holy Matrons, and such as haue vnfainedly professed godlinesse. Vers. 5, 6. Teach vs, that the inward glory and beautie of the Church is highly to bee preferred before all the outward pompe and glittering of the world what soeuer: for the outward things be not onely transitory and vaine, but many times are baits laid by sinne and Satan, both to deceiue vs in this life, and to destroy vs in the life to come: whereas the glory of the Church is not onely pleasant and profitable for this present world, giuing vs directions also how to walke in the same, both towards God and men, but an instrument and a meane to bring vs to the hauen of Heauen, and euerlasting blessednesse at the last, godlinesse it selfe being profitable vnto all things, and hauing the promise of the life present, and of that that is to come, 1 Tim. 4. 8. By this also we may see, that the Church of Rome is to be

discerned

diſcerned by better eies than theſe of the bodie; yea, by better iudgement than the light of reaſon. For if our reaſon not reformed bee enemy generally to all Religion, why not alſo to the Church it ſelfe, the Mother and Nurſe of all ſound faith? and that is it alſo wee ſay in the confeſſion of our faith, that wee beleeue there is a holy vniuerſall Church, which is the company of all Gods Elect, which alſo is ſometimes viſible, and yet then rather to bee diſcerned, as in reſpect of vs, by the eye of a ſound faith, and yet in reſpect of it ſelfe, by the holy exerciſes thereof, as the Word, Sacraments and Diſcipline, than by Antiquitie, Vniuerſalitie, &c. or any other marke which the Papiſts can giue. Laſtly, wee learne by the ſame verſes, that the Lord will haue euen the mightieſt of the people that ſhall ſubmit themſelues vnto the Church, and highly extoll and commend the ſame: ſee Iſaiah, Chapter 60. verſ. 10. alſo Chapter 49. verſe 23. wherein alſo God prouideth, as on the one ſide for the comfort of his owne, while hee giueth them Kings and Magiſtrates, not onely to maintaine them, but alſo to profeſſe the truth together with them for their better incouragement: ſo on the other ſide hee meeteth with the malice of the wicked, who many times ſpare not to thinke, but to ſpeake alſo, that the Church is but the raking of the earth, and the off-ſcoure of the whole world, which yet appeareth falſe by this practice of the Lord. Verſ. 7. Doth not only ſet out the inward glory and beauty of the Church, vnder many excellent earthly ſimilitudes and compariſons, all which ſhould make vs as it were enamoured with the ſound and holy loue thereof: but alſo ſheweth the glory and excellency of it to be ſo great, that it cannot well be either reſembled by any thing but in part, or expreſſed by words but in part. And therefore we may ſee that they are onely out of the way, that either conceiue baſely of the Church, or ſpeake contemptuouſly of it, as a number of prophane people doe, who going no further than their outward eie, or carnall reaſon will leade; doe with Eſau preferre baſe and contemptible things, before the glory and beauty of the whole earth: ſee Iſaiah 62. 7. Verſ. 8. Teacheth vs not onely Chriſts great care towards the Church, he dreſſing it and pruning it, as a good husband doth his Orchard and Garden, of which our Sauiour himſelfe ſaith, that the Father purgeth euery branch that beareth fruit, that ſo it may bring forth more fruit, Iohn 15. 2. by which alſo wee may ſee, that the Church without Gods manuring and husbanding of it, yeeldeth not, nor bringeth forth fruit: ſee 1 Corinthians 3, 6, 7, 8, 9. but alſo that hee will come to viſit the Vine that his owne hand hath planted, and to ſee what fruit it beareth, Iſaiah 5. 1, 2. &c. and that therefore the Church had need alwaies to bee fruitfull, not onely becauſe the Lord will certainly come, but becauſe he will come ſuddenly: ſee Matthew 25. in the Parable of the Virgins, and ſpecially verſe 13. alſo Matthew 24. verſe 44. and ſo forward to the end of the Chapter. Verſ. 9. Amongſt other things, deliuereth vnto vs this doctrine, that in all duties that wee are to performe, whether wee reſpect God or men, we ſhould alwaies doe the things that wee doe, willingly and cheerefully. The Lord was well acquainted with the dulneſſe and lumpiſhneſſe of our hearts, which maketh him ſo often in his word to vrge this, and we know amongſt men, how ſlenderly wee regard thoſe things that are done for vs, yea though they bee done for vs, with an heauy and vnwilling minde, many men wiſhing that ſuch vncheerefull doers ſhould rather ſurceaſe doing than performe the ſame. But ſpecially before God, this is a fonde fault, as wee may perceiue by many places of Scripture, and particularly in that the Lord appointeth a free will offering by his Law: ſee Leuiticus 22. 23. Exodus 35. 5. 29. alſo Exodus 25. 2. alſo 2 Corinthians 8. 3. 12. and many other places where he requireth cheerefulneſſe of vs. Verſ. 10. Where Chriſt ſo earneſtly ſeeketh the conuerſion of his Church, and laboureth in the ſpirit of gentleneſſe, not onely to reclaime, but alſo to receiue the ſame, after her error, to fauour, we doe not onely ſee the great and tender loue of our Sauiour to penitent ſinners, who ſaith, Come vnto mee, all yee that labour and are heauy laden, and I will refreſh you, Matthew 11. 28. and who alſo therefore came into the world, that hee

might

might saue sinners, yea the chiefest of sinners, 1 Timothy 1. 15. but also he by his owne example teacheth vs, in the spirit of loue to restore such as are fallen, Gal. 6. 1. and to labour their conuersion, vnlesse they bee hardened in their iniquities, rather by meekenesse than by extremitie and ouer-hard handling of them. But as this belongeth vnto all generally, so doth it particularly concerne the Church Gouernours, and amongst them, especially the Ministers, who of calling and conscience ought to doe it, Luke 15. 4, 1, &c. also Ezech. 34. 4, &c. Vers. 11. Setting out vnto vs the glorie, comelinesse and strength of the Church, teacheth vs to ioine our selues in an vnfained affection to that holy bodie that is endued with such excellent graces. For though it bee true, that these things are attributed to the Church, as seruing for the singular praise of the same, yet the end whereat the holy Ghost aimeth, is to draw men by the same, euen inseparably to bee ioyned thereto; to which end also tend all the particulars afterward and reckoned vp in the verses following. Vers. 12. Commending vnto vs the continuall increase and sweet delights of the Church, is also an argument very effectuall, and as a man would say, framed to the humour of mans nature, to moue men to loue and like of the Church. Nothing many times discourageth men more from doing good things, than to see that they are or shall bee left post alone, as wee say, which though it should fall forth, wee should yet labour notwithstanding to ouercome the same, because God will not haue vs to follow the multitude, specially to doe euill, Exod. 23. 2. and Ioshua his example teacheth vs the same, Iosh. 24. 15. And yet how great is Gods care ouer vs, that for the heartening of vs on in the waies of righteousnesse, leaueth vs not alone, but giueth vs the holy societie and fellowship of many of his Saints, not as though we meant the multitude of the Church, or glorious increase of the number thereof, to be so great (no, though the Lord doe extend it from one end of the earth to the other) as though it were able to match and compare with the wicked, for wee know Gods number to be the least, as appeareth in the generall flood, wherein onely eight persons were reserued: see for this purpose also, Isa. 41. 14. Matth. 7. 13, 14. Luke 12. 32. By which also we may see, that multitude or vniuersalitie of persons, as they say in Poperie, is no good, sure and sufficient note of the true Church of Christ. Vers. 13. Propounding vnto vs the iust proportion and holy consent that is in the Church and particular members thereof, containeth in it another reason to leade vs to the liking of it: for euery particular praise is as it were a speciall reason that Christ alleageth to gaine that at our hands by. The strength of this good order and blessed vnitie in the Church, standeth not vpon men, as the members thereof, for we know by corruption of nature, they are alwaies vnstaied and contentious, but first vpon God himselfe, whose house the Church it selfe is, 1 Tim. 3. 15. who being also the God of order and peace, and not of confusion, 1 Cor. 14. 33. it is reason his house should bee conformed, and made like to himselfe. And secondly, vpon the vnitie of those spirituall graces that God hath blessed it withall, there being but one body, one spirit, one hope of our calling, one faith, one baptisme, &c. All which are notable instruments to cause vs to endeuour to keepe the vnitie of the spirit in the bond of peace, Ephes. 4. 3, 4, 5. Neither is there meant hereby, either a perfect vnitie or consent of mindes in all things, because that neither hath beene, is, or shall bee performed vpon this earth, not for that there is any want in the thing it selfe, but by reason of the remainders of sinne in men, God hauing reserued that excellent estate to the life that shall bee reuealed, there being here varietie of iudgement in the matters of smallest weight, though the foundation it selfe shall bee alwaies vnshaken; or approuing of vnitie to bee an essentiall note to discerne the visible Church by, because either it must bee vnitie in veritie, (which is the life and soule of the Church) or else it will not serue, and vnitie it selfe, howsoeuer it may bee very profitable for the preseruation of the whole, yet it is no sure marke to know the whole by, no not in naturall bodies, much lesse in this spirituall bodie of the Church. Vers. 14. Propoundeth vnto vs two good lessons. First, the excellencie of the ministerie, in that it is resembled to eies, fish-pooles, &c. the Lord by the meanes of them, conuerting men vnto himselfe, and bringing forth most notable

effects, both for his owne glorie, and the good of his ſeruants, of which wee may reade in many places of the Scripture, and particularly, Rom. 1. 14, 15, &c. 2 Cor. 2. 14, 15, &c. Epheſ. 4. 11, 12, 13, 14. *So that whoſoeuer they are that doe not very highly eſteeme the ſame, they offer great diſhonour to Almightie God, and tread vnder foot the meane of their owne ſaluation. Secondly, in that he reſembleth the Church and the particular members, yea, and if you will alſo the Miniſters eſpecially, to the tower of Lebanon, that looketh Damaſcus in the face; we learne therein the courage and conſtancie of the ſame, that feareth not the faces, nor flattereth the perſons of any, no not of their greateſt enemies, we knowing that Damaſcus was an vtter enemie to the people of God. Whereof alſo wee may yeeld this reaſon, that if the good children of godly parents ſhall not be aſhamed nor afraid to ſpeake to their enemies, either in the gates of the Citie, where Magiſtrates ſit in iudgement, or in the gates that enemies doe beſiege, of which* Dauid *ſpeaketh,* Pſalm. 127. 5. *much leſſe ſhall the Church or children thereof bee ouertaken therewith, howſoeuer they may ſometimes haue their feares. And this wee may ſee performed particularly in Stephen,* Acts 6. 15. *and generally thorow the whole ſeuenth Chapter of the ſaid booke of the Acts.* Verſ. 15. *Commending vnto vs the excellencie and abundance of Gods graces beſtowed vpon the Church, is another argument propounded by the holy Ghoſt, to draw vs on more and more to loue the ſame. All which is put downe, not onely for the high and exceeding commendation of the Church of God, as which is endued with all manner of louely graces from the Lord, but alſo that ſo hee might winne that at our hands, either by ſome one of theſe ſundry reaſons, or by all of them iointly together, that otherwiſe could not bee gained of vs. Wee learne alſo, that not meane men onely, but euen the mightieſt of the earth, ſhould make this their ſpeciall crowne and glorie, to delight in the Church of God, yea, to take delight in the very ſtones thereof, as Gods ſeruants are ſaid to doe,* Pſal. 102. 14. *For what could it or can it boot them to liue, and not to liue as the principall members, or at the leaſt ſound members thereof, ſith all of them muſt confeſſe, that without the Church there is no ſaluation? And the rather they aboue others ſhould ſtriue hereto, becauſe their examples are many times forcible, to fetch that from men, either for feare or fauour, &c. that other mens workes cannot winne.* Verſ. 16. *Deliuereth vnto vs this doctrine; namely, that the Church containeth in it, not onely more glorie and beautie than can bee ſeene with the outward eie, but that can either bee conceiued in heart, or expreſſed with mouth: which alſo ſhould moue vs vnfainedly to affect the ſame. Whereof alſo mee thinketh wee may yeeld a double reaſon: the firſt, becauſe of the narrowneſſe and ſtraitneſſe of our owne vnderſtanding, wee being not able ſufficiently either to thinke or ſpeake of the leaſt of Gods graces, much leſſe of the Church, vpon whom the Lord hath beſtowed euen the very treaſures of his goodneſſe: ſecondly, becauſe of the excellencie of the graces themſelues, whether wee conſider them generally or particularly; they being, as in reſpect of themſelues, euen of his nature from whom they flow, that is to ſay, altogether infinite and incomprehenſible.* Verſ. 17. *Teacheth vs, that howſoeuer the Church, both in the whole and in the parts thereof, may bee greatly by the burthen of afflictions oppreſſed for the time, that yet notwithſtanding it ſhall riſe vp againe, doe the wicked what they can. Which as wee know to bee truly performed in Chriſt our Sauiour the head thereof, whom it was impoſſible that the ſorrowes of death ſhould altogether hold downe,* Act. 2. 24. *ſo was it alſo verified in the Apoſtle and other beleeuers, who ſaith of himſelfe and them,* We are afflicted on euery ſide, yet not in diſtreſſe; perſecuted, but not forſaken; caſt downe, but periſh not, 2 Cor. 4. 8, 9. *which indeed ariſeth in them, from the ſtrength of Chriſts ouercomming, wee being in him become more than conquerors,* Rom. 8. 37. *Oh, whom would not this comfort and encourage to ſuffer any thing, yea, euery thing, for the profeſſion of Chriſt, and the keeping of a good conſcience before God and men!* Verſ. 18. *Teacheth vs, that the greateſt matter of ioy to the Church, ſtandeth eſpecially vpon theſe two points, to wit, Chriſts continuall preſence, and his making of the ſame fruitfull in the ſeuerall duties that the Church is to performe to God and men. One of theſe may not,*

nor

nor cannot bee ſundred from the other : becauſe where Chriſt is, he is not there idly or in vaine, (though we muſt confeſſe alſo, that the force of Chriſts grace appeareth not alike at all times, becauſe it is darkened many times with the miſts and clouds of our owne corruption) but dwelling in their hearts by faith, he maketh them fruitfull in all good workes, and enableth them to comprehend with all Saints, what is the breadth, and length, and depth, and height, that is, all fulneſſe, as it were, of faith and obedience : See for this purpoſe, Epheſ. 3. 17. Verſ. 19. *Doth notably commend vnto vs the excellencie and gracious effects of the word of God ; whereof whoſo liſteth to reade, may ſee a large diſcourſe,* Pſal. 119. *And if they ſuppoſe that to bee too tedious, they may more ſhortly ſee it compriſed,* Pſal. 19. *verſ.* 7, 8, 9, 10, 11. *which the holy Ghoſt doth ſo much the more highly extoll: becauſe men are wont to haue it in very ſmall regard and account. And yet in the praiſing of it, hee doth not as men (who to winne men to the loue and liking of ſuch things as they propoſe) giue exceſſiue or vntrue commendations thereof, but in all truth and ſimplicitie exalteth the ſame: and if he come ſhort any way, it is becauſe the Lord is too ſparing in it, not that hee wanteth words to expreſſe the praiſe of it, or that the thing it ſelfe is not moſt high and excellent, but becauſe hee is for our weakneſſe ſake contented to ſtoope downe, commending it ſo farre forth as we are able through his ſpirit to conceiue of it, and not otherwiſe. Is it not then a pitifull thing, that this word ſhall receiue ſo great a commendation, and that wee ſhall bee ſo backward in entertaining the ſame?*

CHAP. VII. *and the ſumme thereof.*

The Church hearing of the earneſt affection and loue of Chriſt her Spouſe, towards her, wholly reſigneth vp her ſelfe vnto him, verſ. 1. and afterwards doth not onely ſeeke to know the ſignes of the day ſet for their mariage, but doth wiſh from her heart, that the time thereof were come, verſ. 2, 3, 4, 5, 6, 7. Shee admoniſheth her Damſels, hand-maids or friends, of their dutie, that they ſhould not hinder her, being now conuerſant with her husband Chriſt, verſ. 8. And laſtly, ſhee declareth her moſt ardent and earneſt loue towards him, deſiring euen for euer to be beloued of him againe, verſ. 9, 10, 11.

1. *I Am my welbeloueds, for his deſire is towards me.*

2. *Come my welbeloued, let vs goe forth into the field, let vs remaine in the villages.*

3. *Let vs riſe vp early to the vines : let vs ſee whether the vine flouriſh, and whether the ſmall grape hath opened it ſelfe, and whether the pomegranates flouriſh : there will I giue thee my loues.*

4. *The mandrakes haue giuen a ſmell, and in our gates are all ſweet things, new and old, I haue kept them for thee.*

5. *O that ſome would giue thee, to bee as a brother vnto me, that ſucked the breaſts of my mother : though I found thee in the ſtreet, I would kiſſe thee, neither would they deſpiſe me.*

6. *I would leade thee, I would bring thee into the houſe of my mother that teacheth me : I would cauſe thee to drinke ſpiced wine, yea, ſweet wine, made of my Pomegranate.*

7. *His left hand ſhould bee vnder mine head : and his right hand ſhould embrace me.*

8. *I charge you by an oath, O yee daughters of Ierusalem: why should yee stirre vp, or why should yee awake this my loue, vntill he please?*

9. *Who is she that commeth out of the wilderneſſe, leaning vpon her welbeloued? Vnder the apple tree I raiſed thee vp: there thy mother conceiued thee: there ſhe conceiued that bare thee.*

10. *Set me as a ſeale on thy heart, and as a ſignet vpon thine arme: for loue is ſtrong as death, iealouſie is hard as the graue: the coales thereof are coales of fire, and as a flame from the Lord.*

11. *Many waters cannot quench this loue: neither can the flouds ouer-flow it: if a man would giue all the ſubſtance of his houſe for this loue, in contemning they would contemne him.*

Connexion. OVr Sauiour hauing in the former Chapter graciouſly comforted his poore diſtreſſed Church, partly by giuing her an high and excellent commendation, and partly by promiſing her his continuall and gracious preſence, euen vntill the time of the ſolemnization of the mariage betweene them bee come: The Church in this Chapter ſheweth what notable effects theſe comfortable words of Chriſt brought forth in her, namely, they did continually ſtrengthen her faith in the truth of thoſe promiſes, and made her euery day more and more in earneſtneſſe and vnfainedneſſe to wiſh the approaching of the mariage day, that ſo they might bee inſeparably ioined together for euer. Which thing, as Chriſt had done before in the other Chapter, ſo doth the Church here, thereby to let the Lord, as it were, vnderſtand, that there was no want of loue and affection both towards him, and towards the things alſo that hee himſelfe affected.

Diuiſion. *IN this Chapter and the next following (for in both are principally contained the words of the Church to Chriſt) the Church labouring, according to her power, to render like for like vnto Chriſt, doth ſet out her moſt earneſt deſire towards that ſame wiſhed day of their ſpirituall mariage. But in this Chapter ſhee doth principally propound two things. The firſt is, that the Church doth generally declare her good minde towards Chriſt her Spouſe: and this is contained in the firſt verſe. In the ſecond, becauſe there are two principall members of this Church that is in ſubiection to Chriſt, that is, the fulneſſe of the Iewes, and the fulneſſe of all the Gentiles (as the Apoſtle ſaith, Rom. 11. 25.) the old Church, that is to ſay, ſpecially and principally the Church of the Iewes, doth declare that ſhee did very earneſtly wait for her Spouſe, and diligently performe her duties: and*

this reacheth from verſ. 2. to the end of the Chapter. For as for that part of the Church which conſiſteth in the fulneſſe of the Gentiles, mention is made of it in the next Chapter, as you ſhall ſee by the Church of the Iewes.

I am my welbeloued's, [*i.* I doe certainly and aſſuredly in the right of affiance and mariage belong vnto him: *q.d.* I am no others but his. And theſe are the Churches words, manifeſting what great good the comfortable ſpeeches of Chriſt, mentioned in the other Chapter, did her, & declaring what aſſurance and certaine perſwaſion ſhe had of his holy graces towards her and in her, and of her conſtancie and continuance in all ſound affection towards him] *for his deſire is towards mee,* [*i.* he doth deſire mee, and in this affection moſt tenderly loue me: *q. d.* there is a mutuall loue betweene vs; as I loue him, ſo hee loueth me, and as I belong to none but to him alone, ſo hee belongeth to none other but to me onely, whereof I haue amongſt many other graces, this as a ſingular pledge, that he loued me when I was his enemie, that when I was ſtraying away, he called mee backe, that hee forgaue me when I had ſinned, and did continually powre his benefits and mercies vpon mee, yea, that hee offered and gaue himſelfe vnto mee (as appeareth by his dealings in the other Chapter) and therefore I cannot chuſe but loue him, and belong vnto him alone. So that we ſee, that the Church maketh the teſtimonies and tokens of Chriſts fauour ſure props vnto her owne continuance in good things, and obedience of his holy will.] *Verſ.* 2. *Come my welbeloued.* [Here beginneth the ſecond part of the Chapter, in which the Church, but ſpecially that of the Iewes (which in the daies of *Salomon* was in flouriſhing eſtate) doth by turning her ſpeech vnto Chriſt, (whereas in the former verſe ſhe had ſpoken, as it were, to ſome others) ſtirre him vp by common affection as well as ſhee, to wait for and obſerue the time of their holy mariage; and this is contained in this and the third verſe. Secondly, ſhee yeeldeth vp all the good things that ſhee had, to the glorie of her husband and head, verſ. 4. yea, euen her ſelfe, for the wonderfull loue that ſhee bare towards him, verſ. 5. and ſo on forward to the end of the Chapter. So that theſe words, *come my beloued,* are words of exhortation, and prouoking, as it were, taken alſo from the loue of the Church towards Chriſt, more effectually to perſwade the thing ſhee deſireth, becauſe men willingly commit themſelues to the companie, and eaſily yeeld to the requeſts of ſuch as they take to bee their vnfained friends] *let vs goe forth into the field.* [ſhee ſpeaketh it after the manner of men inhabiting Cities, and hauing their farme-houſes abroad in the Countrie, will walke they and their people to the ſame for recreation, and to ſee how forward the Spring is, and whether the time of Summer and harueſt doe draw nigh: but all this muſt bee vnderſtood ſpiritually: as though the Church ſhould ſay, I beſeech thee, doe not alone and by thy ſelfe employ thine affection in ſearching out the wiſhed time of our mariage, as thou ſeemeſt to ſay before, Chap. 6. 3. but let vs both together employ our common diligence thereto, for I likewiſe deſire to haue that mariage day draw neere, and the thing it ſelfe performed alſo. Neither muſt this exhorting of Chriſt bee vnderſtood, either as though hee were of himſelfe vnwilling to it, or needed the prouocations of the Church, for wee know hee is moſt ready to all good things, yea, and ſtirreth vp the Church to the doing of the ſame, or elſe they would neuer bee performed: but the Church requeſteth it for euer, for the ſtrengthening and encouragement of her ſelfe thereby, that ſo hauing his continuall preſence and fellowſhip, ſhee may the more cheerefully goe forward] *let vs remaine in the villages,* [this part of the verſe is diuerſly read, by reaſon of the diuers ſignifications of the words vſed therein, as that word which wee turne *remaine,* ſignifieth alſo to lodge all night, which acception of the word I rather incline to in this place, becauſe the Church

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seemeth to exhort to it, as it were of this purpose, that so the next morning they might bee more ready to looke vpon and behold the vines and other things mentioned in the next verse: and that which is turned here *Villages*, others turne *Cypres trees*, which some take to bee a bush or tree, growing in Egypt, Syria, and the Countries thereabout, much like to that we call Priuet; yea, some haue taken it to be the very selfesame: See *Plinie lib. 12. cap. 24.* also Chap. 1. of this booke, vers. 14. And indeed the word is vsed in Scripture, both to signifie villages and little townes, and also the Cypres. But whatsoeuer it bee, the meaning is all one, viz. I will now no more bee found vnprepared (which was the fault of the Church, mentioned before, Chap. 5. vers. 1. &c.) I am ashamed of that carelesnesse, negligence and sloth; it is my dutie to watch with thee, and therefore I will endeuour the performance of it, yea, I will day and night wait for the assured tokens of thy glorious appearing, and the rather, because that as thy glorie, so my [illegible] in the performance of this dutie: and so the Church performeth [illegible] vnto Christ himselfe, as she her selfe affirmed in his person before, Chap. 2. 10. had performed vnto her.] 3 *Vers. 3. Let vs rise vp early to the vines,* [i. to visit and looke vpon the vines. The Church sheweth what commoditie shee and her Spouse shall get, by remaining or lodging all night in the Countrie villages, or amongst the sweet Cypres trees, out of the Citie, namely, that they shall bee ready early to make triall of this that they come and looke for] *let vs see whether the vine flourish,* [i. what likelihood there is of the approaching of the time of mariage, for to this end tendeth this, and all the similitudes and comparisons following] *and whether the small grape* [as as you would say, *the first grape*, which is called first, because of the first sprowting thereof; and small, not onely because of the littlenesse, but also because it waxeth greater and greater] *hath opened it selfe,* [i. hath declared it selfe vnto men, that it is now become a grape and groweth, which at the first appearing of it, or as it were, in the bud, can hardly bee discerned] *and whether the Pomegranates flourish.* [the budding of this fruit (whereof also there was good store in those Countries) was a signe of the Spring now, and the flourishing thereof, as it were of the Summer at hand. By all which, as hath beene said before, the Church laboureth to come to the vndoubted signes of the day of her mariage with Christ. I know others otherwise expound it, as though the Church should intreat Christ, and stirre vp her selfe to looke vpon the signes of saluation, and Gods grace amongst his owne people, which are many times compared to Vines. Indeed I denie not, but that Gods people is Gods Vine, and that the bringing forth of flowers and fruits, may well resemble good workes, and the outward manifestation of Gods graces, wherewith he inwardly adorneth his seruants, and that they may well be compared to Pomegranates, which fruit is of it selfe most pleasant and delightfull to the taste also: but yet mee thinketh the former sense is more plaine and simple, except wee will say thus, that the more abundance of good fruit that Gods people yeeld and bring forth, the more nigh is the mariage; but because the perfection and fulnesse of our fruit cannot bee in this life, but in the life to bee reuealed, that therefore the perfection and consummation of the mariage shall not be till then. It followeth,] *there will I giue thee my loues.* [i. there will I make manifest and open declaration of my vnfained affection towards thee. And she speaketh of *loues* in the plurall number, thereby to set out both the excellencie of the same, and the abundance and plentie thereof likewise: which indeed most properly is to bee referred to the great and last day, at what time wee shall not onely by signes most certainly perceiue that the mariage day draweth nigh, but shall in most perfect loue, bee most perfectly knit vnto our head and husband Christ.

4 *Vers. 4. The Mandrakes haue giuen a smell,* [Before we speake any thing of the sense of this verse, wee will a little looke vpon the words. The word that is here turned *Mandrakes*, is not vsed in all the old Testament, but onely in this place, and *Gen. 30. 14, 15.* in which almost all Interpreters, both Iewes and Christians, doe turne it *Mandrakes*: but if the circumstances either of that place of Genesis, or this here may bee weighed, it will bee found not to bee so rightly translated. For the

place

place of Geneſis, if wee weigh *Rubens* childhood, wee ſhall perceiue that hee was drawne and moued towards them, rather by ſome pleaſant ſhew and colour of them (the Herboriſts agreeing that the leaues of the Mandrake, ſpecially of the male, are of a whitiſh greene colour, and the Apples of it faire, yellow and round) than by any vertue or ſtrength hee either thought or knew to be in them. Beſides, that they ſhould not bee Mandrakes, mee thinketh there are yet two circumſtances more; the one taken from the place where it is ſaid *Reubens* flowers did grow, namely in the plaine and open feild, as it were; whereas they that write of Mandrakes affirme, that it groweth moſt gladly in darke and ſhadowie places: Another is from the time, *viz.* that theſe flowers were ripe in the daies of wheat harueſt, whereas the Herboriſts affirme, that Mandrakes cannot bee ſo ſoone ripe: whereof alſo this may bee one reaſon, becauſe they delight in darke and cold places, wee knowing by experience and reaſon, that things growing there, cannot bee ſo ſoone ripe as they that grow abroad, and haue the power of the Sunne to ſet them forward. Concerning this place it ſelfe, mee thinketh there is one ſpeciall reaſon to leade mee, why it ſhould not bee turned Mandrakes here; namely, becauſe a ſweet ſmell and ſauour is attributed vnto it, whereas they that bee experienced in Mandrakes, write and affirme, that they haue no good ſent or ſauour at all. Mee thinketh rather, that both in Geneſis, and in this place, the circumſtances being conſidered, and namely, that *Rabel* was there drawne to a liking of them, by the ſight of them, rather than by their vertues: and here preparation is made and offered in the ſweeteſt manner that can be, to entertaine the Bridegroome; that therefore it ſhould bee turned, as *Immanuel* turneth it well, (*theſe louely flowers, yeelding a ſauour*) vnderſtanding by louely flowers, the delight that for their colour and pleaſant ſhew they offer to the eies and by *yeelding a ſauour*, meaning the ſweet ſent they giue to ſmelling: *q.d.* Chriſt ſhould haue all ſweet things to ſmell to, and pleaſant to looke vpon, prouided for his entertainment: and yet me thinketh I am more confirmed in this iudgement, becauſe the word here vſed is deriued from a word that ſignifieth loue, or to loue. If any man ſee more or better, let him humbly thanke God for it, and lay it out to the benefit of the Church] *and in our gates are all ſweet things*] the word ſignifieth precious alſo. And when the Church ſaith, *they are in the gates*, ſhe meaneth not onely that they were ready, but alludeth alſo vnto cuſtomes and orders obſerued on mariage daies, men being wont to ſtrow the houſes, entries, doores, yea, and ſtreets and all, with ſweet ſmelling herbes, as we ſee in vſe amongſt vs] *new and old:* [*q.d.* there is great ſtore and plentie of them, for this is an vſuall thing, by theſe termes to expreſſe abundance: ſee for the phraſe, *Matth.* 13. 52. where Chriſt affirmeth, that the Scribes which are taught of God, bring out of their treaſures new & old things] *I haue kept them for thee.* [the Church proteſteth, that as ſhe had carefully reſerued theſe things againſt the mariage day, ſo that time being come, ſhee will plentifully powre them abroad, that ſo Chriſt her Spouſe may take pleaſure in the things that ſhee willingly offereth for his entertainment. Many myſtically expound theſe things, for the ſweet ſauour that the godly yeeld in the Church by their good workes and holy converſation, and I doubt not but it may be ſo taken: howbeit I ſuppoſe this to bee the more ſimple meaning, that the Church alluding to the outward manner of men in worldly mariages, doth meane thereby, the great preparation that both ſhe had in former times, and preſently made againſt the mariage day, and would then plentifully powre the ſame abroad, for the greater manifeſtation of her vnfained loue towards Chriſt.] *Verſ.* 3. *Oh, that ſome* 5
would giue thee, [The Church hauing ſhewed the great preparation ſhe had made for the mariage day, beginneth to declare the earneſt affection ſhee had towards Chriſt, wiſhing (as many doe in the earneſtneſſe of their minde, ſpecially when they either feele the want of good things, or are moued with the excellencie thereof) that ſhee might continually enioy him as a moſt faithfull friend. Now in that ſhe mentioneth none to whom ſhe powreth forth this wiſh, ſhe meaneth not that euery one could grant this, or that ſhe did at all aduentures ſpeake it, but knowing that it was onely in God to grant the ſame, ſhee doth vnder this exclamation or wiſh, expreſſe the feruent de-

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sire shee had to haue this performed vnto her: see *Ier.* 9. 1.] *to bee as a brother vnto mee,* [*i.* most faithfull, friendly and louing, see *Gen.* 13. 8. also *Psalme.* 133. 1.] *that sucked the breasts of my mother,* [she is not contented onely to haue him as a brother, but as a most naturall and kinde brother, because many times it falleth out, that brethren also are at great iarres, through the neglect or forgetfulnesse of those bonds wherewith they should bee tied most straitly together: shee wisheth that shee might finde Christ as louing towards her, and as continuall with her, as one most naturall and kinde hearted brother is to end with another, that so shee might both continually, and most familiarly also, enioy his loue and comfortable both presence and speech] *though I found thee in the street,* [*i.* in so open and publike place, as it were, see *Luke* 14. 21.] *I would kisse thee,* [*i.* I would neither bee ashamed nor afraid to performe the duties of a holy loue and sound good will towards thee: see Chap. 1. vers. 2. also *Luke* 15. 20.] *neither would they despise mee,* [*viz.* that knew what it meant, otherwise perhaps there might bee misiudging. Wee know it is an immodest and vnseemely thing to kisse women and maids openly, as many doe; but if thou were my brother (as though she should say) no body would dislike mee for it, though I did it openly, because of a holy affection I carrie towards thee. So here wee see, that as shee proposed her wish and desire, so here shee beginneth to shew what shee would doe if that might bee granted, proceeding in reckoning vp of other things that shee meant to performe, meaning onely here, that in the performance of those holy duties, shee would set feare and shame aside, and not regard the scornes and reproaches wherewith the wicked are wont to exercise her, and will still exercise her, till the mariage day indeed come.] *Vers.* 6. *I would leade thee, I would bring thee,* [She doubleth the word, as it were, to note not only the ioyfulnesse of her heart, to thinke vpon this (which if it were so delightfull now, that shee could not tell with what words to expresse it, what would it be then, being performed in full measure) but also the certaine purpose that indeed shee had to execute the same, binding her selfe by the meanes of this manner of speech, more straitly to the performance thereof] *into the house of my mother,* [shee alludeth, no doubt, to the custome in those daies, which was to bring the Bride and the Bridegroome also into the houses of either of their parents; see Chap. 3. 4. and *Gen.* 24. 67. where *Izhac* is said to haue brought *Ribkah* into the Tent of *Sarah* his mother. And no doubt but here vnder the name of *mother,* the whole vniuersall Church, which rising vp together into one body, shall in good time as a pure Virgin, be presented glorious and vnspotted to Christ; see 2 *Cor.* 11. 2. *Ephes.* 5. 27. For the better vnderstanding of this point, wee must well weigh two things: the first is, the manner of the Hebrewes in their speech, which vse to call some whole thing or body by the name of father or mother, and the parts deriued from the same, by the names of sonnes or daughters, whereof also there is some reason, because as children be, as it were, chips hewne from their parents, so are other things when they are diuoined one of them from another. The second is, the consideration that we must haue of the Church, which in the holy Scripture is to be considered after two sorts, to wit, either generally or particularly. The Church generall or vniuersall is likewise to be considered after two sorts. For sometimes there is contained vnder the name or word of the Church, Christ with all his elect people, which therefore by reason of the straite and narrow coniunction that is betweene him and them, is also called the Bridegroomes mother, as vers. 9. of this Chapter: and in which regard also the Church is called his sister, Chap. 4. 9. and also Chap. 8. 1. Sometimes vnder the same word there is signified the elect only, as in this place, and before in this booke, Chap. 3. 4. also Chap. 6. 6. and such like: where we must marke, that the very selfesame distinction must be obserued in the new Testament also, where the Church considered together with her head Christ, is called Christ, 1 *Cor.* 12. 12. *Eph.* 3. 4. that is to say, mysticall Christ, as the Fathers were wont to say, or Christ in a mysterie: but when we consider the Church, seuered from Christ, then it is called Christs Church or his body. Now concerning the particular consideration of the Church, or the regarding of it in some part, it is to be weighed either as it is distinguished by occasion of times or of place.

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In respect of times, it is distinguished thus, that one part is called the old Church, and that is it which was before Christs comming: the other is named the new, and that is that which hath beene reuealed since Christ was manifested in the flesh, hee casting downe the partition wall, and making of the old and the new but one sheepfold: See *Ephes.* 2. 14, 15, &c. also *Iohn* 10. 16. In respect of place, thus: the Church of Ierusalem, the Church of Antioch, the Church of Corinth, of Rome, &c. Now which way soeuer we consider it, as in part, it is indeed Christs sister, euen as if it were the daughter of one and the selfe same mother. But all this is performed and brought to passe through the election of God] *which teacheth mee* [*viz.* all godlinesse, and euery good thing, especially in my duties towards thee, and how to intreat thee, and behaue my selfe towards thee in all such things as may please and delight thee,] *I would cause thee to drinke spiced wine,* [shee meaneth such wine or wines as wee call Ipocras, which besides the nature and strength of the wine it selfe, hath by the composition and connection of men, mingling many spices with the same, great power in it, and pleasantnesse also by the smell of the spices, that as the heart is strengthened and warmed thereby, so the sent might be satisfied with the pleasant smell thereof] *viz. sweet wine made of my Pomegranate,* [the word turned here *sweet wine*, signifieth must or new wine, yea, generally all moisture, which either by expressing or treading, is fetched from any fruit, for it is deriued of a word that signifieth to expresse or tread downe; but because he addeth Pomegranates, we may see that he meaneth specially the moisture, iuyce or liquor, that is or may be wrung from them. In a word, she meaneth, that if shee might indeed bee partaker of him and his graces, shee would most comfortably and ioyfully entertaine and receiue him; for vnder these metaphors, taken and borrowed from an earthly banquet, she meaneth nothing else but the spirituall entertainment of him. Some thinke these to be the words of the Iewish Synagogue, wishing for Christs comming and manifestation in the flesh, and promising a maruellous entertainment of him: but I extend it more largely, that it should bee the voice both of the old and new Church, wishing the continuall coniunction of Christ her Spouse with her, that so shee might neuer bee pulled from him, which indeed shall be fully performed in the life that is to come; but yet so farre forth as it is lawful, she desireth to haue it performed in this life, that so they may neuer be sundred one of them from another, that in that holy coniunction also wherein shee cleaueth wholly and altogether to Christ her head and Spouse, shee may freely and openly serue God without the feare of tyrants, or the infamie and slander of worldly men. See *Luke* 1. 74. Neither is this to bee taken, as contrarie to that which was said before in the diuision of this Chapter, touching the Church of the Iewes, because that the verification of it in them, is no hinderance to haue it verified likewise in the Church of the Gentiles, and so by consequent also in the whole bodie of the Church: and so must wee vnderstand that which is in the beginning of the next Chapter; namely, that looke what the Gentiles were vnto the Iewes, in as much as the Iewes were called before them, the same are they that are of the Church, and are not yet called as in respect of them that are already called. But of this matter more in the beginning of the next Chapter.] *Vers.* 7. *His left hand should bee vnder mine head,* [As before she had set out how she would receiue and entertaine him; so now for the strengthening of her selfe in the assured perswasion of his vnfained loue towards her, shee sheweth how hee would comfort her, namely, that for her ease hee would put his left hand vnder her head, as men commonly doe to sicke and infirme persons] *and his right hand should embrace me,* [*viz.* most comfortably and louingly, as deare friends doe one another. See this whole verse expounded before, Chap. 2. 6. there being no other difference but this, namely, that there she affirmeth the thing in present action, and here by wishing the earnest loue of Christ towards her, she stirreth vp her hope, alluring her selfe, that if shee may enioy his comfortable and continuall presence, it shall bee done indeed.] *Vers.* 8. *I charge you* [*viz.* *O ye daughters of Ierusalem,* *viz.*] that yee molest or grieue not this my head and Spouse, that either may hinder our comming together, or may breake off our com-

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sortable companie one from another: and this she speaketh vnto her handmaids, as it were, or friends: See this expounded before, Chap. 2. 7. also Chap. 3. 5.] *why should yee stirre vp, or why should yee awake* [*q. d.* there is no reason or cause why you should deale either so vncourteously or malapertly with him, specially sith in his rest standeth your owne good,] *this my loue,* [*i.* him whom I so dearely and tenderly loue] *vntill hee please,* [*i.* till hee himselfe will: and the Church vseth this as a reason to discourage them from awaking him: *q. d.* bee not carried away with a fond affection, thinking that it will bee good for you and him, that he should be raised vp or awaked: no, no, hee knoweth what and when it is better for you and himselfe also, than you
9 can either thinke or declare.] *Vers.* 9. *Who is shee,* [The Church going about to declare the loue she carried towards her head and husband Christ, doth in this verse, and in the first part of it, by the way of a demand, speake of her selfe: and in the latter part, taking vpon her the person of Christ, shee sheweth what great graces shee had receiued from him] *that commeth out of the wildernesse,* [*viz.* of this wide world and her owne corruption] *leaning vpon her welbeloued* [she vseth this speech, not onely to note her loue towards him, men vsing to leane vpon them whom they like: see 2 *King.* 5. 18. but also to set out the strength and comfort shee had from him, without whom, by reason of their owne weaknesse, shee had neuer beene able to get out of the wildernesse: and all this is spoken by the way of comparison: *q. d.* was there euer any Bride that tooke such great paines, and vnderwent so many dangers for the obtaining of him whom she loued? Take therefore these things following, as assured testimonies and pledges of my vnfained good will, namely, that I haue laboured to lay aside the old man, denying my selfe and the whole world also, which sometimes in Scripture is called a wildernesse, *Isay* 4. 3. and by faith haue ouercome all difficulties, that so I might at the length come to the heauenly house, *Heb.* 11. 22. Neither speaketh shee this as boasting of her selfe, for she confesseth that she was faine to leane vpon Christ, and hee, as it were, to vphold and vnderprop her in all good things. Yea, and by the words following she sheweth, that shee had the beginnings; by laying both which together, we may see, that she giueth all vnto him, euen as the Apostle doth, *Philip.* 2. 13. she being but the instrument of Gods power and goodnesse in the performance of the same] *vnder the apple tree I raised thee vp,* [*i.* gaue thee life and being, euen as men that are in a heauie sleepe and are thorowly waked, seeme to be raised vp from death to life. And by the *Apple tree,* he meaneth here not onely Ierusalem, from whence the Lord brought forth a people vnto himselfe, but euen all the places of the world, in which it pleased God to beget and bring forth a people vnto himselfe; all which and euery one of which, may rightly bee compared vnto an Apple tree, not onely because vnder the shadow thereof there is comfort and refreshing, but also because that the good, profitable and plentifull fruit of that tree, may very aptly resemble the good workes of holy obedience that the faithfull yeeld to the Lord, in which respect also the Prophet calleth them the trees of righteousnesse, *Isa.* 61. 3.] *there thy mother conceiued thee,* [how, and in what sense the Church is called a mother, see vers. 6. of this Chapter] *there shee conceiued that bare thee.* [a description of a mother; and this is repeated not as a vaine word, but to shew that the Church cannot bring forth spirituall children to God, but with as much both paine and danger, if not farre greater, than earthly and worldly mothers bring
10 forth theirs.] *Vers.* 10. *Set mee as a seale on thy heart,* [As though the Church should say, Seeing through thy goodnesse and strength, I haue vndertaken and performed all these labours and toiles to attire thee, I beseech thee let mee not bee cast off, or lose my labour, but let the remembrance and loue of mee take a deepe impression in thee, yea, euen in thy heart and minde] *and as a signet vpon thine arme,* [*i.* let me be as deare and precious vnto thee, as the signet that thou carriest about thee; which how precious it was, and highly esteemed, may appeare, in that *Zerubbabel* hath a promise made him, that the Lord will make him as a signet, *Hagg.* 2. 24. and on the contrarie side, in that *Iehoiakim* is threatned, that if hee were as the signet of Gods right hand, yet the Lord would plucke him from thence, *Ierem.* 22. 24. The

summe

ſumme is, that it is a requeſt full of affection and earneſtneſſe, which the Church maketh vnto Chriſt: *q.d.* ſeeing I haue yeelded through thy goodneſſe ſuch teſtimonies and tokens of an vnfained heart and loue, I beſeech thee againe on the other ſide, to carrie mee continually in thy minde, to haue me alwaies in thy ſight, and in thy hands, euen as men weare Iewels about their necks, and vpon their breaſts, and put rings, ſpecially their ſignets and ſeales, vpon their fingers, both to haue them alwaies in a readineſſe, and to ſhew the ſpeciall account they make of them] *for loue is ſtrong as death,* [*i.* the loue that I carrie to thee is moſt earneſt, vehement and mightie, and will ouercome all things, ſo it may bee partaker of thee, euen as death it ſelfe. Others expound it thus, that ſhe had rather chuſe death than want him that ſhe loued: but the former ſenſe is moſt plaine and ſimple in my minde, ſhee vſing this and the words following, as reaſons to perſwade him to loue her againe, and to continue with her for euer, ſeeing ſhee had ſo earneſtly ſet her minde and affection vpon him] *iealouſie is hard as the graue,* [by *iealouſie* ſhe meaneth not an ill humour of ſuſpicion, but the ardencie and feruencie of her loue towards him, who could not abide, as it were, that he ſhould loue any but her. For iealouſie of it ſelfe is not euill, (ſpecially ſeeing the Lord ſaith, hee is iealous ouer vs, *Exod.* 20. 5.) but when it is carried into the extremitie of a ſuſpicious minde. And when ſhe ſaith, *it is hard as the graue,* ſhe meaneth, that it will not be conquered no more than the graue, which as it deuoureth all bodies caſt into it, whereof alſo it hath the name; ſo doth ſhe deuoure all difficulties and diſtreſſes that might hinder her from her loue] *the coales whereof are coales of fire,* [ſhee compareth her vnfained loue to another thing, namely to fire, not onely becauſe it warmeth and maketh hot, but alſo becauſe it kindleth and increaſeth, yea, and is the meane to conſume and purge; the Church meaning by this, that the fire of vnfained loue in her heart towards him, ſhould not onely bee euery day more and more increaſed, and ſhine forth as light vnto others, but alſo conſume all curſed corruptions that might hinder her affection towards him, euen as fire ſhould licke vp ſtraw or ſtubble before it: and that is the reaſon alſo, why ſhee addeth,] *and as a flame from the Lord,* [or as it is in the Hebrew, *a flame of the Lord,* meaning by that a moſt excellent fire, for the Scripture is wont to aſcribe great and excellent things to God, as *Pſal.* 36. 6. *Thy righteouſneſſe is like the mountaines of God:* Others take it as a flame of fire ſent forth from the Lord, to deſtroy the wicked: but no doubt ſhe meaneth to magnifie the greatneſſe of it, as which God, by the moſt mightie light of his ſpirit, doth not onely beginne in thoſe that be his, but alſo ſo kindle and increaſe, that it endureth euen for euer and euer.] *Verſ.* 11. *Many waters cannot quench this loue,* [She proceedeth in ſetting forth the earneſtneſſe of her affections towards Chriſt, ſhewing, that ſith her loue was as a mightie and excellent fire within her, it could not be put out, but with many troubles, afflictions and perſecutions. It is an vſuall thing in the word, to compare both the troubles of the godly, and the troublers of them alſo, to waters: ſee for this purpoſe, *Pſal.* 69. 1, alſo *Reuel.* 17. 15.] *neither can the flouds ouerflow it,* [though ſhe meane the ſame thing in other words, yet it is no vaine repetition: for it is as much as if ſhe ſhould ſay, no perſecution, no not the greateſt, ſhould preuaile vpon mee, to quench out or drowne vp my loue towards thee. And that the word *flouds* is ſo vſed in many places of Scripture, may appeare by *Pſal.* 124. 5. alſo *Matth.* 7. 25. 27. by which hee meaneth, as the Apoſtle ſaith, that neither tribulation, nor anguiſh, nor perſecution, nor famine, nor nakednes, nor perill, nor ſword, ſhall ſeparate vs from the loue of Chriſt, as *Rom.* 8. 35.] *if a man would giue all the ſubſtance of his houſe for this loue,* [ſhe meaneth, that though a man would giue all that he had, either to buy this loue of her, or to get it from her, it were nothing, it were but labour loſt, and therefore ſhe addeth,] *in contemning they would contemne him,* [*i.* they would certainly contemne him, and all that hee offered too, making no account neither of him, though he were neuer ſo great, nor of the thing offered, though it were neuer ſo precious. For this is the manner of the Hebrew tongue, when they highly praiſe, to double the word, and when they greatly diſpraiſe, to double the word likewiſe: ſee Chap. 1. verſ. 1. In ſumme, this is it that ſhe 11

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meaneth by this verse, namely, to declare that her loue was so firme and fast to him, that it could not be rent or pulled from him to any other, either by any force, or by any fraud, or by any flatterie or faire promises, which are not onely the strongest, but the onely way also that the Deuill and his instruments vse to pull men away from the loue and obedience of God.]

Doctrine. Vers. 1. *Teacheth the whole Church, and euery particular member of the same, to be thoroughly assured and perswaded of Gods election and assured fauour towards them for euer and euer. For if it bee true in the whole, as against which the gates of hell shall neuer preuaile, why should it not bee true in euery part and peece of the same? The knowledge whereof, is not onely comfortable in the daies of a distressed conscience, we hauing nothing so strong to leane vpon, as the mightie foundation of God, which remaineth sure, hauing Gods seale set vpon it; but also profitable to beat backe that point of Poperie, which teacheth men to doubt of their saluation and continuance in good things, euen vnto the end. Neither standeth the strength and stay of this perswasion vpon our selues, for then how quickly should wee forgoe it, sith our first parents kept not their excellent estate in the time of innocencie; nor vpon any good thing either within vs, or without vs, for all our righteousnesse before God, is as a filthie and stained cloth, but vpon the vnchangeable nature and purpose of the Lord our God, as also vpon those infallible and sure notes that hee hath giuen vs of his fauour, in which respect also wee see that the Church here vpholdeth her selfe, because shee was assured of his sound and vnmouable affection towards her. Indeed if wee looke into our selues, and into our great sinnes and manifold vnworthinesse, who can then finde any hope, either of saluation or any other good grace? but if wee will feele and behold this, wee must cast our cogitation from our selues, and by the eie of faith, regard the Lord in his eternall loue and mercie, chusing vs also in Christ his Sonne, and that vnto eternall life, before the foundations of the world were laid. As for that which is obiected by Papists against this truth, namely, that it sauoureth of presumption, is most false, not onely because wee renounce all things in our selues, and disclaime from the same both in whole and in part, but also wee cleaue vnto God in the truth of his promise, in not abusing his mercie, nor turning his loue into wantonnesse, but making them more forcible meanes to hold vs alwaies in the awe of a good conscience and strength of faith towards him. And if any doctrine sauour of pride, and bee intolerably presumptuous, it is that of Poperie, which teacheth men to trust in the vertue and goodnesse of the things they haue performed, as auaileable and sufficient, not onely for themselues, but for others also: and yet wee may see the iust iudgement of God further vpon them, not onely while that they themselues are iustly tainted with that crime, which vniustly they cast vpon others, but while they are found faultie in crossing their owne assertions: for how can that doctrine of doubting, which is deliuered in their writings, and maintained in their Schooles, stand with the matter of mens meriting and deseruing; because if there bee desert, and that not onely of congruitie, but of condignitie and worthinesse, as they say in their Schooles, yea, and that there bee workes of supererogation also, what need they to feare claiming onely of fauour, but of that they haue deserued. But this wee see, that the Lord hath so stricken them with the spirit of giddinesse, that as they swarue from the truth, so they agree not with themselues. As for vs, we doe so according to truth and godlinesse, remoue doubting from men, that wee establish no presumption before God, but rather teach them staiednesse and strength of perswasion, and that not standing vpon themselues but vpon God, the author of all certaintie and truth, and vpon that infallible veritie of his will, which he hath reuealed in his Word: for which see* Iohn 13. 1. *also* Iohn 1. Vers. 2. *Teacheth vs, in the spirit of all holy loue, to exhort and prouoke one another, and that by all the arguments and reasons wee can, to the performance of good and holy duties: Whereunto that wee may bee the better drawne, it shall be good for vs to consider, that this doctrine is not onely sanctified vnto vs in the examples of good people, but also by the very Commandement of God in his word, and by that dutie of charitie which is laid vpon vs towards other as towards our selues, wee furthering their saluation by all meanes possible and lawfull: and if there bee any other*

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reason or reasons besides these rehearsed, to vse them all also, as knowing that all is little enough; both by reason of our owne corruption, as also by the peruersnesse of them that we are to deale with. See for this, Leuiticus 19. 17. Matthew 18. 16. Colossians 3. 16. Hebrews 3. 13. Secondly, we learne by that verse, not onely with speed and earnestnesse to pursue good things, but euen as a man would say, to preuent the time. It is strange to see the quicknesse and liuelinesse of men, about atchieuing of worldly things, how they toile and moile very sore, and breake their sleepes, as we say, and how dull and heauy they be in and about spiritual and heauenly things. No doubt but this carefulnesse in the one, which are matters of nothing in comparison, and carelesnesse in and about the chiefest things, shall not onely make them void of excuse before men, but pull vpon them more heauy iudgement in the life that is to come, in so much as they haue beene busiliest occupied about such things as they themselues know to haue no durablenesse, and haue neglected others, of whose perpetuitie they could not chuse but bee perswaded. Vers. 3. Teacheth the whole Church, and euery particular member thereof, euen with earnestnesse to looke for, and heartie desire to wish the glorious appearing of the Sonne of God, for the perfecting of that betrothing and marriage which is begunne betweene him and vs. Wee say many times in the Lords Prayer, Thy Kingdome come, but who speaketh it, either with an vnderstanding or a feeling heart? By an vnderstanding heart, I meane one that conceiueth and perceiueth the true sense and naturall meaning of that petition. By a feeling heart, I meane such a one as in an earnest desire that he hath of eternall glory, or of holy loue that he hath to all well doing, and to cease from sinne, wisheth euen the glorious appearing of our Lord Iesus, and the ending of the daies of these miseries. It is lamentable to consider, that neither the glory of God, nor the loue of our owne saluation, nor the ending of our miseries, nor the attaining of vnspeakeable ioyes, nor the practise of Gods seruants can bring vs on vnto the performance of this dutie, but as though we were glewed to this world in a perpetuall oblision of eternall blessednesse, or as though the cords of our owne corruption were stronger than all the graces of God, or examples of good men, so wee spend the daies of our pilgrimage here, and are very likely so to end them, to the hazarding of our owne soules. See 2 Corinth. 5. 1, 2, &c. Also Philip. 1. 23. Luke 2. 29. and sundry other such like. Vers. 4. Teacheth vs, euen carefully to imploy all that we haue to the entertainment and receiuing of Christ. And therefore looke what graces soeuer God hath bestowed vpon vs, we should labour the continuance and increase of the same in vs: for they alone are the things that make Christ take delight to come vnto vs, and to dwell with vs. See Reuel. 3. 20. Vers. 5. Teacheth vs, in heartie sort and manner alwaies to intreat the Lord for the feeling of his wonderfull fauour and rich mercy. No doubt, but if we vsed this meane of prayer oftentimes and earnestly, drawing nigh also vnto the Lord in the faith of his promises, for he that will come to God, must beleeue that God is, and that he is a rewarder of them that seeke him, Hebr. 11. 6. and in vnfained repentance for our former euils, for God heareth not them that continue in sinne, Iohn 9. 31. See also Prou. 15. 8. and Prou. 28. 9. no doubt I say, but if wee performed these duties as before, God that giueth liberally to all men, and reproacheth none, Iames 1. 5. would giue vs his Sonne Christ, and together with him all good things also, Rom. 8. 32. yea euen his holy spirit, Luke 11. 13. to leade vs into all truth and well-doing. And hereunto we should be stirred vp, as well by the effectuall sense and feeling of our present wants both bodily and spirituall, as also by the excellency of the graces to be found in God, which reacheth not onely to this present life and world, but to that also which is to be reuealed to the Sonnes and Seruants of God. Secondly, we may learne out of that verse, for no shame in our selues, nor yet for no misiudging of euill speech of the wicked, to neglect the performance of any dutie, that may testifie either our loue, or obedience towards Christ: for if wee will doe so, we shall not finde the want of any let in our selues, nor lacke stumbling blockes cast in our waies by the wicked to hinder vs therein, but we must by honour and dishonour, by euill report and good re-

port, yea, in all things approue our ſelues, as the Seruants of God, 2 Cor. 6. 4. 8. *vnto God and men, and doe as our Sauiour himſelfe hath done before vs, that is, for the ioy that was ſet before him, he hath endured the Croſſe and deſpiſed the ſame, and is ſet downe at the right hand of the Throne of God, that ſo wee conſidering him that endured ſuch ſpeaking againſt of ſinners, may learne not to bee wearied and faint in our minds,* Hebr. 12. 2, 3. *aſſuring our ſelues, that if we ſuffer any thing with him, or for him, we ſhall alſo raigne and be glorified with him,* 2 Timoth. 2. 12. *for the performance of worldly things, touching our owne pleaſures or profits, yea, that though ſometimes they be vnlawfull, we neither are aſhamed nor afraid of men, and why ſhould we be ſo in the doing of ſpirituall duties, and that to our God? It is worthy the noting, that many that will not bluſh at any thing before men, will be aſhamed to performe holy duties to God, either of Praier, confeſſion of Faith, Catechiſing, or ſuch like: and on the other ſide, many afraid to performe euen honeſt things before men, will not bluſh to doe holy things in the preſence of God: and let theſe latter people make much of this worke of the ſpirit in them, and labour to increaſe in the ſame before God and man, that it may bee a notable and continuall pledge vnto their faith: but let the other feare and tremble, who haue a double note of great vngodlineſſe in them; the one, that they are not aſhamed of euill before God and man: the other, that they are aſhamed of good duties in the preſence of God and man: and let them labour the amendment of it, or elſe it will goe hard with them both before God and man, and that in this life, and in the life to come alſo.* Verſ. 6. *Teacheth vs, in all reuerence and regard to eſteeme the Church, becauſe there is in the ſame the abundance of all treaſures, fit to furniſh vs in the execution of our duties, both towards God and men; and to make vs able in all ſweet and delicate ſort, to entertaine the Lord of life, to his glory and our eternall comfort. The prophane and worldly people cannot poſſibly behold theſe things, becauſe they looke no further than the eie of fleſh and blond directeth them, or the line of their owne reaſon will leade them: they onely, the eies of whoſe vnderſtanding God hath opened by his word and ſpirit, perceiue theſe excellent myſteries, for it is the ſpirituall man that diſcerneth all things, yea, euen the deepe things of God,* 1 Cotin. 2. 10, 15. *which is not onely true in the myſteries of Faith and Religion, but euen in deſcrying and diſcerning the Church of God alſo: for if a man haue no better loads-man than the light of his owne wit, it is more likely that hee ſhall embrace the Synagogue of Satan, by reaſon of the outward glory and glittering of it in ſtead of the Church, than the Lords Church indeed.* Verſ. 7. *Teacheth vs, that we can neuer haue ſpirituall eaſe, nor ſpirituall comfort, till we be aſſured of, and doe effectually feele Chriſt and his merits, and doe plentifully taſte of the louing kindneſſe and fauour of God towards vs in him. They that are diſtreſſed in body and ſoule, and looke for reſt and conſolation elſe-where than in him, wee may perceiue by this are foulely deceiued, as they alſo that haue their onely ioy, felicitie and contentment in the outward, either pleaſures or profits of this life. Notably ſaith* Dauid, Pſal. 4. 6. Many ſay, who will ſhew vs any good? But Lord lift thou vp the light of thy countenance vpon vs. Thou haſt giuen mee more ioy of heart than they haue had, when their Wheat and their Wine did abound: *Whereof alſo hee ſeemeth to render a reaſon,* Pſalm. 30. 6. *ſaying, that* in the Lords fauour there is life, euen for euermore. Verſ. 8. *Teacheth vs, not onely to haue care and conſcience in our ſelues, to doe nothing to the anoiance or diſpleaſing of our Lord and Sauiour Chriſt: but alſo to labour what wee can, that others doe not diſquiet him. By which we may ſee, that the loue and care we carie towards him, ſhould not bee contained within the compaſſe of our owne boſome, but bee extended to others, as well as to our ſelues, that by that meanes alſo we may not onely prouide for the pleaſure and profit of him, to whom wee belong or wiſh well too, but further and aduance to the vttermoſt of our poore powers, the ſaluation of other men. Secondly, wee may learne to beware of preſcribing any thing or time to the Lord, not onely becauſe it argueth intolerable preſumption and boldneſſe in vs, wee ſeeing by experience, that Superiors will not*

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beare it at their hands to be controlled, no not in things vnlawfull or wicked (and then what a ſinne muſt it be in vs to vſurpe vpon the Lord, who can appoint nothing but that which is good and lawfull?) but alſo becauſe it ſecretly accuſeth the Lord as inſufficient in fore-ſight, to determine or doe whatſoeuer he ſhall ſee to be good for his owne glory, and the beneſit and behoofe of thoſe that belong vnto him. Verſ. 9. *Teacheth vs two ſpeciall things: firſt, the whole Church and euery particular member thereof that will vnfainedly come vnto Chriſt, muſt vtterly remoue from them all impediments and hindrances that may hinder them in that excellent race, caſting away euery thing that preſſeth downe, and the ſinne that hangeth faſt on,* Hebrewes 12. *mortifying the old man continually, with the luſts and concupiſcences of the ſame, that ſo Chriſt may take delight and pleaſure to dwell in vs. Secondly, that whatſoeuer graces we haue, either outward or inward, we haue them onely from the Lord by Chriſt, who is not onely the meane to conuey them ouer vnto vs, but to continue, increaſe and ſtrengthen the ſame in vs,* For in him are hid all the treaſures of wiſdome and knowledge, *Col.* 2. 3. And of his fulneſſe haue we receiued euen grace for grace, *Iohn* 1. 16. *So that wee may ſee hereby, that not onely preuenting grace (as Papiſts ſay) is his, but euen all graces ſubſequent or following the ſame.* For what haue we that we haue not receiued, 1 *Corin.* 4. 7? *Specially ſith we are not ſufficient to thinke a good thought,* 2 Corin. 3. 5. Verſ. 10. *Teacheth vs, that the thing we ſhould eſteeme moſt precious, yea pray and wiſh for, is the aſſured feeling of Gods fauour and loue towards vs in Chriſt. Of this ſomething hath beene ſaid before, verſ.* 7. *of this Chapter: And this is that alſo which our Sauiour ſpeaketh in* Luke *vnto his Diſciples, Chapter* 10. 20. Reioyce not in this, that the Spirits are ſubiected vnto you, but rather reioyce, becauſe your names are written in heauen. Ieremy *alſo ſpeaketh excellently of it, Chap.* 9. 23, 24. Let not the wiſe man glory in his wiſdome, nor the ſtrong man in his ſtrength, &c. but let him that glorieth, glory in this, that he vnderſtandeth and knoweth me, ſaith the Lord: For I am the Lord which ſhew mercy, iudgement, and righteouſneſſe in the earth: for in theſe things I delight. *See alſo* 1 Cor. 1. 31. *Alſo* 2 Cor. 10. 27. *Secondly, that our loue to the Lord ſhould be no cold affection, or ſome meane meaſure of a good minde, but that it ſhoula be feruent, earneſt, continuall, and as a man would ſay, fiery to conſume all lets either within vs, or without vs, that might hinder vs from expreſſing the ſound affection that we carie towards the Lord Ieſus. This doth Chriſt notably expreſſe by ſundry particulars,* Matth. 10. 37, 38. *But yet more plainly in* Luke, *Chap.* 14. 26. *when he ſaith,* He that hateth not his father and mother, and wife and children, brethren and ſiſters, yea, and his owne life alſo, cannot be his Diſciple: *But moſt effectually in the abridgement of the Law,* Luke 10. 27. Thou ſhalt loue the Lord thy God with all thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought: *Meaning, that all that we haue both inward and outward, ſhould be imployed in and about the vnfained loue of Gods Maieſtie.* Verſ. 11. *Teacheth vs, that no feare or flattery of the Aduerſaries ſhould cauſe vs to fall from the holy loue that wee carie, and ought alwaies to carie to Chriſt our head and Sauiour. It is the nature of the wicked to aſſay, by fawning and fauour offered, to fetch that from vs, that otherwiſe perhaps they could not get from vs. Whatſoeuer they doe, wee muſt be reſolute, being aſſured of this, that as wee will hold and defend nothing, but the Lords vndoubted truth, ſo we will againe in nothing feare our Aduerſaries, becauſe that all that they doe, or can doe againſt vs, is to them a ſure token of deſtruction, but to vs a pledge of ſaluation and life euerlaſting, and that from God.* Philip. 1. 28. *Notable for the ouercomming of this aſſault, are the words of the Apoſtle* Paul, *in the latter end of the eighth to the* Romans: Who ſhall ſeparate vs from the loue of Chriſt? Shall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword? As it is written: For thy ſake are wee killed all day long, wee are counted as ſheepe for the ſlaughter: neuertheleſſe, in all theſe things wee are more than Conquerers through him that loued vs: for I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature

shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord, Rom. 8. 35. 36. 37. 38. 39. *In which words and names, vers. 35. 36. 37. the Apostle sheweth, that no terror of the wicked should cause him, or the rest of the faithfull, to fall away from a sound minde towards Christ: and in the other verses, viz. 38. 39. he declareth, that no shew of good things offered, being either present or to come, should pull vs from, or should pull from vs, either that loue wherewith God in his Sonne Christ hath loued vs, or wherewith we in some measure of a sound minde doe affect and loue him. Oh that men would duly regard these things, that so they might come indeed, not onely to the faith and feeling of the same, but also to the sound obedience and performance thereof, that so God might receiue glory at their hands, their owne soules might be saued in the day of Christ, and other men be builded vp by their examples to doe the like.*

The VIII. *and last Chapter, and the summe thereof.*

The old Church, or Church of the Iewes, consulteth with Christ her head and Spouse, concerning the calling of the Gentiles, declaring that it is one part euen of her spirituall ioy, to see that they shall be chosen into Christs flocke, verses 1, 2, 3. Christ againe on the other side, setteth out his affection to the Church, and wisheth still to be commended and praised of her, verses 4, 5, 6. Which the Church taking euen as it were out of his mouth, she desireth his continuall presence and fauourable aid for euer.

1. *WE haue a little Sister and she hath no breasts: what shall we doe for our Sister, in the day wherein speech shall be had concerning her?*

2. *If a wall is to be builded, we will build in it a Palace of Siluer, and if the gate is to be defended, we will fence it about with boords of Cedar.*

3. *When I my selfe shall be as a wall, and my breasts like Towers, then shall I be in his eies as one that findeth peace.*

4. *Shelomoh hath a vine in Baalhamon: he gaue the vine it selfe vnto the keepers: a man bringeth for the fruit thereof, a thousand peeces of Siluer.*

5. *My vineyard which is mine is before my face: to thee O Shelomoh a thousand, and two hundred to them that keepe the fruit thereof.*

6. *O thou that dwellest in these gardens: the companions harkning vnto thy voice, cause me to heare.*

7. *Fly thou, O my welbeloued, and be like vnto the Roe, or to the young Hart, vpon the mountaines of spices.*

Connexion. THe Church especially of the Iewes, hauing before made mention of her vnfained loue towards Christ, as we may perceiue by the latter end of the other Chapter, doth now manifest the sound affection that she carieth towards him, euen by another circumstance; to wit, that she taketh wonderfull care for the enlargement of the glory of her Spouse, not onely by deliberating, but also after a sort wishing the calling of the Church of the Gentiles, yea making as you would say large and great offers

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fers for the accompliſhment of the ſame. Which though indeed it did at that time moſt properly belong vnto the people of the Iewes, who in thoſe daies were in outward profeſſion the onely people of God, it doth now concerne the whole Church, who are the ſame now, becauſe the partition wall is taken away, that the Iewes were and ought to carrie the ſame ſound minde towards them that are not yet called, that the Iewes did to the Gentiles that were then without, the Lord vnder the Church of the Iewes, reſembling no doubt, the Congregations that ſhould be gathered of all the Nations of the world, and by the Gentiles ſetting out ſuch, as hauing not heard the Word, were yet notwithſtanding in good time, by the miniſtery of the Word and working of the Spirit, to be effectually called to the Lord: whereof alſo this me thinketh may ſeeme to be a good reaſon, becauſe that as the Lord will alwaies haue his Church vpon the earth, ſo he will haue the meanes continually vſed, not onely that thereby they that be conuerted may be ſtrengthned, but alſo that others may by the ſame meane bee mightily reclaimed: otherwiſe, as Gods Worke ſhould appeare for a time, and his Glorie manifeſted in ſtrengthning them: ſo his power ſhould be hazarded and glory alſo, yea the Church it ſelfe might quickly come to an end in this life, if there were not as a daily remouing of ſome of them to eternall life, by the meanes of death naturall to triumph with the reſt that are gone before, ſo a continuall drawing of otherſome thereon by the exerciſes of the Word, to partake with the reſt in that ſpirituall warfare that they are to vndergoe in this life. And this I would haue to be marked, as good, profitable, and neceſſary, both for the Senſe and Doctrines of this Chapter, ſpecially for the three firſt verſes of it, that we may not be conſtrained hereafter to repeat the ſame againe.

Diuiſion.

THis Chapter conſiſteth of three parts, or doth ſpecially propound vnto vs three things. The firſt point is as it were, a conſultation of the old Church, with her head and huband Chriſt, concerning the chuſing and calling of the Gentiles, into the ſelfe-ſame ſtate and condition of eternall grace and fauour with her: and this is contained in the three firſt verſes of this Chapter. The ſecond thing is a notable manifeſtation and declaration of the ſound affection of our Sauiour Chriſt towards the whole Church, conſiſting

both of Iewes and Gentiles, or of all Nations, as you would ſay, this being ſet out vnto vs, not onely by commending the Church, but by commending it by comparing it with Salomons *vineyard, yea by preferring it before the ſame, and by ſtirring vp the ſaid Church to the* [illegible]*ly dutie of praiſing him, from whom, if he did not highly affect her, hee would not deſire that commendation, verſ. 4, 5, 6. The third thing is an earneſt requeſt or praier, that the Church being moued with the loue of her huband, and care to obey his commandements, maketh vnto him for his continuall preſence, comfort, and aſſiſtance, to leade her, and to guide her into all truth and well-doing; and this is contained in the 7. and laſt verſe of this Chapter.*

Senſe. 1

WE *haue a little ſiſter,* [She beginneth to propound the matter touching the vocation & calling of the Church of the Gentiles. When ſhe ſaith *we*, ſhe meaneth it of Chriſt and her ſelfe: *q.d.* O husband & Spouſe, thou and I haue: and by the word *ſiſter*, ſhee vnderſtandeth the Church of the Gentiles: which ſhe calleth her ſiſter, and the ſiſter of Chriſt Ieſus alſo, becauſe they haue both one common father, *viz.* the Lord, of whom is named the whole family in heauen and in earth, *Epheſ.* 3. 15, yet ſo that we alwaies obſerue this true and holy diſtinction, that Chriſt, eſpecially as in regard of his God-head, is the very naturall Sonne of God indeed, whereas we are his ſonnes and daughters, whether we be Iewes or Gentiles, through adoption and grace, *Rom.* 8. 16. and 2 *Cor.* 6. 18. In what reſpect further, either the whole Church, or the particular Churches of Iewes & Gentiles, may be called Chriſts ſiſter, or ſiſter one of them to another, ſee before, Chap. 7. 6. She addeth, that ſhe is *little*, that is, not ripe or grown to any greatneſſe, or as a man would ſay, not come to the yeeres of mariage, or mariageable (vnderſtand it alwaies ſpiritually) becauſe the fulneſſe of the time for their mariage (as you would ſay) or calling, was not come, *Gal.* 4. 4. euen till Chriſt himſelfe was aſcended, and had ſent forth his Apoſtles, giuing them commiſſion for that purpoſe, *Matth.* 28. 19. *Mark.* 16. 15. the myſterie whereof, though it were propheſied of long before, and euen the very Angels did after a ſort deſire to behold the accompliſhment of it, yet was it reſerued to be made moſt manifeſt, and performed by the Apoſtles in their daies, as appeareth, 1 *Pet.* 1. 10, 11, 12.] *and ſhee hath no breaſts.* [This is added, euen to expreſſe her littleneſſe or ſmalneſſe, as before: *q.d.* She is not yet mariageable, or fit for Chriſt, no more than as a man would ſay, a very young Damſell is fit for a man, becauſe they are not apt to conceiue, bring forth, or nouriſh children; and euen ſo was it with the Gentiles: for neither were they fit for Chriſt, and to receiue or embrace the Lord, becauſe they wanted that yeares and ripeneſſe that the Lord had appointed with himſelfe for them, as alſo the meanes whereby they ſhould haue come to it, for vnto the Iewes, and not vnto them then, was the adoption, the glory, the couenants, and the ſeruice of God committed, *Rom.* 9. 4. If any man will ſay, there were diuers of them called; I anſwer, that that was as a man would ſay, but the addition of one day, or ſome ſmall time to a naturall life, in reſpect of the fulneſſe of the age that they grew to afterwards in Chriſt: See *Epheſ.* 4. 13.] *what ſhall we doe for our ſiſter.* [The Church and Chriſt are brought in here, as it were a [illegible] and a wife, or a brother and a ſiſter, debating what were beſt to be done with their youngeſt children or kinred, and which way they might moſt labour their prefermens. We know by the practiſe of the world, that not onely godly, but naturall brethren and ſiſters, will vſe all the meanes that they can, for the preferment & good beſtowing of ſuch of their kinred as be vnmatched. The ſelfe-ſame affection doth the Church and Chriſt put vpon them here, the better to reſemble the care and conſul-

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tation that they had, for the calling of the Church of the Gentiles.] *in the day* [she putteth day a part of time for the prefixed & set time with God, whether it were moneth, yeere, &c. wherein he would accomplish the calling of the Gentiles.] *wherein speech shall be had concerning her*, [i. concerning her calling into the Church, that so there may be one sheepfold, euen as there is indeed properly but one Shepherd, *Iohn* 10. 16. and one Church, as there is but one head of the same, Iesus Christ, *Ephes.* 5. 23. In effect in this interrogation or demand the Church meaneth thus much, *q. d.* when I shall propound thy Word for the winning of the Gentiles, and thou shalt giue a notable increase vnto the same effectually, and inlarge it mightily with wonderfull blessings, in so much that the mystery of that holy marriage which was kept secret since the world beganne, but shall now through the soueraigne authoritie of the eternall God bee declared vnto all nations, *Romans* 16. 25, 26. that so they may by faith be ioyned vnto thy body; then and at that time what shall wee doe for this our Sister the Church of the Gentiles? Hitherto reacheth the question propounded, as it were, in the way of consultation or aduice.] *Vers.* 2. *If a wall is to be builded,* [this verse containeth an answer vnto the former question, in which is set out vnto vs, yet metaphorically and vnder figures, the resolution of Christ and his Church, what they will doe, and what way they will take when the fulnesse of the Gentiles shall come in. And here they are brought in, as men consulting and taking aduice to place and plant great store of people, and fearing that the roomes they haue prepared, or the City they haue appointed, will not bee large enough to containe and hold them, they say thus: if the old walls be to be razed and pulled downe, and new to inclose a larger circuit of ground for the entertainment of our friends, be to be erected and set vp, let vs doe it,] *we will build in it a palace of siluer*: [*q. d.* we will not only inlarge our walls for their sakes, prouiding by that meanes things necessary and fit for them, but that they may know they shall be indeed most heartily welcome vnto vs, they shall perceiue that as we our selues will spare no paines or cost, for their holy entertainment, so they shall haue all things that may indeed be delightful vnto them. And all this is done to draw on the Church of the Gentiles with willingnesse and speed to come to the Lord. Siluer is a precious thing, as we know, and much set by amongst men, but when they shall haue it in such plenty, that Palaces, as a man would say, shall be built with the same, that is strong and mighty to draw. And that is the reason, why vnder such earthly things of great delight, the Lord setteth our spirituall matters: see before Chap. 6. 14. of the Iuory Tower. Also *Reuel.* 21. in the description of the heauenly Ierusalem,] *and if the gate is to be defended,* [*i.* the entrance that they must haue is to bee strengthened:] *wee will fence it about,* [*i.* make it strong and mighty] *with boords of Cedar,* [*i.* with things that shall last: for *Cedar* will not rot or wormeeat, as Writers affirme: for the durablenesse whereof, see 2 *Samuel* 7. 2, 7. &c. The meaning is, that if they feare any thing to hinder their entrance, or stand in doubt when they are entred of some annoiance from abroad, they shall not need either to feare or doubt either the one or the other, for they shall haue strong and pleasant walls, and mighty and durable gates safely to defend them. And as all this is done to incite and prouoke the Gentiles, in some measure of a sound minde, to ioyne themselues to the Church, so it is not without cause that he mentioneth both walls and gates, noting indeed thereby, that Gods fauour to his folke shall bee all in all to them, more safely defending them, than in the strong City, *Psalme* 31. 21. The meaning of this verse is, that at what time the Church of the Gentiles shall bee called in (which indeed by reason of their infinite multitude, could not bee contained within the narrow bounds of the City of Ierusalem, euen as the Prophets themselues prophesied and foreshewed, of which you may reade, *Isaiah* 49. 20. and *Zecharias* 2. 4. not within the bounds of *Iudea* it selfe) that then they shall be constrained by reason of such infinite number, yea that will be willing to, rather than the Gentiles should be secluded, to bring in a new forme and order as it were of a City, yea to pull downe the old walls, and to set vp new walls and new gates for the enlargement thereof, for

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by the termes *walls* and *gates*, there is by the figure *Synecdoche*, that is, a part or parts put for the whole, meant the City, which alſo is vſuall in the Scriptures: ſee *Pſalme* 28. 29. alſo *Amos* 1. 7. and for the word gate ſo taken, ſee *Gen.* 22. 17. alſo *Geneſis* 24. 60. *Deuteronomy* 16. 5. All commeth to this end, as though Chriſt ſhould ſay, ſeeing the increaſe ſhall be ſo great, we will imploy euen our common trauell and paine together in this building vp of the whole Church together.]

3 *Verſ.* 3. *When I my ſelfe ſhall bee as a wall*, [the old Church hauing before declared her good minde towards the Church of the Gentles, doth not ſo ſtay therein, that ſhee neglecteth her ſelfe; but ſheweth that howſoeuer ſhee hath receiued as yet more graces from God than the poore Church of the Gentiles had, that yet notwithſtanding there was much to bee added to her beauty and ſtrength, which alſo ſhee did looke ſhould bee performed to her, euen by the vocation of the Gentiles: and that maketh her alſo to adde,] *and my breaſts like towers*, [*i.* faire and comely, by which alſo ſhee noteth, that though ſhee were then to bee diſcerned from the Church of the Gentiles, which, as was ſaid before, had no breaſts, and ſhee had ſome, yet there ſhould bee an increaſe ſtill of that comelineſſe and ſtrength.] *then ſhall I be in his eies*, [*i.* in the iudgement and account of Chriſt: For becauſe that the iudgement of the eie is in moſt things certaine, and it is a notable inſtrument to conuey to our vnderſtanding the truth and certainty of things, ſhee putteth therefore the eye for the iudgement that Chriſt ſhall haue of her,] *as one that findeth peace*, [*i.* very deare and precious, and full of delight and contentment. For euen as that man that hath liued in long and great diſquietneſſe, ſeeking notwithſtanding for peace, and finding it at the length, hath obtained his hearts delight and ioy, yea, that which hee preferreth before all that hee had: ſo was it and ſhould it bee with the Church. All in effect is as much as if the Church ſhould ſay, when a great company of the Gentiles being ioyned together with mee, ſhall grow vp together with them, and they with mee, and ſo wee both make but one City, I ſhall not bee farre from that ſame quietneſſe of ſpirit and bleſſednеſſe, for which I trauell ſo ſore now. I doe indeed perſwade my ſelfe now, that I am not onely entring thereinto, but haue made ſome good proceedings therein, howbeit the time of my perfection and full ſtrength therein is not yet come. Nigh it is indeed, I confeſſe, but when the time ſhall come, that I ſhall by the glorious appearing of my Spouſe Chriſt, be taken vp into the perfect communion and fellowſhip of peace, then ſhall the marriage indeed be thorowly finiſhed, and that is it, which in ſo many places of Scripture is called the laſt day.]

4 *Verſ.* 4. *Shelomoh hath a vine in Baalhamon*, [Here beginneth the ſecond part of this Chapter, which is Chriſts ſpeech to the Church, wherein hee doth propound two ſpeciall things: Firſt, by comparing it to a Vine, yea to a moſt excellent Vine, hee ſheweth how deare and precious the Church it ſelfe is vnto him, verſe 4, 5. Secondly, he prouoketh and ſtirreth her vp, to publiſh his praiſe, and the great graces that be in him, verſe 6. Concerning the words: The Vine is commended in this verſe firſt by the perſon of the owner, to wit, *Salomon*, who if euer any man liuing might haue moſt excellent things, he aboue others (as a man would ſay) might haue them, both for the wonderfull abundance of his wealth, as alſo for the excellency of his wit. Secondly, it is commended for the ſituation or place wherein it was, *viz. Baalhamon*: which if we take as the proper name of a place, as ſome of the Hebrew Writers doe, and particularly *Aben Ezra*, no doubt but it was famous, not onely for good Vineyards, but alſo for great ſtore of the ſame, from which alſo, as it ſhould ſeeme, it tooke the name: for *Hamon* ſignifieth a multitude: and if *Baal* may be interpreted, as *Rabbi Shelomoh* thinketh it may, namely, to ſignifie a plaine, to which end he alleageth *Ioſua* 12. 7. of *Baalgad*, then no doubt but it was ſo much the more plentifull, becauſe plaines and Vale-countries are moſt commonly accounted moſt fruitfull. But if we take it as a Noune appellatiue as wee ſay, or common, and turne it as ſome doe, and as alſo the Word may well beare it, in the Lord of the multitude, to wit, of Wine, meaning thereby, as ſome alſo doe render

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it, in a fruitfull place, the ſenſe and meaning commeth all to one, namely, that the Vine is commended for the fruitfulneſſe of the place wherein it grew,] *he gaue the vine it ſelfe vnto the keepers*, [*i.* he let it forth to hire, or for a rent, to ſuch as ſhould keepe, dreſſe, prune, cut & trim the ſame,] *a man* [*i.* euery one of thoſe that hired it, or all they together, for ſo haue you this word vſed in ſundry places of Scripture: ſee 1 *Cor.* 11. 28.] *bringeth forth the fruit thereof*, [*viz.* that he hath reaped & receiued from the ſame, or for the rent thereof, as we ſay,] *a thouſand peeces of ſiluer*, [*i.* a very great ſumme, for he putteth a number certaine for an vncertaine: ſome reade ſickles, meaning no doubt common ſickles, which was halfe as much as the ſickles of the Sanctuary, and did amount, as ſome ſuppoſe, to the value of our 20. pence. He that luſteth to ſee or reade more of this matter, may view the moſt learned Annotations of Maſter *Beza*, vpon *Matth.* 17. 28. Whatſoeuer it be, this is the third commendation attributed to the Vine, namely, that it was hired or let for a very great rent, which alſo is an argument of the great fruitfulneſſe thereof: and in this verſe is contained the firſt part of the compariſon.] *Verſ.* 5. *My Vineyard which is mine*, [he beginneth here to put downe the ſecond part of his compariſon, namely to ſhew how much Chriſts Vineyard which is his Church, differeth from *Solomons*, euen as much as Chriſt who is greater than *Solomon*, *Mat.* 12. 42. differeth from him, and as much as ſpirituall things exceed bodily. And this difference is not onely noted in the word, *my Vineyard*, but alſo in the words following, *which is mine*. Chriſt by doubling the words, noting both the excellency and the certainty of it, as we haue ſundry times declared heretofore: *q. d.* It is an excellent Vineyard, euen as I my ſelfe, and belongeth to none other but to me alone: no man ſhall ſucceed me in this, becauſe he is the eternall Lord and Heire of all things, *Heb.* 1. 2. and therefore of the Church alſo,] *is before my face*, [*i.* I doe continually looke vpon it, and haue an eie ouer it, or watch ouer it alwaies for good, noting not onely his perpetuall preſence in his Church by this phraſe, of which ſee *Matth.* 28. 19. but his continuall dreſſing and pruning of the ſame (as the Husbandmen doe Vineyards) that it may bring forth more fruit: ſee *Ioh.* 15. 2. and this is the ſecond thing for which Chriſts Vine is preferred before *Solomons*, namely, becauſe he is inforced to put ouer his to the labour and dreſſing of other men; but Chriſt doth as it were with his owne hands prune and keepe his owne,] *to thee O Shelomoh a thouſand* [*viz.* peeces of ſiluer or common ſickles doe in right appertaine, as a rent belonging to thee] *and two hundred* [*viz.* peeces of ſiluer or ſickles, for all this muſt be repeated out of the fourth verſe,] *to them that keepe the fruit thereof*, [*i.* to them that labour to dreſſe it and make it fruitfull. And all this is ſpoken by the way of conceſſion or granting: *q. d.* I yeeld to this, that thy Vineyard is worth a thouſand ſickles a yeere, yea I conſent to more than that, that the labourers in it, and the dreſſers of it, are worthy for their paines, to haue ouer and beſides two hundred peeces of ſiluer, and yet for all that this Vine of mine ſhall farre exceed the ſame, in the reſpects aboue mentioned. To be ſhort, the force of this reaſon taken from compariſon or the argument it ſelfe, is thus much in effect. King *Solomon* himſelfe not for all his wit and wealth, though he haue a moſt fruitfull Vine, and ſuch a one as yeeldeth excellent and good ſtore of wine, cannot prune it and dreſſe it himſelfe, or receiue the whole fruit of the ſame, but is faine to let it out vnto others to be dreſſed (and this is the ſumme and meaning of the fourth verſe) but as for my ſelfe (ſaith Chriſt) I haue a farre more excellent and fruitfull Vine, hauing many branches in it (and euery branch bearing many cluſters of grapes) than *Solomons* hath grapes, as a man would ſay: yea ſuch care and loue doe I my ſelfe carry to this, as that I will not let it out to others to dreſſe it, nor ſuffer any thing of it to be taken from me, (which *Solomon* cannot chuſe but grant to the dreſſers of his Vineyard) becauſe I am alwaies preſent with it, and haue mine eie ouer it continually for good. And yet the truth and worthineſſe of this compariſon may the better appeare, if we will well looke, either into the perſons or the things compared. *Solomon* muſt of neceſſity, by reaſon that he was a man and weake, haue others to labour for him, and to dreſſe the Vineyard to his vſe: but Chriſt as the eternall God and head of his

Church, needeth none of those aids: for though hee vse men as his Ministers, that is not done so much to derogate from his power, who can without their helps worke the saluation of his elect, as for their weaknesse sake, hee speaking vnto them in persons like to themselues, that so they might without feare as it were embrace the truth. Besides, they that labour in *Solomons* Vineyard, must (because it was worldly) be recompenced with a worldly wages, and eat as you would say, part of that that they trauelled for: but neither Christ nor his Ministers, if we should speake of them, (but indeed we are not so much to weigh that in this place) eateth any bodily thing that commeth from the Church, but hee giueth them all their labour, and receiueth as a man would say nothing in comparison from them againe. If any man list to pursue this further, he may, so he keepe himselfe alwaies within the com-
6 passe of the place, and the Analogy or proportion of faith.] *Vers. 6. O thou that dwellest*, [after that Christ had extolled the excellency of this Vine, that is, of his Church, he turneth his speech vnto the same, giuing her thereby as it were to vnderstand, that all this he had done, not onely for her comfort, but also for her instruction: For her comfort in that shee was so highly, yet truly commended. For her instruction, that shee might learne thereby to extoll him in deed and truth, that had beene so liberall in her commendation,] *in these gardens*, [hee meaneth the particular Churches vpon the earth, in which the vniuersall Church is after a sort resident and a continuall dweller, Christ yet notwithstanding hauing care, both ouer the whole, and ouer euery particular one, and pruning and dressing them with a singular affection towards them, as appeareth by the particular Churches mentioned, *Reuel.* 1, 2, 3. Chapters,] *the companions hearkening to thy voice, cause me to heare*, [so it is word for word in the Hebrew Text: but the meaning is, make mee knowne by setting abroad my praises to such as are thy companions and fellowes, and either hearken to thy speeches, or should hearken thereto: For though by the word *fellowes* or *companions*, there be principally meant the sound members of the Church, and namely such as doe willingly submit themselues to the Word and Discipline of God; yet all men (because of our common creation, and because of our one and common dwelling place which is the earth) may be vnderstood thereby specially such as will not liue like hogs and dogs (to whom we are not to giue holy things, nor cast our pearles before them, as Christ saith, *Matth.* 7. 6.) but yeeld and giue ouer their minds to
7 healthfull and sound doctrine.] *Vers. 7. Flie thou, O my welbeloued*, [the third part of the Chapter, wherein howsoeuer the word *flying* may seeme to insinuate, as though the Church wished the remouing of Christ; yet doth shee rather thereby note the speedy approach of Christ towards her, euen as they that goe to things they take delight in, doe runne rather than goe, or as we would say flye,] *and bee like vnto the Roe or to the young Hart* [to the end that shee may the better expresse the speed or swiftnesse that she would haue Christ to vse in comming towards her, she vseth this double similitude. For the swiftnesse of these creatures, see that which is written, *Psalme* 18. 33. To which end also tendeth the word *young*, because they are farre more lusty and fresh than when they grow to greater yeeres,] *vpon the mountaines of spices* [if we referre this as some doe to the Roe and young Hart, then it meaneth most pleasant hills or mountaines: but if we referre it to Christ, as indeed I take that to bee the most true sense, *q. d.* thou that art in the mountaines of spices, then it signifieth Heauen, the same being resembled vnto vs (which otherwise cannot be expressed) by things of greatest sweetnesse and delight in this life. Neither is it besides the purpose, that he speaketh of spices in the plurall number, by which he noteth not onely the excellency of heauenly ioyes, but the wonderfull variety and store of them, there being more ioyes there by thousands of degrees, than there is or can be in the mountaines that are best stored with all kinds of most precious and sweet things. In summe, this is the meaning of this verse, that the Church embracing Christs commandement, touching the publishing and spreading abroad of his name, and knowing how hard a thing it is to performe that duty, as well by reason of the excellency of the matter it selfe, as also by reason of the great difficulties

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and dangers that are on the earth for the doing thereof, doth sue for his present aid and continuall presence to lead her and to guide her to the performance of that, and all other holy duties whatsoeuer: as though the Church should say, I am vtterly determined to doe the things thou dost command me: onely I beseech thee to bee present with me, and not onely to make me see and and know the things commanded, but also giue me strength to accomplish the same: yea make haste I pray thee, by thy glorious comming to performe vnto me, and euery sound member of my body, all thy gracious promises, and specially eternall life: see the like conclusion or shutting vp, *Rev.* 22. 20. in these words: *Euen so, come Lord Iesus.* Which words the Church both there and here vttereth, not as prescribing vnto Christ a time (for that were intolerable pride, thrusting themselues into Gods office, who hath set a day, wherein he will in the person of his sonne iudge all flesh) but to shew the earnest desire, that they haue to cease from sinne, to be deliuered out of the manifold miseries of this present euill world, and to be made perfect partakers of eternall life and blessednesse, ioyned perpetually with their head and Sauiour Christ.

Vers. 1. *In the care of the old Church, for the calling of the Gentiles, not onely whole Churches are taught, what they should doe for the reclaiming of them that are without, appertaining notwithstanding vnto Gods Kingdome of grace and glory: but also what particular persons should strine too in the like behalfe.* Paul *longed after all the Church of* Philippi, *and that from the very heart root in Iesus Christ. For the more euident declaration of which sound loue of his towards them, he calleth God to record as it were, against his owne soule, that he did not dally or dissemble with them,* Phil. 1. 8. *Where is that carefull affection to be found amongst men? nay, where is any measure of a sound minde? That cursed canker of selfe-loue, hath vtterly consumed and eaten vp the same. For euen as we see, that in worldly things and states, no man regardeth either the common wealth, or the good of another: so hath God made vs to behold (but yet in his fearefull iudgement, as the punishment of our former sin) that no man careth either for the thriuing of the whole Church, at home or abroad, or for the furtherance of the saluation of particular people or brethren.* Vers. 2. *Teacheth vs to spare no paines or cost, for the winning of men vnto God, and for the inlargement of the Kingdome of Christ vpon earth. Our goods, yea our liues should not be deare vnto vs in this behalfe. And this matter of action indeed, the holy Ghost doth adde to the former care and affection, as a notable note to discerne, who are in truth soundly affected to Gods glory, and the furtherance and flourishing of his Church. You shall haue many will by words make a goodly shew of a ready minde, and if it goe no further than speech, none more forward than they, but when it commeth to iustifie their words by their deeds, then men shall finde them, (and therefore much more the Lord) to be miserable slinckers away and starters aside. If Saint* Iohn *say, That whosoeuer hath this worlds goods, and seeth his brother haue need and yet shutteth vp his compassion from him, hath not the loue of God dwelling in him,* Iohn 3. 17. *how much more may we safely conclude, That he is vtterly void of a sound minde to God and men also, that will haz ard either the soules of men, or the whole Church, for the sparing of his owne pelfe? because the question is not now of the body onely, or of one particular person, but of the soule also, yea the soules of many for whom Christ hath died, and the state of the Church of God.* Vers. 3. *Teacheth vs, so to performe the duties prescribed in the former verses, that is, in care and conscience, to aduance and promote the good estate of the whole Church, and the saluation of euery particular member thereof, that we doe not either in curiousnesse towards others, or in carelesnesse towards our selues, neglect Gods graces offred and bestowed vpon vs. No doubt but the holy Ghost was well acquainted, both with mans corruption and Satans malice towards him: all which tend, as in all other things, so particularly in this, to bring vs to two dangerous and desperat extremes. If he cannot cause vs in curiousnesse towards other men, to neglect our selues, then he will labour by care for our selues, to neglect our brethren and to make little account of them. But we see a right true or course deliuered vs here, according to which if we saile, no doubt but wee shall escape those same fearefull, dangerous and deadly gulfes.* Vers. 4. *Teacheth vs, that Princes* Doctrine.

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and mighty men of the earth, may well and lawfully haue, euen as it were, the beſt things of the world or land wherein they dwell; which alſo we thinketh may appeare by this, that the Lord hath aduanced them to the higheſt and beſt place amongſt men, and therefore good reaſon that they ſhould haue all things in ſome meaſure of proportion anſwering to their ſtates and callings: alwaies prouided that they come not by it by iniurious meanes or oppreſſion, as Ahab did by Naboths Vineyard, 1 King. 21. or vſe it as a meane to grow either in pride or forgetfulneſſe towards God, as Nebuchadnezzar did, Iſaiah 14. 12, 13. &c. a thing alſo which God hath forbidden, Deuteronomy 6. 12. or in preſumption and tyranny ouer the people, Deuteronomy 17. 20. but that they referre it to Gods glory the giuer thereof, the good of his people, for whoſe ſake God beſtoweth it vpon them, and the ſaluation of their owne ſoules, in the ſanctified vſe thereof, they being lead thereby, as it were by the hand, to heauen and heauenly things, ſith it pleaſeth the Lord by ſuch to reſemble vnto vs ſpirituall and heauenly graces. Verſ. 5. Containing an excellent deſcription of the Church, and the continuall care of Chriſt ouer it, doth teach vs two profitable leſſons: the firſt, that we ſhould continually loue the Church, which is ſo excellent, that howſoeuer earthly things bee vſed to expreſſe the ſame, yet no one thing, nor all the things together of the earth, can ſufficiently reſemble it, or paint it out vnto vs: the reaſon is, becauſe worldly things are earthly onely, and ſubiect vnto our humane ſenſes: but the Church is ſpirituall, and to bee diſcerned by faith: for howſoeuer it bee vpon the earth, yet it is not earthly, and though it bee viſible, yet not ſo much viſible to the outward eie of the body (though that may bee a meane many times to direct vs to the places of the Churches aſſembly) as to the eie of faith, which muſt indeed diſcerne it euen as in reſpect of the outward markes, viz. the pure preaching of the Word, the ſincere adminiſtration of the Sacraments, and the faithfull execution of Chriſts holy diſcipline: which though they be outward, yet are they ſpirituall, and muſt be alſo ſpiritually diſcerned or knowne. The ſecond, that wee ſhould alwaies labour to ioyne our ſelues to it, and neuer to feare the faces or forces of the wicked that perſecute the ſame, becauſe Chriſt continually watcheth ouer it for good: who we know is greater than all, who alſo hath made vs ſuch promiſes, that the gates of hell ſhall not preuaile againſt it, Mat. 16. 18. and therefore no reaſon but wee ſhould bee incouraged: for if Satan with all his helliſh power cannot preuaile, what ſhall the wicked of the earth doe, who are not either ſo mighty in power, or ſo many in number, or ſo deepe in ſubtilty, or any way, no not in malice matchable with them? though I doubt not, but the hatred and cruelty of the wicked is furious as the fire to conſume, and outragious as the hell or graue to eat vp all, if they could haue it. Verſ. 6. Teacheth vs by all meanes poſſible to extoll and praiſe Chriſt, and to endeuour, euen to our vttermoſt, to haue his truth knowne amongſt all the people and nations of the world, if it were poſſible. The performance of which dutie is not onely acceptable before God, who hath commanded the ſame, but is profitable to the Church, as who by that meanes is brought to the Creator and father thereof, yea is comfortable to our ſelues while we feele thereby that we are ſound members of that holy body, both in that wee our ſelues grow vp in the ſame, and would gladly haue others to doe the like. In what miſerable taking then are they, that either haue no care at all to pull on men to Chriſt, or elſe diſcourage them from drawing nigh vnto him, by ſetting before them affliction, perſecutions, &c. Or elſe peruert them, infecting and poyſoning their ſoules with falſe doctrine. Verſ. 7. Teacheth vs many good leſſons. Firſt, it ſetteth out the weakneſſe of man, yea and that of that ſort of men which are ranged into the Church, and therefore haue regeneration begunne in them, to accompliſh and performe the good things of God. Which is not onely profitable for confutation of the Pelagians and free-will men, but alſo forcible to beat downe that high conceit that we carry of our owne wits, wills and ſtrength: againſt which ſee Gen. 6. 5. Pſalme 14. 1, 2, 3. &c. Iohn 15. 5. Rom. 7. 18. &c. 2 Cor. 3. 5. Phil. 2. 13. Secondly, it ſheweth vs what we ſhould doe in theſe wants, namely runne vnto God, by earneſt and hearty prayers: for our better incouragement wherein wee haue Gods Commandement, by which wee know, that that duty performed in faith and

Dan. 4. 27.

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repentance, is acceptable before him, and his promise also, by which we are assured that if we beleeue we shall haue our petitions granted: see Iam. 1. 5, 6. *But alas, what doe we in these cases? either we pray very faintly, and forsake not our sinnes, or else we neglect prayer altogether, and seeke some odde worldly shifts, or else runne ragingly to some one mischiefe or another, and so adde drunkennesse vnto thirst, and sinne vnto sinne, to the great displeasure of Almighty God, and wounding of our owne soules. Thirdly, that though we liue in this life, and pray for Gods graces necessary to passe our pilgrimage to his glory, and our comfort; that yet we must alwaies remember eternall life, and to say, Thy Kingdome come. For we haue not here an abiding City, but looke for a building that is eternall in the Heauens,* 2 Cor. 5. 1. *And that not so much for any worldly griefe that we endure here, as that hauing all teares wiped from our eies, we may not onely cease to sinne, but also be continually occupied in well-doing, and made partakers of eternall blessednesse with the rest of the beleeuers in Heauen, whither Christ is gone before to prepare a place for vs, that where hee is as the head, there might we bee as the members: which the Lord bring to passe, and that with speed, according to his good pleasure, euen for his crucified Christs sake.*

So be it.



A CHRISTIAN AND LEARNED EXPOSITION VPON CERTAINE VERSES OF THE eighth Chapter of the Epistle of that blessed Apostle *Paul* to the Romans, and namely, vpon verse 18, 19, 20, 21, 22, 23.

WRITTEN LONG AGOE BY T. VV. *for a most deare friend of his in Christ,* and now lately published in print for the benefit and good of Gods people wheresoeuer.



LONDON,
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1624.

A

CHRISTIAN AND LEARNED DISPOSITION UPON

[illegible] the Epistle to the Ephesians

[illegible]

TO HIS VERIE DEARE FRIENDS AND GOOD BRETHREN IN CHRIST,

Maſter *Ed. Benlois*, Maſter *Ri. Walter*, Maſter *Ralfe Manning*, and others of common and Chriſtian acquaintance, within the City of LONDON, euen as well as though they were named, *Th. W.* wiſheth abundance of all goodneſſe both bodily and ſpirituall in this life, and the eternall ſaluation of their ſoules in the life that is to come through Chriſt.

IF men, nay, if we our ſelues (brethren) that profeſſe godlineſſe, had any, either hearts to conceiue, or eies to ſee, or mouthes to ſpeake, wee cannot chuſe but beleeue, behold and confeſſe the wonderfull goodneſſe of Almighty God towards this laſt, and yet worſt age of the world wherein we liue, he hauing plentifully powred forth vpon it ſo many excellent and great graces, ſpecially ſpirituall, as no time heretofore hath beene endued with better: Whereof had we nothing elſe to beare witneſſe, but that huge heape of light and Religion, that God hath made to breake forth amongſt vs, it were ſufficient not onely to iuſtifie and approue this truth, but to condemne the world of horrible ingratitude, in not thankfully receiuing, and of curſed careleſneſſe, either in abuſing or not profiting by

such singular fauour, some, as wee see, notwithstanding the Sunshine of Gods blessed Word, weltring and wallowing in the blindnesse and ignorance of their owne hearts, not knowing what a precious iewell it is; others in prophanenesse and atheisme horribly scoffing and scorning at the same, notwithstanding the excellency thereof; others talking of it for vaine iangling, but without care of obedience, polluting by a lewd life that which is most holy of it selfe; othersome making that which is indeed spirituall, and as a man may say, heauenly, a stepping-stone of preferment and worldly glory; whereunto being once lifted vp, they fall to fostering of pride in themselues, and disdainfull carping at others; some as Satans seruants and instruments, vsing, or abusing it rather, for the maintenance of erronious and hereticall opinions, &c. So that a man may safely and certainly conclude, that though the light of God be come into the world, and hath indeed gloriously appeared amongst vs, yet men haue loued, and daily doe affect darknesse rather than light.

But howsoeuer the strength of this impiety doe most plainly and plentifully appeare in the desperate wicked of the world, the poison of this infection hauing spread it selfe abroad, from the very heart of the vngodly into all their veines and sinewes, so that all the parts of their bodies, and powers of their soules are polluted therewith, yet shall we see, that by reason of the remainders of originall iniquity, some stinch of the same hath burst forth, euen in the sonnes and seruants of God, though not to defile them with such fearefull transgressions as the wicked of the world are ouertaken withall, yet to hinder them from the doing of such holy duties, as whereunto, in pietie towards God, and in charity towards men, they are (if my iudgement faile me not) straitly bound, whilest some of them considering mens setledne sse in sinne, and how hard they are frozen in the dregs of their iniquity, and hauing few or no arguments of doing good, labour little or nothing at all; othersome againe weighing the worthinesse of Gods graces, and being loth to offer the glorious mysteries of the Lord to open despight, and so thereby to increase the condemnation of the wicked, doe leaue off all meanes almost to reclaime men from wickednesse, and to winne them to God.

What I write now, the godly of the land will witnesse with me I thinke, and the small labours publike or priuate, of men otherwise well qualified, and the little fruit flowing from the same, will yeeld sufficient proofe: yea, as I know by practise and experience in some, so I

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feele the ſame by aſſaults and ſuggeſtions in my ſelfe, to which, though mine owne naturall corruption, and the world of wickedneſſe that is within me, doe bid me gladly conſent, yet that poore portion of grace (I account it ſo, not as it commeth from God, but as it is tainted through my ſinne) that God hath beene pleaſed to beſtow vpon me, will hardly ſuffer me to yeeld, becauſe I ſee no reaſon in truth, why other mens ſinnes, or the imperfections of Gods children ſhould vtterly diſcourage them from doing the duties that God hath laid vpon them; for if we ſhould ſo doe, we ſhould neuer performe any ſeruice to God, men, or our ſelues, becauſe there will be alwaies wickedneſſe in the world, and manifold weakneſſes and wants euen in the deareſt Saints and Seruants of God.

The thing that I rather wiſh with all my heart, is, that euery one of vs, and my ſelfe ſpecially, in due examination of our owne ſoules, might through Gods great goodneſſe towards vs in Chriſt, finde our ſelues fit, not onely in affection and good will, but in all heauenly ſtrength and ſpirituall knowledge alſo, our manifold tranſgreſſions being remoued and done away, according to our meaſure of graces receiued in this behalfe, to doe good vnto many. For mine owne part, I willingly acknowledge my ſelfe the meaneſt and the baſeſt of many my good brethren in the miniſtery of God: yea, ſo farre off am I from preſuming any thing as of my ſelfe, that I doe as well in the ſight of my ſinnes before God, and feeling withall of his hand of iuſtice and iudgement vpon me for the ſame, as in the acquaintance that I haue with mine inſufficiency, yea ignorance before men (both which (no doubt) may iuſtly cauſe me to be dull and heauy in euery good dutie) thinke (and ſo doe vnfainedly confeſſe) my ſelfe vnfit and vnmeet for ſuch worthy workes. And yet I cannot but lay forth thus much, that relying vpon the goodneſſe of the cauſe, and hoping (though it ſeeme almoſt againſt hope) that God will giue a greater bleſſing to the carefull and Chriſtian labours of his ſeruants, than we can ſee with the eie of fleſh and bloud, I haue beene bold to publiſh this little Treatiſe, whereby, if the mouthes of ſuch enemies of God as barke againſt his holy truth, may in ſome ſort be ſtopped, and the comfort and inſtruction of his people prouided for, I ſhall haue wherein to reioyce, as for the common good, ſo on your behalfe (my very deare friends) of whom I am as well perſwaded as of my ſelfe, and to ſome of whom (I freely confeſſe it) I owe in Chriſt more than my ſelfe, if I could tell how to pay it. But not being able to performe that, and withall vnwilling to continue ſtill

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in my vnthankfulnesse (I must confesse it) towards you, I haue thought meet now at the length to offer vnto you in print that which I once wrote for the best and deerest priuate friend, next vnto my naturall Parents, that euer I had in this world, that as God hath stirred you vp to succeed him in kindnesse towards me, so I might make you (as those whom I loue much in Christ) partakers of those poore labours and loue that I performed towards him. In which respect also I am willingly content to let it come abroad to behold the light, not onely desiring you and euery of you to accept it, as a small token of my vnfained good will, which when it can offer no better, presents that it hath; but also praying the Lord to make it powerfull to aduance his owne worke of saluation in his seruants, and of iudgement and confusion in all his and their obstinate enemies. The 30. of October 1587.

Your poore friend and well-willer, yet assured alwaies in CHRIST IESVS to his vttermost, *Th. W.* the Lords most vnworthy Seruant.

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AN EXPOSITION VPON CERTAINE Verſes of ROMAN. 8.

AMongſt many euidences that the Lord hath giuen, for the proofe of the certainty and credit of his holy word, written againſt all the Atheiſts and Papiſts in the world, who for ſundry reſpects, ſeeke to debaſe and deface the ſame; namely, the one ſort, that they might bring in all brutiſhneſſe and ſenſualitie; and the other, that they might eſtabliſh and make equall with the word (if not preferre before it) mens traditions and vnwritten verities (as they call them) thoſe, as I thinke, are moſt excellent and ſubſtantiall, that are fetcht from the very word it ſelfe, and the vptainted teſtimonies of the ſame. For though it be true, that amongſt earthly men in worldly matters, no mans teſtimonie is to be allowed or receiued, as ſufficient proofe or witneſſe in his owne cauſe, by reaſon of that partialitie that cleaueth vnto vs, alwaies fauouring our ſelues in our owne affaires, yet in heauenly and ſpirituall things, the like courſe indeed hath no place, becauſe that the Author and Giuer of the word is free from all humane affections, and therefore the word alſo proceeding from him, muſt of neceſſitie be cleere from all partialitie. Neither is there any cauſe or reaſon why that, if the credit of humane conſtitutions, depending partly vpon the authoritie of the Law-makers, and partly vpon the goodneſſe, certaintie, and neceſſitie of the Lawes themſelues, hauing not approbation from elſe-where, the ſame may not, yea ought not, in all equitie and truth, to be much more forcible, as in regard of the Commandements and Statutes of Almightie God, who both in himſelfe and in his Lawes alſo, is altogether void of thoſe corruptions, that ſticke faſt to earthly Law-makers, and their ciuill conſtitutions.

Now amongſt the manifold teſtimonies, which are taken euen from the word it ſelfe, this in my minde, is not of the leaſt importance, that whether it ſpeake of it ſelfe, or others, it alwaies proceedeth with an vpright foot, free from all partialitie, and all worldly reſpects whatſoeuer. The truth whereof, that it might the better appeare, euen then when it ſpeaketh of the deareſt Saints and Seruants of God, it ſpareth not to lay out, and that without mitigation or minſing of their tranſgreſſions, their ſeuerall ſinnes committed againſt God and men, both before their calling, and after their calling alſo, as *Moſes* his murmuring, *Aaron* his Idolatrie, *Dauid* his adultery and murther, *Peters* deniall and diſſimulation, *Pauls* perſecution, and an infinite number of ſuch like. And when it ſpeaketh of it ſelfe, yet euen then alſo

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it spareth not to deliuer things touching it selfe, that in the iudgement of flesh and bloud seeme not onely to differ one of them from another, but to be quite and cleane contrary. Of this sort is it, that in some places the holy Scripture affirmeth Gods Word to be plaine and easie, *Giuing wisdome to the simple, and light to the eies*; and in other places againe it plainly saith, that they bee obscure and darke, and hard to be vnderstood; as also the Apostle *Peter* in the last Chapter of his second Epistle, doth particularly affirme the same, of *some things in the writings of Saint Paul.*

Psal. 19. 7, 8.

2 Pet. 3. 16.

These things verily God himselfe, the very Author of the Word, affirmeth touching the same. But what is his minde therein? Certainly not to cast any discredit vpon it, by some contradiction that seemeth to be in it, sith he hath euery where giuen such excellent and large commendations of it: neither yet to discourage men in the darknesse of it, from drawing nigh thereunto, sith he doth so often and so earnestly prouoke all sorts of men to the continuall hearing, reading, & meditation thereof: neither yet againe on the other side, in the perspicuity and plainnesse of it, to let men grow into contempt, or carelesnesse thereof, sith he himselfe in many places telleth vs, that we must haue better eies *than the eies of flesh and bloud, or the light of reason*, to see into the holy mysteries contained therein: nay rather God hath another purpose therein, *viz.* in the outward shew of contradiction in the Word, to teach vs, first to take heed, that we yeeld not therein to the subtill suggestions of Satan and his seruants, who labour thereby to cause vs to cast it vtterly from vs: and then, sith wee know and beleeue, that it was written by one spirit (who is *the spirit of vnity and verity*) that we should according to the measure of the grace of the spirit receiued, stirre vp our selues to reconcile and make to agree those places that seeme to iarre, & yet not stay there, but endeuour to conuey that light ouer vnto others also, that God hath bestowed vpon vs, because that the gifts of the spirit of God should not be smothered or quenched in our selues or others, but ought to breake forth rather, to the greatest glory of God the giuer, and the greatest comfort and instruction of our selues and others, that possibly may be in this life.

Matth. 16. 17.

Iohn 15. 26.

And in the obscuritie and hardnesse of holy Scripture, the Lord mindeth euen mightily to meet withall, yea to humble and throw downe, to their amendment if it may be, or else to breake in peeces to their vtter confusion, a certaine sort of proud conceited men, who in an ouer-weening that they haue of their owne wits and graces receiued, suppose that they may easily, and (as we say) with small adoe, pierce into the wonderfull secrets of Gods holy law; he meaning also thereby not onely to remoue from men that carlesnesse of heart, that clingeth and cleaueth fast vnto them, in the handling and hearing thereof, but withall to stirre them vp that be his, with more reuerence, attention and heed, to heare and speake such things as God hath propounded there vnto them, lest otherwise they lose their labour, as in respect of themselues, and become vnprofitable to others, as in regard of their negligent trauels, and so both the one and the other, to be made vtterly void of excuse before God.

Againe in the perspicuitie and plainnesse of the Scripture, the Lord hath by a strong confutation, not onely encountred with, but ouerthrowne those his enemies, and the enemies also of mans saluation, that in *the spirit of error and doctrine of deuils*, haue ouer fancily forbidden his people to search into that, wherewithall God in the largenesse of his loue towards them, and carefulnesse of their saluation, would haue them most familiarly acquainted. Yea God hath thereby mercifully prouided for the good of his owne Children, who though they be many times, either in the sight of their owne weaknesse and wants, or in the beholding of the incomprehensible mysteries therein contained, greatly dismaied, and after a sort quite discouraged, from drawing nigh to so high and holy things, are yet notwithstanding againe lifted vp in this, that God in many things abasing himselfe to their capacities, doth as a Nurse at the first stut and stammer as a man would say, for their instruction and learning, they also vpon good grounds and hope perswading themselues of this, that in processe of

1 Tim. 4. 1.

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time, that which at their firſt entrance, by reaſon of their owne blindneſſe, is darke and hard, ſhall when they haue receiued more light from God, become very eaſie and familiar to them.

All which well conſidered, and deeply weighed indeed, ſhould not onely make vs thankfull to Almightie God, who in the riches of his mercy hath beene pleaſed to ſtoupe downe to our weakneſſe, and by deliuering his truth in ſuch ſort, to preuent the poiſoning of our ſoules, by no way more ſubtilly and dangerouſly attempted of his and our deadly enemies, than by debarring vs the light of his truth, but alſo ſhould draw vs to a religious acceptation of his graces, by his word offered vnto vs, *Preferring the ſame before all things*, and to a reuerent and right vſe of the ſame truth, Pſal. 119. 72. referring it alwaies to the ſelfe-ſame ends and purpoſes, whereunto he himſelfe hath ordained it, that is, to the baniſhing of the clouds and miſts of darkneſſe and ignorance from our vnderſtanding, and to the ſtopping of the flouds and courſe of our owne corruption, that ſwell, and roare, and ouerflow all the parts and peeces of our naturall life, that ſo we might be made before him a reformed people, not onely in the knowledge, but much more in the beleefe and obedience of euery good worke and way, that he himſelfe hath prepared for vs to walke in, and to that end hath manifeſted them in his word: we neuer vſing our knowledge to vaine iangling, or oſtentation of mans eloquence and learning, making it a ſtepping ſtone to promotion, and a very fire-brand to the ſtirring vp and maintenance of curious and friuolous queſtions, as many vaine people in the world doe, nor abuſing our holy faith and ſtedfaſt perſwaſion, to licentiouſneſſe and ſecuritie, a vice that the careleſſe age wherein we liue, doth too too much practiſe: neither yet making that ſmall portion of obedience that God maketh vs to yeeld, a meane either of merit before him, (for what is more blaſphemous?) or of hypocriticall vaunting before men, (for what is more beaſtly and ſhameleſſe?) but referring all that we haue receiued, how little or how much ſoeuer it be, to the glorie of him that hath giuen vs the ſame (as there is good reaſon in godlineſſe we ſhould) and to the good of thoſe, euen his faithfull people I meane (as in Chriſtian charitie wee are bound) euen for whoſe ſakes alſo, as well as for our owne, we our ſelues were made, and God hath vouchſafed to beſtow vpon vs the graces that we haue; which things as they muſt bee watchfully regarded, and carefully obſerued, in all Scripture generally, ſo it behoueth vs to haue an eſpeciall eie to the practiſe and performance of them, in thoſe places principally which be of the greateſt difficultie, becauſe in them, by reaſon of our owne blindneſſe and ignorance, we may ſooneſt be deceiued, and by Satans malice, be moſt eaſily driuen and drawne (without ſome ſingular grace and aſſiſtance from God) into all manner of extremitie, either of diſcouragement to intermeddle with them, by reaſon of the depth and difficultie therein; to which if we adde, the world, not of weakneſſe and wants onely, but of wickedneſſe alſo that we finde in our ſelues, it will be much increaſed in vs; or elſe of pride and preſumption, wee being caried head-long as it were with a violent tempeſt or whirle-wind, by an ouer-weening perſwaſion that we haue of ſome ſmall graces in our ſelues, in all curious & trifling ſort to deale with matters of moſt weight and greateſt importance, whereby wee ſhall not onely offer diſhonor to God, in the contempt or neglect of thoſe moſt excellent things that he mindeth to deliuer to vs, but the ſame ſhall redound alſo to our owne hurt and harme, both in bodie and ſoule: a matter that would be well thought of before hand, for feare of after-claps, as we ſay: yea we ſhall be inſtruments either by careleſneſſe to corrupt, or by curiouſneſſe and pride to peruert others, and that vnto their eternall condemnation, without exceeding great grace from God. A fearefull point doubtleſſe, and a matter that would be well weighed, as being moſt againſt the holy loue of Gods Saints, amongſt all the ſinnes that in this life we can commit one of vs againſt another.

All hitherto propounded, hath beene deliuered, partly to confute our Aduerſaries blaſphemouſly doubtleſſe impugning the truth and certaintie of the written word, and partly alſo to adde an edge vnto our owne care and reuerence, in hearing

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and handling of the holy Scriptures of God. Yea particularly to make vs, and that in both respects, attentiue and watchfull ouer our selues, in the place that we are now to intreat of, which is taken out of the eighth Chapter of the Epistle that the Apostle *Paul* wrote vnto the *Romanes*, beginning at the eighteenth verse of the said Chapter, and so on forward vnto the end of the three and twentieth verse, in these words:

Vers. 18. *For I count that the afflictions of this present time are not worthy of the glory which shall be shewed vnto vs.*

19. *For the feruent desire of the creature, waiteth when the sonnes of God shall be reuealed.*

20. *Because the creature is subiect to vanitie, not of it owne will, but by reason of him which hath subdued it vnder hope.*

21. *Because the creature also shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God.*

22. *For we know, that euery creature groaneth with vs also, and trauelleth in paine together vnto this present.*

23. *And not onely the creature, but we also which haue the first fruits of the spirit, euen wee doe sigh in our selues, waiting for the adoption, euen the redemption of our body.*

AS mens minds are diuersly affected (Brethren) so there are concerning this one place diuers iudgements, and that not onely as in regard of seuerall senses of the same, but also touching the very words themselues; some supposing them to be maruellous easie and plaine, other-some taking them to be wonderfull intricate, darke, and hard. Of a truth, freely to speake my minde in this behalfe what I thinke; there is not to me any place, specially in the books of the New Testament (I except alwaies many things in the Reuelation of *S. Iohn*) more darke and difficult, and that not so much by reason of it selfe, either as in regard of the words wherein it is expressed, or the matter therein contained (though I deny not, but that both those waies it is very hard) as partly by those corrupt Glosses that some haue made vpon it, and partly also by such curious questions as other-some haue moued out of it; and lastly, by such vnresolute resolute conclusions, as many fantasticall men haue laboured to raise and gather out of the same. All which, or any of which almost, if a man should stand either to rehearse, answer, or confute, it would be both tedious and vnprofitable also.

Neither vtter I this with a spightfull heart, to twit men for their corruption and sinnes, or with the iust dispraise of some, to purchase an vniust commendation to my selfe, or in declaring the hardnesse of the word, to hunt after worldly praise, in the curious handling thereof (vices and foule faults, that are too rife and common in the world now-adaies) but rather dutifully to stirre vp my selfe, and all the faithfull of God, not onely in this, but in all such like places whatsoeuer, to attaine, and that with vnwearied labour and studie, to the sound and sincere meaning thereof. Whereunto, because we are altogether vnfit, as well by reason of the naturall blindnesse that is in vs before regeneration, as of the remainders of our corruption, euen after some measure of light and knowledge receiued, and we know, that without some speciall grace from God, we can neuer reach thereto, that therefore we should be earnest with the Lord by praier, not onely by the bright beames of his blessed Spirit to chase away the darknesse and dulnesse of our owne vnderstandings, but euen to induce vs after a sort, as it were, with extraordinary iudgement and wisdome of heart, and vtterance of mouth and words, in as much as the places which we deale with are more than ordinarily or commonly heard. The want or neglect of which dutie, maketh many of vs (the Lord bee mercifull vnto vs in the forgiuenesse of all our sinnes) to haue the word when it is read and taught vnto vs, to be as it were the words *of a Booke that is sealed vp*, and when we come to handle it we deale with it vnreuerently,

Isai. 29. 11.

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as in regard of God, and vnrightly as in regard of it ſelfe, and coldly and careleſly, as in reſpect of our ſelues, and vnfruitfully altogether and vnprofitably, as in conſideration of the people: ſo that a man may ſafely ſay, and that without offence either of God or good men, I aſſure you (the more is the pitie) that there is little difference betweene ſome of our Sermons, and the bare reading of the ignorant Miniſters.

But to the matter it ſelfe; in the deducting and laying out whereof, we will keepe this courſe; as firſt, propound the Apoſtle his generall drift and purpoſe, as it were, and then more afterwards come more particularly to handle the very words in order as they lie, deliuering the ſenſe, and obſeruing ſuch doctrines out of the ſame, as it ſhall pleaſe God to make manifeſt vnto vs.

The Apoſtle *Rom.*8. doth moſt fruitfully intreat of many notable points, & namely amongſt the reſt of ſuch aſſured teſtimonies, both outward and inward, as God hath beene pleaſed to giue to his faithfull people, for the certaintie of their election and that eternall life of theirs, that God hath in Chriſt laid vp for them with himſelfe before the foundations of the world were laid. The outward witneſſe thereof, are the infallible fruits of ſanctification, that God frameth vs vnto by his word outwardly, and the powerfull working of his holy ſpirit inwardly. The inward witneſſe, is that ſame vndeceiueable *record of the ſpirit that God hath giuen into our hearts, by which we are ſealed vp to euerlaſting life, againſt the day of our redemption:* he declaring yet further, that through Gods meere grace towards vs in Chriſt onely, we are become not *Gods ſeruants alone, but his ſonnes, and not his ſonnes onely, but heires alſo, and not onely his heires, but euen fellow-heires together with our Sauiour Chriſt*, ſo that we are ſure we ſhall enioy the ſelfe-ſame eternall bleſſedneſſe in heauen that he now doth, *Whither he is gone before hand to prepare a place for vs, and to take poſſeſſion of it to our vſe and behalfe*, that where he is as the head, we might alſo be as the members. Great graces certainly, if either we conſider our owne wretchednеſſe on the one ſide, or the perſon of the giuer on the other ſide, or the excellency of the things beſtowed vpon vs in the third place, we the moſt miſerable and wretched of all his creatures (excepting alwaies the Deuils and damned ſpirits) not ſo much as in regard of our creation, for that way forth we are the chiefeſt of all his workes; but as in reſpect of tranſgreſſion and ſinne, which hath pulled all manner of iudgement, both vpon our ſelues, and the reſt of the creatures for our ſins ſake. Neither doth this circumſtance of our owne baſeneſſe and vnworthineſſe, extoll the excellency and worthineſſe of the gift, but his perſon alſo that hath beſtowed the ſame vpon vs, who being *God of gods, and King of Kings*, hauing all power in his owne hand, with the leaſt blaſt of his mouth to ouerwhelme vs with all manner of iudgements, hath beene pleaſed notwithſtanding rather to manifeſt in vs the riches of his infinite grace in the ſauing of our ſoules, than otherwiſe to declare againſt vs the teſtimonies and tokens of his wrath to eternall condemnation. Yea, the very excellency of that life it ſelfe doth ſerue to the wonderfull commendation of that his vnſpeakable goodneſſe towards vs; it being ſo farre paſſing all the things of this life, though otherwiſe neuer ſo glorious and glittering, that they are not indeed and truth ſo much as a ſhadow of the good things to come. Nay which is more, man *the Lord of all*, though the thoughts of his heart may be extended very farre; nay I will ſay more, godly men, though in the meditations of their minde they comprize great and excellent things, yet can they neuer attaine in this life to the exquiſitneſſe and excellency thereof, God hauing reſerued that rather for the daies and times of a better ſtate and condition.

2. Cor. 1. 22. Epheſ. 4. 30. Rom. 8. Iohn 4. 2, 3. Pſal. 50. 1. 1 Tim. 6. 15. Pſal. 8. 5, 6.

And all theſe things before recited, are plainly affirmed and proued alſo, euen from the very beginning of this eighth Chapter, vntill you come to theſe words of the ſeuenteenth verſe, *If ſo be that we ſuffer with him, &c.* Where he beginneth to ſhew and declare, by what waies and ſteps, as it were, Gods children muſt come to the enioying of that euerlaſting felicitie, to wit, by treading the ſame path, and running the ſame race that Chriſt, *the Author and finiſher of our faith*, himſelfe did; that is, by manifold croſſes, and grieuous afflictions in this life; for ſo it pleaſed God to *conſecrate, both to himſelfe, and to vs, the Prince of our ſaluation euen through afflictions:* we alſo thereby

Hebr. 12. 2. Hebr. 2. 10.

Luke 23.31. thus far-forth making our profit, that if *it haue beene done thus in a greene tree*, wee ſhould not much maruell, if it be ſo *in dried branches*, neither be diſmaied, that if after the wicked and vngodly haue reuiled the maſter of the houſhold, and done to him whatſoeuer they liſted, they practiſe the ſame againſt his ſeruants and friends. Now,

Hebr. 12. 11. for as much as for *the preſent time, no chaſtiſing ſeemeth to be ioyous, but grieuous rather*, as the Apoſtle ſaith, whereof this may be one reaſon amongſt many, becauſe that is laid vpon men which they like not, but abhorre and would gladly flee from: and for as much alſo, as that not onely men, but euen godly men likewiſe, as well by the reliques and remainders of ſinne in themſelues, as alſo by the greatneſſe and grieuouſneſſe of the afflictions that they are ſubiect vnto (this being their common caſe in the world, that the more godly they are, the more they are moleſted and troubled) cannot without ſome ſpeciall comforts vndergoe the burthen of the Croſſe, being ſo heauy and weighty, as indeed it is. The Apoſtle therefore for the ſweetning of that bitter cup of the Croſſe, intermingleth with that that ſeemeth vnto vs as bitter as gall or wormewood, that which is in it ſelfe, and of it ſelfe, a thouſand fold more ſweeter than the hony or hony-combe, that is, the moſt pleaſant promiſes of eternall life. Neither is he ſpare or pinching in propounding comforts, but dealeth in that reſpect very liberally and plentifully with vs, that ſo in the multitude of our conſolations, we might both with patience for the time beare, and through faith & conſtancy at the laſt for euer ouercome that great ſwarme, as it were, of our ſorrowes and griefes.

And firſt he telleth vs, that we are not alone in that caſe and conflict, but haue Chriſt our head and Captaine, not onely a common companion, as you would ſay, with vs in thoſe afflictions; but one that hath gone before vs in that path and ſtraight way, as hauing broken as you would ſay, the ice for vs, and before vs, that ſo we might goe on forward with the leſſe danger and the more boldneſſe.

In worldly warfare, doubtleſſe, it addeth no ſmall courage vnto the common Souldier, that he hath other with him to ſuſtaine the hard aſſaults of the enemy: yet if he haue a valiant & couragious Captain, he is much more cheered and hearted, becauſe Souldiers looke not ſo much one of thē vpon another, as haue all their eies bent vpon the Ring-leader to the reſt: and if they be perſwaded that he is ſuch a one that can, as it were, with a word or countenance confound their aduerſaries, how valiantly do they not onely giue the firſt on-ſet, but mightily hold on to the end of the field, that ſo euery one of them may at the end of the skirmiſh or pitcht battell, carry away with them ſome notable enſigne, or token of the victory? Oh how much more ought this to comfort vs, in ſpirituall combats & conflicts, that we come not alone to the field, but haue with vs, beſides the reſt of Gods Saints, and infinite number of holy Angels, God and all his graces to be, as it were, a brazen wall vnto vs; yea, Chriſt Ieſus himſelfe, the head of men and Angels, who hath not onely all creatures at commandement to vſe for our good, and the hurt of his and our enemies, but with the leaſt

Iohn 18. 4, 6. breath of his mouth is able to ouerthrow them, as *he did thoſe that came to take him*,

2 Theſſ. 2. 8. and with the meaneſt ſparke of his Maieſtie, to confound and aboliſh them, as he ſhall doe *Antichriſt with the brightneſſe of his comming*.

Againſt which, though our naturall corruption may ſeeme to ſay ſomewhat, when it obiecteth this fleſhly reaſon: How can we ſuffer with Chriſt, ſeeing he is in heauen, we in earth; or how can we be partakers of his ſpirituall graces and infinite power, ſeeing we our ſelues are earthly, and tied to a place: yet if we weigh either that ſpirituall vnion, that is betwixt him as the head, and vs as the members, the effectuall feeling whereof is to be perceiued, onely by a true, a liuely, and a ſtedfaſt faith, grounded generally vpon the Canonicall Scriptures, but more particularly vpon the ſweet and gracious promiſes therein contained, ſpecially ſuch as concerne the free pardon and full forgiueneſſe of all our ſinnes through Chriſt, and in him alſo the aſſured hope of eternall ſaluation: or regard thoſe plaine places of the word, vttered not by men onely endued with Gods ſpirit, but by Ieſus Chriſt himſelfe, the eternall Sonne of the eternall Father, and that for the comfort of the godly, and the terror of the

Luke 10. 16. Matth. 10. 40. wicked, wherein this is aduouched, that *iniury offered to his, is accounted as if it were done to his owne bleſſed perſon*, and kindneſſe ſhewed to them, is eſteemed as if it had

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beene practiſed vnto himſelfe, though indeed he ſtandeth not in need of any ſuch thing: or reſpect the nature and ſtrength of holy faith, that maketh things paſt, preſent, and things to come, as if we had them in poſſeſſion, yea, that moſt effectually ioyneth things together, though they be as farre aſunder as heauen and earth; otherwiſe how could we be partakers of Chriſts death, to the forgiueneſſe of our ſins, or of his righteouſneſſe, to the poſſeſſion of the eternall inheritance, or of euerlaſting life, all of them being matters that we muſt of neceſſitie be familiarly acquainted withall? We ſhall cleerely ſee with eaſe enough to anſwer this Argument, that the blindneſſe of fleſh and bloud would ſeeme to make againſt the truth it ſelfe.

Me thinketh rather, that ſith in this reaſon of the Apoſtle, the holy Ghoſt alludeth to the common cuſtome of men, and after a ſort, as a man would ſay, ſtoupeth downe to their weakneſſe, who if they haue companions with them in their afflictions, doe more comfortably for the moſt part, and patiently carry the ſame, perſwading themſelues, that a burthen diuided is more eaſie and light, than when the whole weight of it lieth all vpon one mans ſhoulders, that therefore we ſhould much more comfort our ſelues, not onely that we haue one to beare ſome part with vs, but rather that beareth all for vs; and who, if we ſuffer or endure any thing, ſpecially for his ſake, and the profeſſion of his truth, will giue vs as it were his ſtrength, making vs thereby not onely able to continue and hold out, but to ouercome, and be Conquerors, *Yea more than earthly Conquerors*, as the Apoſtle himſelfe ſpeaketh in the latter end of this eighth Chapter, there being alwaies this one ſpeciall difference betwixt vs and them, that though they ouercome to day, yet they may through the ſudden alteration, change, and inconſtancy of the things of this life, be ſubdued to morrow, or the next day, as you would ſay, whereas thoſe that are made partakers of the eternall victory that Chriſt hath gotten againſt al his and our enemies, both bodily & ſpirituall, ſhall neuer be vanquiſhed and ouercome againe. And though that our aduerſaries in their continuall malice, may attempt many matters againſt vs, and perhaps now and then alſo giue vs ſome blowes and wounds, yet here is the glorie and comfort of Chriſtians, that euen in the middeſt of fiery flames, and all other grieuous trials whatſoeuer, that the wicked *according to the will of God* lay vpon vs, we are ſtill more than Conquerors, euen then when we ſeeme to be ouercome, which no worldly honor can attaine vnto, no not then, when it is at the top and height, as you would ſay, of the proſperitie and flouriſhing thereof. Rom. 8. 37. 1 Pet. 4. 16.

Another reaſon that the Apoſtle vſeth, to comfort the Saints and Seruants of God withall, in the daies of their diſtreſſe and grieuous afflictions, is taken from that glory that we ſuffering with him, ſhall haue perfectly together with him, when he ſhall appeare in great power and glory to iudge the quicke and the dead. And the force of this argument is contained in theſe words, *That we may alſo be glorified with him*: whereof there is likewiſe very good reaſon; namely, that for as much as the Croſſe and Chriſtian profeſſion are companions, that ſeldome or neuer are found aſunder in this life amongſt the children of God, the truth whereof appeareth by the manifold *teſtimonies of Gods holy word*, and the infinite examples of his ſons and ſeruants, who in the daies of their fleſh haue in this behalfe bin made excellent Mirrors or Looking-glaſſes, for the reſt to behold themſelues in: and for as much alſo, as the cup of afflictions that the Lord maketh his ſeruants to drinke of here, is, though not alwaies, as in regard of it ſelfe, it being many times a iuſt deſerued puniſhment laid vpon vs in Gods iudgement, as a correction for our ſinnes, yet as well in reſpect of God, who by his Almightie power *commanding the light to ſhine out of darkneſſe*, hath ſanctified the ſame to that end, as alſo in reſpect of the fruits and effects that it bringeth forth in Gods children, as patience, conſtancy, mortification, & many ſuch excellent things, is, as I was about to ſay, a moſt certaine pledge, of a farre better eſtate in another life, that therefore alſo we ſhould euen aſſure our ſelues *in our ſufferings for Chriſt, that we ſhall likewiſe be glorified with him*; for if mighty men of the earth, as Princes & others, forget not to ſatisfie ſuch as haue beene partakers with them of their trials and troubles, and attended vpon them in their ſickneſſes, griefes, and ſuch like, but thinke it 2 Tim. 3. 12. Acts 14. 22. 2 Cor. 4. 6. 2 Tim. 2. 12.

great diſhonor to their ſtates and dignities, if they doe not recompence them according to their trauels only, but euen in a franke and liberall minde, that they haue many times beyond the ſame, much leſſe will or can Chriſt Ieſus our Sauiour be either vnmindfull of, or leaue vnrewarded thoſe men, or thoſe ſufferings that they or we haue endured, as for his ſake, and the holy profeſſion of his bleſſed truth: and the rather, becauſe he is not as a man, or as the ſonnes of men that make, yea that are ouertaken with the ſin of pride or diſdaine towards other, when he himſelfe is exalted, or of forgetfulneſſe of penury in the daies of peace and plentie, or of hardneſſe of heart, when the bowels of compaſſion are to be diſplaied, or of a wauering and an vnconſtant minde, louing now, and hating anon, but alwaies continueth like vnto himſelfe, in euery thing becomming familiar, and as you would ſay, debaſing himſelfe vnto his owne, hauing them in continuall remembrance for their good, manifeſting all kindneſſe and tenderneſſe of heart towards them, and that in moſt bountifull manner in all graces both bodily and ſpirituall, temporall & eternall, *louing them alſo euen vnto the end*, as the Scripture ſaith. And this kinde of argument is vſed not onely here, but in many other places of holy Scripture, the Apoſtle affirming elſe-where, *That we are therefore chaſtned of the Lord, that we ſhould not bee condemned with the world*; the ſelfe-ſame Apoſtle telling vs in another place, that *If we ſuffer with him, we ſhall alſo reigne with him*. Whereunto no doubt, our Sauiour Chriſt himſelfe likewiſe hath a ſpeciall reſpect, in theſe words of that excellent praier which he maketh in the ſeuenteenth Chapter of the Goſpell according to *S. Iohn*, ſaying; *Father, I will that they which thou haſt giuen me, be with me euen where I am, that they may behold my glory which thou haſt giuen me*. And this alſo is the more vrged euery where almoſt, not onely for the declaration of the excellency and certainty of the thing it ſelfe, that ſo we might be brought to bee in continuall loue and liking of the ſame, *Counting all things loſſe and dung*, as in regard thereof, but alſo becauſe *that we that are dull of heart and ſlow to beleeue*, ſpecially the things that be ſo farre beyond the reach of our reaſon and wit, and remaine ſo high and glorious, as eternall life and bleſſedneſſe is, might euery day more than other be thereby ſtrengthned in the aſſured apprehenſion and application of the ſame vnto our owne ſoules, that ſo we might in the midſt of all our troubles and trials either outward or inward, both ſpend & end the daies of the poore pilgrimage that we haue in this life, in the peace of a good heart, through the liuely feeling of the incorruptible crowne of euerlaſting glory. Oh a thouſand, yea ten thouſand times bleſſed and happy are they, on whom God hath beſtowed that grace and mercy: and infinitly miſerable on the other ſide, and wretched are they that are not made partakers of ſo excellent goodneſſe.

Iohn 13.1.

1 Cor. 11.32.

2 Tim. 2.12.

Iohn 17.24.

Philip. 3.8.

Luke 24.25.

I will ſay but this onely touching this point; men ſhall neuer endure with Chriſtian comfort and true patience indeed, any affliction of the fleſh, or any aſſaults of the minde (much leſſe ſhall they bee able to combat and fight with hope of a conqueſt againſt either the one or the other) without the ſweet taſting of this, at the leaſt in ſome meaſure, or except they haue ſome goodneſſe and grace in this behalfe powred forth vpon them from God: Yea, ſunder this (if it could be) which is the accompliſhment of all, from all other the mercies of God towards vs in Chriſt and his merits, and then what good as a man would ſay, can they doe vs? For if we reſpect worldly things, as meat, drinke, health, and ſuch like, what are they without this, though otherwiſe they ſeeme neuer ſo delightfull and pleaſant vnto vs, but ſo many inſtruments and meanes to fat vs, as ſtall-fed oxen, againſt the day of our ſlaughter? And though it be true, that we might haue through Chriſt his death, the forgiueneſſe of our ſinnes through his reſurrection, the imputation of his righteouſneſſe, and be inabled ſo to ſtand before God as pure and cleane, being cloathed with his holineſſe and innocency, yet if we ſhould not come to that eternall inheritance through the ſtrength and power of his glorious aſcenſion, but liue here vpon the earth, ſubiect to ſo many infirmities of our owne, both in body and minde, as we continually carie about with vs, and lie open to the buffetings of Satan, & the blowes of the wicked as his ſeruants (who in the rage of their ſpirits, are ready euery minute of an houre, with violence

Rom. 4.25.

violence, death, & deſtruction, to ruſh in and fall vpon vs) what were it elſe but after a ſort to be as it were euen in the paines and torments of hell it ſelfe? Let vs therefore ſticke faſt to this, thinke vpon it often, and make much of it, as a notable bulwarke or buttreſſe to our faith, patience, and all other the particular fruits thereof whatſoeuer.

There followeth a third argument for comfort in afflictions and troubles, euen in the very beginning of this Text that we haue now taken in hand to interpret, namely, in the eighteenth verſe, and theſe words, *For I account that the afflictions of this preſent time, &c.* Which as it is drawne from the great odds, as you would ſay, that is betweene the paines that we endure in this world, and the eternall ioyes that are prepared for vs in the life to come; the one ſort being in it owne nature finite (as all things in this life are) though perhaps innumerable, as in regard of vs: the other, both as in reſpect of God the Creator, as alſo in reſpect of it ſelfe being infinite and vnmeaſurable: ſo doth it not onely well, but neceſſarily alſo depend euen vpon both the former reaſons, and may fitly be faſtned vnto them in this ſort; that whereas he had in the former made mention, partly of manifold afflictions, and partly of heauenly glory, now in this he laboureth to ſhew, that though our troubles and trials be neuer ſo great or many, that yet it ſhould not any whit at all diſcourage vs, in as much as there is a farre more excellent glory by infinite degrees laid vp for vs in heauen, than all our ſufferings can amount vnto, whatſoeuer they be or can be; and ſo deliuereth vnto vs a ſingular commendation of the wonderfull excellency and infiniteneſſe of the ſaid glory.

Men we ſee by daily experience, will force themſelues farre for worldly preferment; for from whence commeth it, that in games, yea, and thoſe of no value to ſpeake of, men take ſuch extraordinary paines, and in ordinary trades trauell, *Riſing vp early, lying downe late, eating the bread of ſorrow*, and running thorow fire and water, as you would ſay, but for ſome hope that they haue, either of gaine or of glory; the markes commonly that men ſet before them to aime at and hit? Yea the more excellent the price is that is prefixed before them, or the reward that they promiſe vnto themſelues, or is promiſed them by others as the end of their trauels, the more they ſtriue and ſtraine themſelues: and why ſhould not that adde ſharpning as it were, and giue a notable edge vnto our courage and conſtancy in the time of our conflicts & diſtreſſes, whether they be of bodie or of ſoule, there being as no compariſon at all between our earthly afflictions and heauenly ioyes, ſo much leſſe (if leſſe may be) betweene earthly and heauenly rewards. *Euery man* (ſaith the Apoſtle in another place) *that proueth maſteries abſtaineth from all things, and they doe it to obtaine a corruptible crowne, but we for an incorruptible.* Whereunto, that he might the better excite and ſtirre vp the people to whom he wrote, he doth in the ſame place ſet before them his owne example, *Who did ſo runne, but not as vncertainly, and did fight, but yet not as one that beateth the aire, but did take downe his body and bring it into ſubiection to the ſpirit*, that ſo he might be the more fit for the performance of thoſe his ſpirituall exerciſes. Pſal. 127. 2. 1 Cor. 9. 25.

In all this, doubtleſſe, we may plainely ſee and behold two ſpeciall points well worth the weighing: as firſt our owne backwardneſſe, dulneſſe, vnaptneſſe, and inabilitie to good things: which alſo appeareth by this, that we haue need of ſo many ſpurres to prouoke vs thereto, as admonitions, exhortations, reprehenſions, conſolations, godly mens examples, and many ſuch like, and yet all of them little or nothing preuaile with vs; a matter which being rightly looked into, ſhould make vs ſo farre off from the proud thoughts of any deſire in our wils, or abilitie in our power, to wiſh or to doe any thing good, that if we were truly humbled before the Lord and our brethren, as we ought to be, would make vs goe continually with mournfull hearts and countenances caſt downe, till ſuch time as God had both reformed our wils, and giuen vs power alſo, for it is he alone that *worketh in vs both the will and the deed of euery good thing, and that according to his owne good pleaſure.* Philip. 2, 13.

Secondly, we may here after a ſort feele the greateſt loue and ſingular kindneſſe of our God towards vs, who though hee might by his Soueraigne authoritie ouer vs,

command vs, and if we did not yeeld obedience, might not onely threaten vs, but puniſh vs alſo, and that with all manner of plagues, both temporall and eternall, as who hath the fulneſſe and ſeuerall ſorts of them preſt and ready in his owne power, to poure them forth when it pleaſeth him, is yet notwithſtanding pleaſed by gentle words to intreat vs, and by promiſes of all ſorts to allure vs, yea by the very example of his ſonnes and ſeruants, to draw vs on to that which indeed doth moſt directly tend to our owne good, & whereunto, though indeed we had none of all theſe things to moue vs, yet if we were but led by the light of reaſon, we ſhould carefully & earneſtly ſtriue and labour. Neither doth this great and vnſpeakable bountifulneſſe of God, once onely and no more deale after this ſort with vs, but ſtandeth continually knocking as it were at the doore of our conſcience, and waiting when by the comforts of his promiſes, he may haue a free entrance and ioyfull paſſage into our ſeuerall ſoules. For proofe of this, we may ſee the ſelfeſame argument touching the great and incomprehenſible ioy of the Kingdome of heauen, alleaged and handled by the ſelfe-ſame Apoſtle in another place, but yet to the ſame end that he doth here, to wit, for comfort in trouble, affirming, that *our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and eternall weight of glory*: Yea the like ſhall we finde in many other places of holy Scripture all tending to teach vs, that that excellent eſtate of euerlaſting life is deſcribed vnto vs in the Word, in ſuch ſort as wee may comprehend ſomewhat of it (though in truth, as in reſpect of it ſelfe, it doth farre exceed all earthly, yea ſpirituall reſemblances whatſoeuer) as well to comfort vs ouer our heauineſſes, a matter that wee ſtand much in need of, ſpecially if we be once truly and indeed humbled, as alſo to make vs with earneſtneſſe and feruency to hunger and thirſt after the ſame, ſpecially conſidering how much euery one of vs is tied, and as a man would ſay, glewed to the pleaſures and profits of this preſent euill world.

2 Cor. 4. 17.

By all which alſo we may ſee that they are too too iniurious to the children of God, that reſtraine the comfortable feeling of the ioyes of heauen, onely to the world that is to come. True it is, that both the excellent perfection, and reall poſſeſſion of the ſame is reſerued for that life; but yet that hindreth not, but that by faith and hope, we may haue euen in this life ſome effectuall taſte thereof. And whoſoeuer thinketh otherwiſe, is not only as much as in him lieth, diſcomfortable to others (for what better argument haue we of ioy than that?) but hurtfull and iniurious to himſelfe alſo, while he depriueth himſelfe of that, which of all other things is moſt delightfull and pleaſant; yea, he after a ſort condemneth the ſufferings of the Saints & ſeruants of God in time heretofore, either of folly or ſenſleſneſſe, who though they haue beene ſomewhat incouraged by the goodneſſe of the cauſes that they ſealed with their bloud, in faith and patience to vndergoe the ſame, yet haue they no doubt beene greatly furthered alſo in their afflictions, by the true taſte and feeling of thoſe vnſpeakable ioyes, which haue made them in the middeſt of fiery flames, and the moſt cruell torments that the aduerſaries could deuiſe, to be much more patient and ioyfull, than euer they were in the daies of their greateſt health and proſperitie.

And yet becauſe euery delay of a thing, ſpecially if the thing it ſelfe be of it ſelfe excellent, and in regard thereof much deſired too, is tedious & grieuous to the fleſh, as the Apoſtle no doubt did by acquaintance that he had of the common corruption of our nature, and the particular experience that he had in himſelfe, well felt in himſelfe, he doth therefore in theſe verſes following, namely, 19, 20, 21, 22, 23. adde another argument for comfort in afflictions, taken from the example of all, euen the very vnreaſonable and inſenſible creatures: of whom in theſe verſes he affirmeth two ſpeciall things; firſt, that they trauell in paine, and groane after a ſort vnder the burthen of their miſeries, as men doe; the other is, that they doe with a ſingular patience, as a man would ſay, wait for a time of ioyfull deliuerance. By which the Apoſtle certainly would haue vs to know and learne, not onely that in reſpect of our miſeries, we haue a common lot and portion with the reſt of the creatures, but alſo that euen by their example we ſhould patiently tarry the time that God hath ſet with himſelfe (and is not in our owne power) for our full deliuerance out of thoſe anguiſhes and troubles.

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Which yet that we may the better vnderſtand, it ſhall not be amiſſe in my minde in a few words to lay out the Apoſtles reaſon, who as I take it argueth thus.

All the creatures doe very well perceiue, that they are ſubiect to vanity and corruption, and yet notwithſtanding hope as it were, that in good time and conuenient ſeaſon they ſhall be receiued and reſtored; therefore we alſo, though wee feele our ſelues greatly beaten downe with diuers calamities, yea and as it were oppreſſed and ouerwhelmed with the ſame, ought notwithſtanding ſtedfaſtly to beleeue, that through Gods goodneſſe towards vs in Chriſt, we ſhall not miſcarry in this life, the Apoſtle bearing record vnto vs, *That though we are afflicted on euery ſide,* 2 Cor. 4. 8, 9. *yet wee are not in diſtreſſe, and though we be caſt downe, yet we periſh not,* but that we ſhall haue and enioy at the length, when the wearieſome daies of our pilgrimage ſhall bee finiſhed, moſt excellent glory and bleſſednеſſe for euermore. And no doubt, but of this the Apoſtles reaſon there is very great and good reaſon alſo, yea euen declared by the Apoſtle himſelfe, in his owne words: for if the creatures ſubiect to this corruption, not by their owne accord, but by Gods appointment, as a puniſhment vpon them for the ſinne of mankinde, doe yet notwithſtanding that they be void of reaſon, in their kinde, and after their manner, as you would ſay, both patiently beare that burthen, and earneſtly expect a deliuerance from the ſame when God will, how much more ſhould the faithfull doe both the one and the other, the Lord hauing endued them not onely with reaſon, a common gift beſtowed vpon all men, but filled them after a ſort with Phil. 1. 29. faith alſo, a proper and peculiar grace vnto his elected ones onely, from which 2 Theſſ. 3. 2. as from a cleere and pure fountaine, there muſt of neceſſity flow, in ſome meaſure, both Chriſtian patience, and many other good vertues likewiſe, whereof alſo there is euen this reaſon amongſt many other, that looke vpon whomſoeuer God hath beſtowed ſtore of any of his graces, either bodily or ſpirituall, that euen at their hands hee looketh for a more liberall and plentifull yeeld, than of thoſe with whom hee hath not dealt in ſo great a largeſſe of his mercy, the variety of graces alſo, that God hath beſtowed vpon men, ſpecially good men, craning the ſame at their hands. For to what end elſe hath God giuen the ſame, but that in the lawfull and liberall vſe of them, the giuer principally might receiue more glory, and the vſer more comfort and profit, and others alſo reape great good by them, not only in this life, but in the life to come?

Hitherto, as you ſee, wee haue beene occupied principally, and I hope not vnprofitably alſo, in propounding the Apoſtles generall drift: out of which though we may indeed in ſome meaſure vnderſtand the true and naturall ſenſe of theſe words, and ſo perhaps may thinke that we neede not any further trauell; yet to the end wee may more cleerely perceiue his minde and meaning herein, and ſo receiue more ſpirituall ſweetneſſe from him, I will not ſpare particularly to examine the very verſes and words as they lie, braying, as it were, and beating againe, and that all to peeces the ſweet perfumes, that ſo we may haue all our ſenſes ſeized and wholly taken vp, not onely with the wholſome, but with the moſt pleaſant and delightfull ſmell thereof (I meane ſpiritually) that is to ſay, that ſo we may come at the length to the full meaning thereof, and to the fit obſeruation of ſuch profitable doctrines as doe ariſe, and may rightly bee gathered out of the ſame.

Verſe 18. *(For I count, &c.)*

THe very word wherewith the Apoſtle beginneth this verſe, being a particle cauſall, as we vſe to ſay, doth ſufficiently proue, that it is a reaſon of the premiſes, or things before going, of which, becauſe we haue ſpoken ſufficient already, we ſhall not now need to ſtand much vpon it here.

And when the Apoſtle ſaith (I) hee meaneth it not of himſelfe onely; for it is the common iudgement and beleefe of all the faithfull, and the whole Church of

of God alſo, who being inlightned by the ſame ſpirit, either be of that minde together with him, or ſhould ſo bee, becauſe in this point, hee ſpeaketh not by his owne light, but according to the truth and power of the ſpirit. Neither yet doth hee ſpeake it of himſelfe, as of a naturall man, for the thing that hee vttereth is farre beyond nature, yea altogether contrary to the ſame; for what worldly wiſe naturall minded man, can either ſee in afflictions the glory that the ſonnes and ſeruants of God behold and feele in the ſame, or elſe can oppoſe the incomprehenſible ioyes of eternall life, againſt thoſe exceeding hardneſſes and great diſtreſſes? They rather ſuppoſe all things to bee directed by ſecondary cauſes, or to ſpeake as they themſelues ſay, by the courſe of nature, or direction of fortune, who indeed are ſo farre off from perceiuing theſe heauenly ioyes and comforts, that they are carried away with conceits, either to vſe vnlawfull meanes to free them from afflictions, or elſe fearefully fall into all muttering and repining againſt God, or to all impatiency before men: the reaſon is, becauſe they are not acquainted with the comforts of Gods children, nor haue no feeling of the ioyes of the life that is to come. Alas, alas, they know not indeed what either the one or the other meaneth: for *theſe things are ſpirituall, but they themſelues are carnall, ſold vnder ſinne*, and therefore vnmeet to diſcerne of the ſame, becauſe *they muſt be ſpiritually iudged*.

1 Cor. 2. 14.

Rom. 7. 14.

Out of all which laid together, we may learne ſundry good leſſons; as firſt, that howſoeuer wee doe either for the expreſſing of our owne feelings, or the better fructifying of the word in the hearts of thoſe to whom it is directed, ſpeake particularly of our ſelues, or as it might ſeeme in our owne names, yet that wee neuer ſwarue from that truth of doctrine that is commended vnto vs in the word written, and is ſealed vp in our hearts, by the pledge of the ſpirit, and is approued by the common conſent of the Church of God. The neglect of this, ſpecially whileſt men goe about to magnifie their owne perſons and opinions, hath beene the meane heretofore of many hereſies, ſects and errors in the Church of God, and may bring forth the ſame bitter fruits hereafter, except it pleaſe God to giue men better grace to looke vnto themſelues.

Secondly, it teacheth vs, that ſoſoone as God beginneth to lay vpon vs his rods and croſſes of triall, that then we ſhould learne, not onely in the ſpirit of patience and comfort to ſubmit our ſelues vnder his mighty hand, but with all feruency of prayer, to craue the clearing of our vnderſtanding, and *all holy wiſdome alſo*, as Saint *Iames* calleth it, that we may both ſee his waies in his workes, and learne to eſpie out and feele the conſolations and comforts that he hath prouided for vs, that ſo we ſinke not downe vnder the burthen of our calamities, but be raiſed vp rather to all feeling hope. A point that we had need to ſtriue vnto by all meanes poſſible, as well by reaſon of the blindneſſe and blockiſhneſſe of our owne nature, and the diffidence and diſtruſt of our owne hearts, as alſo becauſe of Satans continuall malice, who laboureth at all times, but ſpecially in the daies of our greateſt heauineſſe, our moſt fearefull deſtruction.

And whereas the Apoſtle ſaith (*I count*) hee meaneth that he commeth with an vpright iudgement, in an euen paire of ballance and ſcales as it were, hauing rightly and religiouſly examined reaſons on both ſides, and gathering all into a iuſt ſumme, to weigh the troubles of this world and the ioyes of heauen together, not dealing therein as either the worldly man doth, who regardeth nothing but his miſeries and afflictions, by meanes whereof he becommeth not only impatient and waiward, but paſt all hope of admitting comfort and conſolation, nor playing the part of the prophane and inſenſible Stoiks, who againe on the other ſide, by reaſon of their beaſtly blockiſhneſſe that they get vnto themſelues, hauing both their ſoules and bodies benummed as it were, are no whit at all touched with the ſenſe of the ſame; nor yet being ſo rapt and rauiſhed with theſe eternall ioyes, that they vtterly forget, or feele not at all the miſeries, & afflictions of this life, a matter that the contemplatiue perſons in their trances, dreames and reuelations, make the height and top of all perfection in this world, but as wiſe Phyſitians, yea as good Chriſtians, intermingling ſweet things and

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ſowre things together, and comparing one of them ſo with another, that as they ſee in their afflictions an euident patterne of the miſery and mortality of their owne liues, and a plaine proofe of the iuſtice and iudgement of God againſt ſinne, ſo they make the ſame a profitable meane to themſelues, not onely in a Chriſtian and comfortable death, but in an holy life alſo, ſo long as God will haue them to liue vpon the face of the earth, to meet with the Lord, and to glorifie his moſt bleſſed name.

And this doth teach vs, vprightly to weigh and to examine, as all things generally, ſo ſpecially and particularly ſpirituall points. Which indeed, by reaſon that they be more excellent than bodily matters, and in that reſpect alſo in their owne nature, more remoued from our comprehenſion than the reſt, had therefore need moſt deeply to be looked into, for though by the line and light of our reaſon, we may be ſomewhat holpen to wade into worldly things, yet in matters of faith and religion, we cannot, not onely not pierce any thing at all, by the light and ſight of our owne vnderſtanding, but ſhall be much hurt and hindred thereby from the ſame, if wee yeeld to follow it; yea many times, euen in the things of this life, we are ſo blockiſh and deuoid of iudgement, that what by reaſon of colours caſt vpon worldly things, and what by the blindneſſe and ignorance of our owne heart on the one ſide, and the partialitie that is in vs on the other ſide; yea, after that we ſee the truth manifeſted, ſpecially if it concerne our ſelues, or others that we affect as our ſelues, *We call good euill, and euill good*, and ſo pull a fearefull woe vpon our ſelues, and *iuſtifie the wicked and condemne the righteous*, a ſin that the holy Ghoſt hath long agoe forbidden, and noted with a brand as abhomination in his ſight. How much more eaſily then may we be ouertaken, in blinde, corrupted, and partiall iudgement, as in reſpect of ſpirituall cauſes? The conſideration whereof ſhould not onely make vs wary and watchfull ouer our ſelues, ſuſpecting continually our ſlipperineſſe into this ſin, but ſhould prouoke vs alſo to labour to, ſtraine by all paines poſſible, the true light and heauenly iudgement, which indeed is not elſe-where to be had or found, but in the onely will of God reuealed in his word, as wherein alone conſiſteth all our true wiſdome and vnderſtanding whatſoeuer. Iſai. 5. 20. Prou. 17. 15. Ierem. 8. 9. Deut. 4. 6.

It followeth, *That the afflictions of this preſent time*] The word afflictions importeth, all the troubles and calamities that Gods children doe ſuffer in this life, whether they be outward in body, as ſickneſſe, pouertie, nakedneſſe, baniſhment, perſecution, and ſuch like, or whether they be inward in the minde, as temptations from our corrupted nature, aſſaults from Satans malice, griefe of heart for ſinne, feare of iudgement in this life, or in that that is to come, and all the reſt of that ſort whatſoeuer. And yet he reſtraineth as it were, that generall terme by theſe words following, when he calleth them, *the afflictions of this preſent time*, meaning, that longer than this life they laſt not, neither indeed can laſt in the children of God, becauſe that by our death God doth not onely wipe all teares from our eies, endeth our miſeries, and vtterly killeth the ſtrength and body of ſinne, but not leauing there, beginneth and perfecteth our bleſſednes, where there are *vnſpeakable ioyes, and crowues of incomprehenſible glory laid vp for vs, and for all thoſe that doe vnfainedly loue him and looke for his comming*. And yet not affirming neither for all that, that they alwaies endure and continue ſo long; for though it bee true, that this is the common cord and portion of all Gods ſeruants in this life, by *manifold tribulations to enter into the kingdome of God*, yet as we ſee both by former and preſent experience, the Lord ſometimes hauing regard to the weakneſſe of thoſe that are his, doth for the manifeſtation of his loue toward them giue them a breathing time as it were, and ſometimes againe, for the declaration of his power and iuſtice againſt the wicked, beateth them downe, and raiſeth vp his owne children; all this being done, *That the rod of the wicked might not reſt on the lot of the righteous, leſt either the righteous themſelues ſhould put forth their hand vnto wickedneſſe*, or the vngodly wax intolerably inſolent, and proud aboue meaſure. 2 Tim. 4. 8. Acts 14. 22. Pſal. 125. 3.

This rather is the Apoſtles minde, to oppoſe, as wee may plainly perceiue, the afflictions of this world, againſt the ioyes of the other life, and that in a double Antitheſis

tidheſis or compariſon as it were. Firſt, ſetting afflictions againſt glory, the one being very baſe and bitter, as *no affliction for the time preſent is ioyous, but grieuous rather*; the other being very excellent and ſweet, which though it bee delayed for a while, is yet ſufficient to comfort Gods children for the time preſent, and to confirme them in the hope that is to come. Secondly, oppoſing this time preſent with that that is to come, meaning by both thoſe times the ſeuerall ſtates & conditions that then the children of God ſhall be partakers of, propoſing this alſo euen to comfort ſuch as ſuffer in Sion, in that their afflictions ſhal laſt no longer at the furtheſt than their natural life, but their ioyes and glory ſhall be beyond and without all time, euen for euer and euer.

Heb. 12. 9.

And euen out of theſe words we may gather a ſingular comfort againſt afflictions, to wit, that though they be many times great and grieuous, yet they are not alwaies long and continuall. Which conſolation is not vrged here only, but in diuers other places of the holy Scriptures. Take one or two moſt plaine for the proofe of this point, in ſtead of an infinite number.

Pſal. 30. 5.

In the thirty Pſalme the Prophet telleth vs, *that the Lord endureth a ſmall ſeaſon in his anger, but in his fauour is life for euermore: and weeping may abide at euening, but ioy commeth in the morning.* And the Apoſtle agreeable thereunto telleth vs, in the fourth Chapter of his ſecond Epiſtle to the Corinthians, *That our light affliction, which is but for a moment*, or moſt ſhort ſeaſon, *cauſeth vnto vs a farre more excellent and eternall weight of glory.* In the often repetition whereof, the Lord doubtleſſe did not onely regard the excellency and neceſſity of this doctrine in it ſelfe, but alſo prouided notably for our good, who beſides that *we are dull of heart and ſlow to learne*, and therefore had need to haue the promiſes preſſed vpon vs againe and againe, wax alſo not onely wearie of afflictions if they lie long or heauy vpon vs, but euen pleaſures themſelues, ſpecially in the continuance of them with vs, doe many times by reaſon of our new-fangled and inconſtant nature, grow tedious and loathſome. Good reaſon therefore is there that we ſhould ſet this vnto our hearts, and make our ſpeciall profit by it, againſt the times of our triall.

2 Cor. 4. 17.

Luk. 24. 25.

The Apoſtle addeth, *are not worthy of the glory*: His meaning in this place, and in theſe words, is in my minde plaine and ſimple, who doth not here compare the dignity and worthineſſe either of our ſufferings, or of eternall glory together, as ſome haue fantaſtically conceiued, and more wickedly propounded, but laboureth to mitigate the greatneſſe of our afflictions, by oppoſing and ſetting againſt the ſame the greatneſſe, yea the infiniteneſſe of that ioy and glory that is laid vp for vs in the life to come, wee knowing and confeſſing that there is no proportion betweene finite and infinite. And though this bee moſt true, yet notwithſtanding Satan in ſeuerall ſorts of his ſeruants, as in the Schoole-men heretofore, hath out of this place gone about to maintaine that deuilliſh diſtinction of *meritum congrui & condigni*, as they call it; and our Romiſh Rhemiſts alſo, in their late annotations vpon the new Teſtament, and namely vpon this very place, would make the ſufferings of the Saints in this life meritorious and worthy of eternall ſaluation. But in one word generally to anſwer them both together firſt, and then afterwards more particularly to deale with either of them by themſelues. Wee feare not to affirme that theſe beaſtly opinions ſpring from a foule and filthy fountaine, and bring forth moſt bitter fruits and effects. For the firſt of theſe two we ſay, that it flowerth from following of a wrong tranſlation in this place, I meane that that they call, their old vulgar Latine text, which rendreth the Greeke word ἀξία, being a ſimple word, by the compound Latine word, *condigne*, worthy together, as you would ſay; which whether it be not contrary to the fidelity and vpright dealing of a good tranſlator, let euen all the world iudge, that haue attained to a crumme either of ſound learning or godly wiſdome. And if this courſe may be kept, that compound words may bee vſed for ſimple words, wee ſhall quickly turne vpſide downe all certainty of the written word, all truth of Religion, and all honeſt and faithfull dealing amongſt men. All the Greeke copies that euer I could ſee, reade it in the ſimple, and ſo doth Saint *Ignatius* himſelfe alleage it in his Epiſtle to *Mary*; and it is the firſt Epiſtle in his

his booke of Epiſtles; yea, and their owne *Arrius Montanus*, a man of leſſe corruption (I had almoſt ſaid more vprightnes) in tranſlating the word than they all, though otherwiſe popiſh, conuicted by the euidence and truth of this point, rendreth it rightly in his interlineall text, howſoeuer for faſhion ſake he ſet the vulgar reading in the Margent. *S. Auguſtine* in his booke of 83. queſtions, *Queſt.* 67. readeth not *condigna*, as theſe men doe, but *indigna*, that is, vnworthy. And in his fifth booke of the City of God, Chap. 18. where he doth of purpoſe ſhew how far off Chriſtians ought to be from boaſting, if they had done any thing for loue of the eternall country, he alleageth euen this very text of the Apoſtle thus: *Indigne ſunt paſſiones huius temporis, &c.* The ſufferings of this time are vnworthy the glory which ſhall be reuealed in vs. And ſo doe ſome other of the ancient fathers tranſlate it, as, if I delighted in multitudes of allegations, I could eaſily ſhew. By which we may not onely ſee the true and naturall meaning of the Apoſtle in this text, that is, to debaſe our ſufferings, and to magnifie eternal life, but alſo that that vulgar tranſlatiõ is not either ſo old as they pretend, or elſe was not in thoſe daies of ſuch credit as they would haue it now, in as much as we ſee the ancient fathers, either vſing ſome other, or ſwaruing greatly from that.

And no doubt, but as the ſpring is puddlely & corrupted, from whence this poiſonfull doctrine proceedeth; ſo the ſecond thing aboue mentioned, to wit, the fruits that flow from it, be much more euill and dangerous, whether we reſpect the eternall God himſelfe, or Chriſt Ieſus his Son our Sauiour, or our ſelues and other men whatſoeuer. For as for God, his mercy is greatly obſcured (if not vtterly euacuated and diſanulled) by this, in as much as mans ſuppoſed merits and deſerts (which indeed are nothing but death and damnation) are not only matched with the ſame, to the great diſgrace and diſcontinuance thereof, there being as great oddes betweene them as betweene the moſt glorious thing of the world and the filthieſt durt or dung that can be, but after a ſort preferred before it, and that not only in the eies of men (a matter that ſhould make vs all to bluſh, and hang down our heads for ſhame) but (if it might be accepted for currant coine and lawfull paiment) tendred at the Exchequer of the moſt high King, yea brought forth into the very ſight & preſence, and pleaded & alleaged at no worſe bar, than at the very throne and iudgement ſeat of Almighty God himſelfe.

And concerning Chriſt our Sauiour, his merits generally & particularly thoſe of his death, reſurrection and aſcenſion, are quite and cleane defaced, yea vtterly aboliſhed, when mens works are magnified, and our deeds are exalted, who hath not appeared vnto any other end than *to deſtroy the works of Satan, nor giuen vp himſelfe to the death, yea euen to the death of the croſſe*, for any other purpoſe than to ſatisfie for all our ſins whatſoeuer, neither is riſen from the dead & aſcended vp into Heauen, for any other effect than to bring life, & immortality to light, to cõmunicate vnto vs his own righteouſnes, & fully & wholly to reconcile vs vnto God; which things he hath not exactly performed if we by any or all of our works haue in part or in whole promerited Gods fauour, becauſe either all the glory of that moſt exellent work muſt be attributed vnto him alone, or elſe no peece of it, for Chriſt mindeth not to part ſtakes with vs, as we ſay. 1 Iohn 3. 8. Phil. 2. 8.

Laſtly, if we would conſider either our ſelues or others, of whom this is affirmed, and to whom this doctrine is propounded and deliuered, we ſhall well perceiue that by meanes hereof, we haue not onely our groſſe humors fed, and our itching eares tickled, we delighting alwaies to haue ſomething wherein to glory, both before men and God alſo, whereas in truth we ſhould couer our faces for ſhame, in the ſight both of the one and of the other, but alſo that we are puffed vp thereby in all manner of intolerable pride, diſdaine and emulation amongſt men, euery man thinking better of himſelfe and his owne works than of all mens elſe, and ſet vpon the pinacle of moſt dangerous preſumption before God; we claiming at his hands, not with Chriſtian boldneſſe, but with whoriſh impudency, all good things both of this life and of that that is to come, not of free fauour and mercy, through Chriſts obedience onely, but of due debt, as a man would ſay, being readie if God ſhould deny vs the ſame (as generally for all our ſinnes, and eſpecially for this, he hath good occaſion offered him) to reuile him to his face, and to accuſe him of iniuſtice and wrong.

But

But to come more particularly to the points themſelues indeed. And concerning the firſt, it ſhall not be amiſſe to know, both their diſtinction of *meritum congrui & condigni*, and alſo what they meane by the ſeuerall branches thereof, that ſo wee may put downe a more plaine and certaine confutation.

By *meritum congrui*, or deſert of congruence, as you would ſay, they vnderſtand ſuch workes as doe not of their owne nature truly and indeed deſerue ſaluation, otherwiſe than as it hath pleaſed God of ſome certaine goodneſſe in himſelfe to promiſe the ſame thereto: and of this ſort they will haue all morall actions to be, ſpecially ſuch as are done before regeneration and iuſtification.

And by *meritum condigni*, that is, deſert of worthineſſe, they meane ſuch works, as to which there is wholly and altogether a reward due; not ſo much by reaſon of the gracious promiſes of God, as in reſpect of the acts or deeds done: and of this ſort they make the workes of the godly after regeneration.

But for anſwer, both to the tearmes and matter, we ſay, that neither the words of this diſtinction, nor the diſtinction it ſelfe, nor the matter meant vnder the diſtinction, is contained in the Canonicall Scriptures, but rather all is ouerthrowne thereby, as ſhall hereafter plainly appeare.

True it is, that their vulgar Latine hath in diuers places thruſt in a Latine word that ſignifieth to merit or deſerue, but without any warrant of the originall Text, either of the Hebrew in the Old, or of the Greeke in the New Teſtament, as *Gen.* 4. 13. in the ſpeech that *Cane* had to God touching his ſinne, or the puniſhment laid vpon him for the ſame, they turne it thus; *My iniquitie is greater than that I can deſerue pardon:* where howſoeuer the Hebrew word that they turne deſerue pardon, be of diuers ſignifications (as if any in that tongue be, no doubt that is one) being put for to beare, to lift vp, to ſpare, to ſweare, and ſuch like very many, yet not one or all of the beſt Hebricians amongſt them is able to alleage one place thorowout all the Old Teſtament, where it is vſed for to merit or deſerue.

In the New Teſtament they deale as corruptly, and namely, *Hebr.* 13. *verſ.* 16. not onely darkly turning the place thus; *And beneficence and communication doe not forget, for with ſuch hoſts God is promerited*, but ſwaruing, as from the Greeke, which importeth, that with ſuch ſacrifices God is well pleaſed, ſo from men of their owne ſide, as *Arias Montanus* by name, the flower of their garland for learning, who turneth the Greeke word εὐαρεστεῖται, *bene placet ſibi*, that is, well delighted himſelfe, and not *promeretur*, that is, is promerited or deſerued.

And the like treachery may we perceiue in the other terme, *condignum*, not onely in this eighth of the *Romans*, as before, but alſo *Eſther* 6. *verſ.* 11. where the fore-ſaid vulgar Latine Text hath foiſted in againe this terme of *condignus*; but altogether not onely without, but wholly againſt the Hebrew veritie, as euen their owne man *Arias Montanus* before named in his interlineall tranſlation, by turning it according to the Hebrew hath well declared. And as for the members and matter of this Popiſh diſtinction, drawne from the dirt and puddle of the Schoole-men, we haue learned long ſince, and that out of the word of God; firſt, that all morall duties performed, before it hath pleaſed the Lord *to purifie our hearts by faith*, and to make vs in ſome acceptable meaſure partakers of the fruits and effects of Chriſt his Sonne, are ſo farre off from deſeruing any thing at his hand, that they are moſt great and grieuous tranſgreſſions in his ſight, becauſe the Scripture it ſelfe telleth vs, that *without faith it is impoſſible to pleaſe God*. And againe, *whatſoeuer is not of faith, that ſelfe-ſame is ſinne.* The euill of theſe works flowing, not ſo much from the deeds themſelues, for good things of themſelues are alwaies good, howſoeuer they be euilly done, and ſo become hurtfull to the doers thereof: neither yet from the goodneſſe or profit that others by ſuch meanes may receiue from them, becauſe ſo euen euill many times (and therefore much more good) may through Gods ſecret and mercifull direction *(who bringeth light out of darkneſſe, & maketh the rage of men to turne to his praiſe)* tend to good alſo; by which alſo we may ſee, that works well weighed, and ſimply conſidered in themſelues, and referred to others, may after a ſort be counted lawfull & good, as riſing from

Acts 15. 9.

Hebr. 11. 6.

Rom. 14. 23.

2 Cor. 4. 6.

Pſal. 76. 10.

that

that generall taint and corruption of our nature, through the ſtench of originall ſinne, that wee haue drawne from our firſt Parents *Adam* and *Heua*, by meanes whereof it falleth out to bee altogether impoſſible, as in regard of man, that ſuch rotten, barren, and fruitleſſe trees as we are, ſhould bring forth any thing that good is, and more ſpecially from that palpable blindneſſe and groſſe ignorance of God and godlineſſe that is in vs, by meanes whereof alſo, the actions themſelues wanting a good ground and ſure foundation for the performance of them, (which indeed we can neuer haue, till wee know and beleeue the will of God, as it is reuealed in his word) are become euen in that reſpect alſo euill and diſpleaſing in his ſight. Wherewith alſo *Auguſtine* that ancient Doctor of the Church, euen alleaged by *Thomas* of *Aquine* himſelfe, *Quæſt. lib. 2. De gratia Chriſti, artic. 6. in concluſ.* very well agreeth, who proueth againſt the Pelagians, that grace cannot fall vnder merit, becauſe that before grace there are no deſerts but ſuch as are euill, becauſe a man before grace receiued is wicked, and to wicked mens merits, not grace but puniſhment is due. And quoting the place in the margent, he ſaith it is *lib. De bono perſeuer. cap.* 2. and many other ſuch like, *tom.* 7. By which alſo we may ſee, that it was the vniforme iudgement of this holy Doctor.

And if this doctrine of merit of congruence may bee admitted for true, I ſee no reaſon why wee may not with *Origen* hold, that all men at the leaſt ſhall be ſaued, ſith there hath none liued ſo beaſtly or prophanely, but they haue had not care alone to performe, but haue indeed performed morall duties: for which, though not as in regard of themſelues, yet as in reſpect of Gods promiſes, they might claime eternall life by this Popiſh aſſertion.

But it may be that they will except againſt this, the poore Infidels and idolatrous people of the world, becauſe they were neuer yet well acquainted with the promiſes of God Be it ſo, becauſe I ſuppoſe they dare not hold, that mens morall deeds may merit without relation had to Gods gracious and great promiſes. But put the caſe of thoſe that being outwardly gathered into the boſome or lap of the Church, or made partakers, at the leaſt in outward hearing, of the graces and mercies of God bequeathed vnto the ſame: tell vs, whether they may bee in any better ſtate and condition by this your doctrine. If you will affirme it, the euidence of truth exclaimeth againſt you, becauſe it is moſt vnreaſonable, to hold that the promiſes of themſelues without application of them to mens hearts and conſciences, ſhould effect that worke for them. You might before men as well maintaine, that maimes and wounds might bee cured without medicine and ſalue, or a naturall life vpheld without meat, drinke, ſleepe, and ſuch like, as defend that the promiſes of God, without application of them to our ſoules, may become effectuall vnto men, becauſe they indeed bee the onely plaiſters of our ſoules, and the onely ſpirituall food vnto our ſoules. Neither is this vttered to weaken the excellencie and power of Gods promiſes, either as in regard of God the promiſe maker, or as in regard of the things promiſed, for ſo they be alwaies good, holy, excellent, powerfull, and what not? Neither were it requiſite that the worthineſſe thereof ſhould depend vpon our apprehenſion and application of the ſame, for that were to ſubiect God and moſt excellent things, to vs that be moſt baſe and vile; but ſpoken as in conſideration of men, to whom they ought to be applied: for want whereof alſo it falleth out, that they are become a dead letter or vnprofitable word to them, tending almoſt to no other end, but to magnifie and manifeſt the riches of Gods goodneſſe, with greater griefe vnto our owne ſoules, in as much as wee ſee moſt excellent things offered vs, and yet cannot finde or feele that we haue any part or portion therein.

Secondly, as touching workes done after regeneratin, wee freely confeſſe, that though at the firſt bluſh they may ſeeme very glorious, yea, and be in deed and truth good, ſpecially as they come from God, and be wrought in vs by the ſpirit of Chriſt that dwelleth in our hearts: yet as they come from vs, and bee tainted with the remainders of our corruption, they are ſo farre off from meriting or deſeruing before God, that if he doe indeed examine and weigh them in the moſt notable exactneſſe

and vprightneſſe of his iuſtice, hee ſhall alwaies finde matter enough in them, not onely to reiect the things themſelues, though otherwiſe well done, but alſo to condemne vs the workers thereof, and that not onely for the imperfections and wants that cleaueth vnto them, we aſſuring our ſelues by the truth of Chriſtian Religion, that no imperfect thing can of it ſelfe pleaſe him, that is moſt perfect, but euen for our naturall filthineſſe and corruption that clingeth and ſticketh as faſt thereto, as the skinne to the fleſh, or the fleſh to the bones.

And for the proofe of this point, wee haue two plaine places of holy Scripture, amongſt many other: the one taken out of the old Teſtament, the other out of the new; that ſo alſo in alleaging them, and comparing one of them with another, we may ſee the moſt comely conformitie and agreement that is in thoſe moſt excellent writings of the ſpirit of God.

The Prophet *Iſaiah* in the 64. Chapter of the booke of his Viſions, and in the 6. verſe of the ſame Chapter, ſpeaking to the Lord in his owne name, and in the name of the reſt of the people of God, ſaith, that *we haue all beene as an vncleane thing, and all our righteouſneſſe as filthie clouts*. In which ſentence certainly there is neuer a word wanting weight, for the proofe of the particular point for which it is brought forth, ſpecially if we looke vpon it, as it is in the originall text; for firſt he ſaith not, all men generally, which yet perhaps to ſome might ſeeme ſtrange, becauſe of that fond conceit that hath crept into mens mindes, that all men are not alike tainted in *Adam*, but all we, meaning all the faithfull and elect people, including alſo himſelfe (though otherwiſe a very holy and godly man) in the number: which yet is more ſtrong, if we conſider that this that the Prophet deliuereth, is not onely the common caſe of all the faithfull, but euen of the beſt ſort of them (if any amongſt them bee better than other) ſo that if there were any to bee excepted, they moſt chiefly, and rather than others; and yet notwithſtanding, God by the Prophet wrappeth and foldeth them vp together (not excepting any one, of, or amongſt them all) as filthie and vncleane, by meanes whereof alſo, they deſerued ſeparation from God and men, filthie and vncleane things not being vſed, as wee ſee by the truth of the Word, either for Gods ſeruice, or about common affaires, till ſuch time as they were purified, yea, we knowing further by the Law, that they did not onely carry the note of pollution and vncleannelſe in themſelues, but tainted ſuch others therewith alſo (if they came nigh thereto) as touched the ſame: our ſtate and condition being wholly and altogether like vnto the ſame, by reaſon of the world of wickednelſe that reſteth in vs, we hauing defiled, by meanes of our ſinnes, not our ſelues only, but the reſt of the creatures, *yea, the very heauens* thereby are, after a ſort, become *impure and vncleane in Gods ſight*.

Iſai. 64. 6.

Leuit. 11. 39.

Zeph. 1. 3.
Iob 15. 15.

And yet the Prophet ſtaieth not there, but as though he could finde neither words nor matter ſufficient enough to deſcribe our naughtineſſe by, hee addeth further, *all our righteouſneſſe*, or as it is in the Hebrew Text, *righteouſneſſes*, it being a word of the plurall number, hee meaning alſo thereby, and that according to the proprietie of that tongue, which vſeth ſuch words both to note number and excellencie, that all and euery grace, how many and how notable ſoeuer they be, or can be in this life, are not (though not as of themſelues, nor as they come from God, for ſo they are alwaies, and muſt needs continually be good) yet as they are tainted with the corruption of our nature, and by reaſon of our imperfection and defects, ſuch as may come into accounts before God, in the exactneſſe of his righteouſneſſe. By which alſo wee may well perceiue and learne, that neither the glorie and glittering, nor the number of our good workes, are, or can be ſuch (ſpecially as they proceed from vs) as may commend vs to God, much leſſe merit at his hands of themſelues and for themſelues, but as they are accepted before him, in and for anothers ſake onely: without the which indeed, they are rather matters of abomination before God.

And that the truth of this might yet more plainely appeare, the Prophet compareth them, not to things meane, baſe, filthy and vile, but either to the defiled clouts of a menſtruous woman, as their owne vulgar turneth it; or to the clouts occupied about them that be ſicke and diſeaſed, which *Symachus* calleth *patientium*, according

to

to the Phyſitians phraſe, but it ſhould be, as I thinke, *parientium* rather, that is, of them that bring forth children into the world: or as *Aquila* turneth it, the clouts of witneſſes, meaning thereby ſuch ſignes and tokens as were giuen of virginitie, in the first performance of the mariage bed; or like vnto a patched garment made of peeces and ſhreads of very old and ouer-worne cloathes, as *Dauid Kimchi*, and ſome other of the Iewiſh Rabbines will haue it: or as *Ionathan* in his Thargum expoundeth it, as an abiect garment, or a garment that for the filthineſſe of it is fit to be flung from vs; all and euery one of theſe noting ſuch things as both eie and heart abhorreth. And in truth, if herein a man ſhould ſtand to alleage the ſeuerall interpretations that men haue giuen of that word, wee might quickly grow tedious: a matter that I for mine owne part like not of, neither indeed would I therein haue beene ſo large at this preſent; but that all men might ſee both Iewiſh and Chriſtian expoſitors, concurring as it were, and conſenting together, to reſemble our beſt things to moſt baſe and vile matters, yea, to ſuch things as are loathſome to be looked on, and grieuous many times to be thought of, ſo farre off haue they beene from euer approuing or allowing the merit of mans workes before God, and ſpecially as in reſpect of eternall life and ſaluation. Deut. 22. 15.

And leſt any man ſhould thinke that this were but the voice of a mortall man, obſcurely and darkly vttered in the old Teſtament, touching this point, let vs heare what the eternal Sonne of the eternall Father (who neither deceiueth nor is deceiued) hath vnder the Goſpel in a moſt audible voice, ſpoken concerning this matter, that ſo we may the more readily receiue the truth, & deteſt all contrarie falſhood whatſoeuer.

In the ſeuenth of *Luke* he teacheth vs, both by ſimilitude and plaine doctrine, to confeſſe, that *we are vnprofitable ſeruants, euen then when we haue done the things that are commanded vs to doe, we hauing performed no more but that which wee ought*: not that Chriſt meaneth thereby, that it is poſſible for vs, poore and miſerable men that we are, to fulfill the Law of God, and to obey all and euery one of his holy Commandements, as ſome would corruptly conclude thereupon, for that doctrine is altogether contrarie to the truth of the written Word, as appeareth, *Act.* 15 10. & *Rom.* 8. 3. and tendeth maruellouſly to puffe vp fleſh and bloud: Neither yet that he would teach vs in a certaine kinde of Monkiſh humilitie, to conceiue or ſpeake more modeſtly of our doings, than they of themſelues deſerue, for that were dalliance, hypocriſie, and falſe witneſſe-bearing: beſides that, it were a robbing of God of his glorie, who is then defaced, when his graces and good workes are debaſed beyond meaſure and truth. And what a fearefull thing were it alſo, to make our Sauiour a teacher of ſuch vanitie and corruption, wee thereby ſubiecting him to ſinne, who was altogether free from ſinne, and by that meanes likewiſe ſpoiling our ſelues of all grace, goodneſſe and comfort, that otherwiſe we might fetch from him, who could not bee the price and ranſome of our ſinne, if he were any manner of way tainted with any, yea, the leaſt ſinne whatſoeuer; a matter that might wound vs and euery one of vs, vnto eternall death: but rather to teach vs, that though we had exactly and in euery point kept the whole Law of God (which indeed no man as man hath euer performed, or can performe, I alwaies except Chriſt Ieſus God and man in one perſon) that yet wee ſhould be ſo farre off from thinking or dreaming of deſerts, ſpecially at Gods hands, that we ſhould not, as our Sauiour Chriſt ſheweth, by the ſimilitude and plaine words of the ſame, ſo much as looke for thankes, much leſſe for merit. Luke 17. 10.

And that we may yet more plainly perceiue this point, let vs a little weigh euen our Sauiour Chriſts owne words. He telleth vs, that though earthly ſeruants performe to their earthly maſters all the duties that they lay vpon them, that yet their maſters will not, for all that, ſo much as in words giue them thankes for the things done. Which matter being expreſſed in ſuch a manner as our Sauiour deliuereth it withall, doth yet ſerue more to explaine and proue the point, he not ſimply affirming, that the maſter in the accompliſhment of ſeruices preſcribed, doth not yeeld the ſeruant thankes, but interrogatiuely ſpeaking it, ſaith; *Doth he giue that ſeruant thankes for doing the thing which he commanded him?* As though he ſhould ſay, No certainly, for

such a force hath that interrogation or demand. And yet our Sauiour adding an answer to that question, and in these words, *I trow not*, vehemently affirming that no master vseth it, doth more and more thereby confirme and strengthen the matter hee had in hand, which is the vtter abolishing of all opinion of merit; for if earthly seruants doe not then deserue at their earthly masters hands, so much as thankes, much lesse a reward (which all men will confesse to bee greater and more, in as much as workes excell words, the one also being more easily and with lesse cost performed than the other) when they haue accomplished the things that their Lords and Masters enioyned them, how can we hope or looke for either thankes or merit at the hands of our heauenly Father, in the performance of spirituall seruices, the thinking, knowing and doing whereof, is not onely much more difficult and hard than the doing of worldly duties (by how much spirituall things be more excellent than worldly) but also because the things themselues, though they be performed, doe by reason of defects cleauing vnto them through our corruptions (wee failing either in the matter, manner, end, or some such other point) become as it were displeasing in the sight of Almightie God.

Is there any man so sottish that will denie the truth of this point? If they be, I doubt not to auouch, that in the blindnesse of their owne hearts, they regard not the great ods that both in nature and authoritie is betweene our heauenly Lord and our earthly masters, nor weigh the wonderfull difference that is betweene their seuerall commandements, neither yet consider their owne weaknesse and wants. For first, God as the Creator of all things is infinite, and man as his creature is finite and circumscriptible. God againe is spirituall and heauenly, man on the other side is corporall and earthly. There being then no proportion betweene finite and infinite, spirituall and corporall, earthly and heauenly, how can men exactly and absolutely performe the infinite and spirituall duties that such an infinite and spirituall maiestie prescribeth? And if they cannot performe all, but faile in the most or any one, how can they claime of duty? Much more maruellous is it, that they dare challenge of desert. On the other side, if we compare man to man, we shall then easily perceiue, that howsoeuer they differ somewhat, as in respect of their seuerall places and callings, yet one God *hath made all of that kinde of one bloud, euen to dwell vpon the face of the earth:* and therefore there being by that meanes, not onely a certaine similitude or likenesse betweene them, but equalitie after a sort, they may, yea doe many times, more readily yeeld to the things or duties that one of them exacteth of another, or the chiefest of them all, at the hands of all the rest.

Acts 17.26.

And if we looke vpon the difference of either of their Lawes, wee shall yet more plainly behold, and as a man would say, haue all our senses satisfied in the truth of this point. For as touching the Lawes, we know by experience, and beleeue in faith, that they are such as the Law-makers themselues are: God therefore being spirituall, his also are spirituall, requiring inward and most excellent things, whereas man being bodily and outward, demandeth by his Law but outward and bodily obedience. To this latter we are and may be much holpen by the ripenesse of our wits, the actiuitie and nimblenesse of our bodies, the light of nature, continuall custome, daily exercise, and many such like. But to the former, nothing neither without vs, neither within vs (till God hath quite and cleane altered vs) can any manner of way further vs, but hinder vs rather, *because the naturall man* (as the Apostle teacheth vs) *perceiueth not the things of the spirit of God.* And againe in another place, *That the wisdome of the flesh* (meaning thereby whatsoeuer is most excellent in it, as of it selfe) *is enmitie against God, for it is not subiect to the Law of God, neither indeed can be.* And therefore good reason haue we why we should refuse these dotages and conceits.

1 Cor. 2.14.
Rom. 8.7.

Now then to conclude this controuersie; if neither our workes before regeneration nor after regeneration, are able to purchase any good thing from God, as we haue already sufficiently proued the same; and we haue no workes at all, but they must of necessitie be comprised vnder the one or the other number of this diuision; then it plainly and truly followeth hereupon, that no deeds of ours whatsoeuer, doe or can

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merit or deſerue any good thing at Gods hands, much leſſe eternall life, the chiefeſt good of all; and by conſequent alſo, that theſe Popiſh diſtinctions are both blinde and blaſphemous.

Neither are theſe things ſpoken, as to cracke the credit of the good workes that God enableth his children to doe, (for what are we miſerable wretches, that we ſhould debaſe or deface his graces in our ſelues or others) or to diſcourage men from the performance of the ſame (whom we ought, and that by the warrant of the Word and Heb. 3. 13. Chriſtian charitie, to draw on by all meanes poſſible to the doing of them) but rather to teach vs willingly to take ſhame and confuſion of face vpon our ſelues, by reaſon of the imperfection and defects that cleaue to our good deeds, that ſo God in our debaſing may receiue all glorie of goodneſſe, to whom indeed and alone it belongeth: yea, and ſo to profit by theſe our wants and weakneſſes, that it may appeare both to our ſelues and others, that we haue not receiued the truth of this doctrine in vaine, but referred it to the right ends, the Lord vſing it not onely as a notable meane to humble vs before him, in whoſe ſight all fleſh muſt ſtoope and be abaſed, how righteous and innocent ſoeuer they ſeeme to be before men, but alſo to cauſe vs with more ſpeed and earneſtneſſe to looke vp to Chriſt, and to repaire to him that is the onely meane to cure our tranſgreſſions, and to couer all our imperfections whatſoeuer, which of a truth none performe, that any manner of way (how little or much ſoeuer it be) will plead merit or deſert in Gods ſight, ſetting vp notwithſtanding before vs *Perfection*, as a But or marke to aime at, though we cannot hit it, or attaine to it in this Heb. 6. 1. life, making notwithanding our care and conſcience to appeare in a lawfull ſtriuing toward it, as much as we may, alwaies aſſuring our ſelues of this, that God continually accepteth thoſe that are his, in his welbeloued Sonne and their onely Sauiour Chriſt, *according to that they haue, and not according to that they haue not.* And let this 2 Cor. 8. 12. ſuffice for a iuſt confutation of their conceit, or dotage of deſerts.

Now we come to our Rhemiſts, and their aſſertions; all that they ſay being of truth, ſcarce worth the anſwering: neither indeed need we to trauell in it, were it not, leſt they ſhould wax inſolent in the fond imaginations of their hearts, or ſhould through their owne corruption carry men headlong through the blindneſſe of their vnderſtandings, to error and hereſie.

They tell vs in their notes here, that we dare not much aduouch, that Chriſts paſſions be not meritorious of his glorie. To which we anſwer, that what we dare aduouch concerning Chriſts paſſions they doe not well know, becauſe they will not, or dare not be acquainted with our doctrine and writings, abſenting themſelues from our publike aſſemblies, and forbidding all of their faction (ſome few onely excepted) to reade our workes. If we dare not much aduouch Chriſts ſufferings not to be meritorious, is there any maruell, ſith it is a doctrine neuer propounded in the Word, nor deliuered by the Fathers of right faith and Religion? Papiſts thinke that all aſſertions are to be reiected, that are not warranted either by the Scriptures, or by the conſent and authoritie of reuerend antiquitie: and why may not wee then vpon the ſame grounds, refuſe this concluſion, ſith it hath not for it ſuch props and foundations? And if wee dare not aduouch much againſt the merits of Chriſts ſufferings, as they ſay, why doe they here, and elſewhere in many places, labour largely to confute that that is ſo fearefully affirmed, and namely, *Phil.* 2. where they ſay, that we wickedly and vnlearnedly denie Chriſt to haue deſerued for himſelfe. Belike our doctrine hath bitten them by the heart, or elſe they would not make ſo long and often apologies, in ſo bad and deſperate cauſes. Surely, one of theſe two muſt of neceſſitie follow, either that in vaine imaginations, they doe fight againſt their owne ſhadowes, a point of extreme follie, ſpecially if we dare not, or doe not affirme that which they ſay we hold: or elſe vtter groſſe contradictions in themſelues, who in other places as before charge vs wickedly and vnlearnedly to defend the ſame that they impugne.

But to the point, we for our parts feare not plainly to expreſſe, and that to the eies and eares of all the godly (yea, to the wicked themſelues, that ſo they may be either conuerted or confounded by the glorie of truth) what we hold and maintaine herein;

firſt, that this point of doctrine propounded by them is not crowned with the glorious garland of holy truth and reuerend antiquitie. For proofe whereof we bid them ſhew vs, if they can, any plaine text of Scripture, or formall place out of the vncounterfeited writings of the ſound fathers. Thoſe that haue beene produced wee haue looked vpon, and finde them very vnſauourly alleaged at the leaſt: and if they haue none more pregnant and pithie than they, we tell them they are ouer-feeble for vs to faſten our faith vpon. And if they ſend vs to *Peter Lombard*, *Thomas* of *Aquine*, and thereſt of the ſchoole Doctors, that doe more curiouſly than chriſtianly wade into theſe points, wee frankly and freely confeſſe, that we dare not giue them the authoritie, to be ſtampers and coiners of new doctrine in the Church, becauſe we haue learned out of the Word, that *there is but one onely Law-giuer, God, which is able to ſaue and to deſtroy*, nor may not any manner of way ſtay and ſettle our conſcience vpon them, nor vpon thoſe that be much better than they, becauſe Gods word alone, and not mans imaginations, is the onely ground and obiect thereof.

Iames 4. 12.

Secondly, though wee ſhould grant, that they ſpeake herein no falſe or erronious matter, yet we affirme, that this idle and vnprofitable thought of our owne hearts and heads ought to be aboliſhed, not onely in as much as it hath no good foundation to ſtand vpon, but alſo becauſe it doth wonderfully darken, if not vtterly euacuate and take away both the loue of God and Chriſts grace and fauour alſo towards vs; for we know and haue learned out of the Scriptures, and therefore doe beleeue it too, that *God ſo loued the world, that he gaue his onely begotten Sonne vnto the death for vs all, to the end that euery one of thoſe which beleeue in him ſhould not periſh, but haue euerlaſting life*: which rich loue of his towards vs, could not haue ſo plentifully and plainly appeared, if he had therein as well prouided for his ſonnes profit, as for our good. And Chriſts grace cannot but be greatly obſcured thereby, while we fantaſtically imagine, that he came into the world, and ſuffered all manner of villanie at the hands of the wicked, for ſome other cauſe good for himſelfe, rather than for the worke of our ſaluation. Whereas wee are ſure, that when the Scripture will magnifie his loue towards vs, it telleth vs, that *he died for vs when we were his vtter enemies*, giuing vs thereby to vnderſtand, that he had no regard or conſideration of himſelfe at all, but onely of vs, yea, he himſelfe ſaith, in the Goſpell after *Iohn*, that *for our ſakes hee ſanctified himſelfe, &c.* by which he plainly declareth, that he did not onely ſanctifie himſelfe for our ſakes alone, but alſo that he deriued the fruit and benefit of his owne holineſſe ouer vnto vs, purchaſing nothing thereby vnto himſelfe. And no doubt but this is the meaning, as of the whole Scripture generally, ſo ſpecially of the Prophets and Apoſtles, when they ſay, *Vnto vs a childe is borne, and vnto vs a ſonne is giuen*. And againe, that *he died for our ſinnes, and roſe for our righteouſneſſe*; theſe words (vs) and (ours) being ſo emphaticall and forcible, yea, after a ſort ſo particularizing the matter and perſons, that they ſhew, that for vs and our ſakes onely, and for no thing to himſelfe, he became man, and tooke vpon him the ſhape of a ſeruant, which had it not beene wholly and altogether true, it had beene as eaſie a matter for the holy Ghoſt, or holy men inſpired by the ſpirit of God, to haue ſaid, that hee did it as well for himſelfe as for vs: but no ſuch phraſe can be found, and therefore hee mindeth to reſtraine Chriſts humbling, and the fruits and effects of it (which indeed are all his merits) wholly and altogether to vs.

Iohn 3. 16.
Rom. 8. 32.
Rom. 5. 6. 10.
Iohn 17. 19.
Iſai. 9. 6.
Rom. 4. 25.

Thirdly, it may ſeeme ſtrange in reaſon to all men, if it be not erroneous in religion amongſt Chriſtians, that the merits of Chriſts ſufferings ſhould haue a larger reach, and be extended further than his paſſions and ſufferings themſelues, eſpecially ſith that they themſelues make his ſufferings the cauſes of his merits, and his merits the effects of thoſe cauſes. In common ſenſe we know, that as a cauſe is before the effect, for an effect cannot be before there be a cauſe working the ſame effect: ſo it is, and muſt of neceſſitie alſo be as large at the leaſt as the effect it ſelfe, if not more large, in as much as it muſt not onely giue life and being to the things for the preſent time produced, but alſo preſerue a continuall life in it ſelfe, for the bringing out of the like effects ſtill. And they themſelues haue a rule in Philoſophie, that whatſoeuer worketh

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or bringeth forth ſuch a thing as the thing it ſelfe is that worketh or bringeth forth, that thing that bringeth forth is in the ſame kinde, much more ſuch a thing, than that which is brought forth. Shall Chriſt then by his death merit for himſelfe? and ſhall hee not in his death die for himſelfe? But that Chriſt ſuffered for himſelfe they dare not aduouch, for the Scripture affirmeth the contrarie, ſaying, that *the iuſt ſuffered for the vniuſt*, and that were to make alſo Chriſt a tranſgreſſor, whereas the Word telleth vs, that *he did no ſinne, neither was there any guile found in his mouth*; yea, it were to leaue our ſelues in our ſinnes, becauſe a ſinner though hee ſhould ſuffer neuer ſo much, cannot cleere himſelfe, much leſſe others from ſinne, or the puniſhment due vnto the ſame. And therefore alſo there is no reaſon why they ſhould hold that Chriſt merited for himſelfe.

1 Pet. 3. 18.
1 Pet. 2. 22.
Iſai. 53. 9.

Certainly, touching this point, this is my perſwaſion, and I reſt reſolued, that all good men will eaſily conſent with mee in the ſame, to wit, that this forgerie (that Chriſt ſuffered on the Croſſe, that ſo by the merit of his worke hee might get vnto himſelfe ſomething which before he had not, came without all doubt euen from Satan himſelfe, who laboured by this (as by many other the like corruptions) to caſt a thicke miſt or fogge before the moſt excellent glorie and grace of our Sauiour, that ſo the ſame being dimmed at the firſt, though not in the whole, yet in ſome ſmall part of it, he might in the end by little and little taint and diſcredit the whole. And whoſoeuer they are that ſee Satans ſubtilties indeed, doe not onely perceiue this to be moſt true, but haue their hearts alſo through Gods goodneſſe enlightned to know to what end Satan doth it, namely, to bring them, by doubting of ſome part of Chriſts great glorie, at the leaſt to diſtruſt the whole, and ſo by conſequence to ſuffer him, yea, and that willingly alſo, to hold vs captiues in vnbeleefe at his pleaſure. Wee had need therefore not onely to looke well about vs, leſt we be ignorantly, or at vnawares ſurpriſed of him in his grinnes, but alſo to hearken, and that attentiuely and carefully, to the voice of the holy Ghoſt, ſpeaking vnto vs in the written Word, which oftentimes telleth vs, that in Chriſts death and ſuffering wee ſhould not labour to ſee, taſte, thinke, feele, or know any thing elſe, but Gods meere grace and goodneſſe onely, and ſuch great and ineſtimable loue of our Sauiour Chriſt to vs-ward, that hee (as a man would ſay) quite and cleane forgetting himſelfe, and looking at nothing but our good, was contented to take his life in his hands, *and willingly to lay it downe for vs all*: yea, we ſhall ſee, that whenſoeuer the Scripture ſpeaketh of the ſufferings of our Sauiour in plaine words and termes, it determineth that the fruit and benefit thereof redoundeth wholly and onely vnto vs, affirming, that by it eternall life is purchaſed vnto vs, and heauen gates ſet open for vs, we being thereby not only purged from our filthineſſe, but wholly reconciled to God, and reſtored to righteouſneſſe: for which purpoſe amongſt many other, ſee one plaine place, *Heb.* 10. verſ. 14, 15, 16, &c.

Iohn 10. 17, 18.

But if they will needs haue and hold, that our Sauiour Chriſt did merit for himſelfe, then let them tell vs we pray them, firſt, at what time he did it, becauſe workes of ſuch excellencie had a time alſo wherein they were performed.

Secondly, let them declare, whether in his whole perſon, or in either of his natures diſtinctly and by it ſelfe he purchaſed that which they ſay hee merited; for if we know not that, wee cannot tell what to beleeue, becauſe that whatſoeuer Chriſt hath done either for himſelfe or for vs, he hath performed it either in his whole perſon, or in one of his natures.

Thirdly, let them certainly ſhew vs, what it was that he merited, for it is not meet that a worke of ſo great excellencie to him, and of ſuch ſingular profit to vs, as theſe men would beare the world in hand this point bringeth with it, ſhould bee buried vnder ſome generall knowledge of the ſame.

Touching the firſt, wee ſay, that the men that ſo much vrge this point, haue not yet among themſelues certainly concluded, what time Chriſt merited; for as for them that tie this to the time of his paſſion onely, or to the very act and deed of his ſufferings, (of which minde our Rhemiſts ſeeme to be, both in their annotations vpon this place, and in ſundry other of their notes vpon the new Teſtament) we ſay,

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that they are not well aduiſed what they ſpeake: not onely becauſe they contradict and gainesay their owne maſter of the ſentences, *Peter Lombard* I meane, who *lib.* 3. *Diſt.* 18. affirmeth in plaine and euident termes, that Chriſt euen from the very time of his conception, did by his conception deſerue that which hee did by his paſſion, but thwart alſo their angelicall Doctor *Thomas Aquinas*, who *lib. quæſt. de gratia Chriſti Art.* 8. *& in concluſ.* though hee recite two opinions concerning this point; ſome holding, that he did not deſerue in the firſt inſtant of his conception, but anon after, and otherſome, that he did deſerue in the very firſt moment thereof, (ſo well doe Papiſts agree in the materiall points of their Religion) doth yet notwithſtanding approue of the latter as more reaſonable. Yea, they croſſe the very truth and reaſon it ſelfe, becauſe our Sauiour did many notable things beſides his ſufferings, and before his death, which alſo might as his death iuſtly merit before God, both for himſelfe and others, euen as his death did. For example, his earneſt and continuall praiers, his daily and painfull preachings, his maruellous and infinite miracles, and many other good deeds: whereof alſo this is a very good and ſtrong reaſon, that if the good works of men doe after regeneration, *ex condigno*, as they ſay, merit both for themſelues and others, then much more Chriſts good deeds muſt haue that power, in as much as in all innocencie, holineſſe and perfection, his workes did and doe farre exceed not onely the good deeds of ſome good men, but all the good deeds of all the good men that haue beene, are, or ſhall be.

And as for thoſe that maintaine, that in his conception, and by the ſame he merited as much at the firſt, as hee did afterwards by enduring martyrdome (of which minde is the maſter of the ſentences, in the place aboue alleaged, and ſome others) we affirme, that beſides that they agree not with thoſe that tie or binde his ſufferings to the time of his paſſion onely, (of whom you haue heard before, they ſwarue alſo euen as the former, from truth of religion and humane reaſon; for firſt, merit preſuppoſeth a good action or holy affection, that hath in it ſelfe power and abilitie to deſerue, already paſt, for I ſuppoſe they will not hold, that without either the one or the other, or both, there can be any deſert. But wee feare not to affirme, that our Sauiour had not (and yet we ſpeake without any preiudice at all to his bleſſed perſon or natures) any ſuch thing in the very moment of his conception, no, nor long time after, for any thing we can perceiue. If hee had, let them ſhew vs what it was, and then they ſhall heare our mindes further in that behalfe.

And as it is more abſurd by much to aſcribe his meriting to the action of his conception, becauſe that that was not his proper and peculiar deed, but the worke, partly of the holy Ghoſt, and partly of the Virgin *Mary*, theſe two onely being employed in the conception, incarnation, and birth of our Sauiour, and not Chriſt himſelfe being the thing conceiued, incarnate and borne, vnleſſe they will ſay, either that one perſon of the godhead can purchaſe grace and fauour for another, and ſo make God like vnto man, as they doe by their doltiſh diſtinction before confuted, which is moſt horrible blaſphemie, becauſe of the three ſeuerall and diſtinct perſons of the godhead, none is better, more great or worthie than another, or elſe, that earthly mothers may merit for their ſonnes, and that in the act of generation and conception, which beſides that it is too groſſe and carnall, ſtandeth vp againſt the mercie of God, which muſt bee in all reſpects free, or elſe it is no mercie at all, and is directly againſt the Scripture, and namely, *Ezech.* 18. where it is affirmed, that a good fathers holineſſe
Ezech. 18. 4. 10. or iuſtice ſhall no manner of way ſtand his vngracious childe in ſtead.

Touching the ſecond, we ſay, that they dare not aduouch that his whole perſon merited, becauſe there is no ſuch thing warranted by the authoritie of Gods word, nor by the iudgement of right beleeuing Fathers. Nay their owne Doctors are againſt that; as for example, *Peter Lombard* in the place before alleaged, where he affirmeth out of *Auguſtine*, vpon the ſecond Chapter of *Pauls* Epiſtles to the *Philippians*, that all this was done in the forme of a ſeruant: and *Thomas* of *Aquine* alſo, *Quæſt. part.* 2. *quæſt. de gratia Chriſti, art.* 7. *& in concluſ.* is of the very ſame minde, ſaying, that Chriſt merited not, but in reſpect that he was man, though in that reſpect he was more worthy than other men.

If

If they will maintaine that in his godhead hee merited, then one of these two absurdities must of necessitie ensue vpon the dangerous assertion, namely, either that the godhead hath merited more than it had, which is to make it subiect to imperfections and defects, and by consequent God himselfe likewise to become subiect to more and lesse, and so to alteration and change, than the which nothing is or can bee more blasphemous, we knowing and beleeuing that God is most perfect, and remaineth alwaies like vnto himselfe; or else that the godhead is passible (for the question is here now of meriting by suffering) which is also as false and heretical as possibly can be, we hauing learned both by the warrant of the Word, and the whole truth of Christian religion, that the godhead is altogether impassible, and can suffer nothing, because it hath beene alwaies of it selfe, is, and shall bee for euer and euer, a spirituall and eternall substance vtterly freed from all such affections and passions.

If they hold that in his other nature, to wit, his manhood, he hath merited, as in deed it is their common assertion, then yet we say, that that is absurd and erronious likewise, because his manhood is a creature euen as we our selues are (though hee be freed from sinne) and hard is it, yea, it was yet neuer heard of, that creatures could indeed deserue at the hands of the Creator, who hath endued them with breath and being, and filled them of his owne free fauour with the fulnesse and riches of all his mercies. For what can the Creator, by his infinite liberalitie, goodnesse, wisdome, and whatsoeuer else is excellent and high in him, purchase at the hands of his creatures, more than by well-doing towards them, to deserue their loue and obedience againe towards him, and so they with an vnfained affection, embrace, loue and honour him? *Dauid*, a man according to Gods owne heart, was content to confesse, *O Lord, my well-doing extendeth not to thee.* And in another place, *What shall I render to the Lord for all his benefits to me?* as if he should say, I cannot tell what. Of a truth I haue nothing that will answer the least of them, much lesse deserue the best. Psal. 16. 2. Psal. 116. 12.

And if they will say that he had the fulnesse of goodnesse in himselfe, we answer, that that will nothing helpe them. For though that be true, yet he had it not as from his manhood, though it were in his manhood, but from the fulnesse of the sanctifying spirit, and the excellencie of his eternall godhead, which did so plentifully repleniſh his humane nature with all manner of grace and goodnesse, that *of his fulnesse we haue all receiued euen grace for grace*, & yet notwithstanding he hath neuer a whit the lesse in himselfe, no more than God by enduing vs with immortal soules, or giuing vs wisdome, righteousnesse, and such like, hath either spoiled himselfe of, or diminished his owne immortalitie, iustice, wisdome, and other essentiall properties in him. John 1. 16.

Now then if Christ haue not merited, neither in his person, nor in his seuerall and distinct natures, as we haue already sufficiently proued I hope, and we know not, neither beleeue any more in Christ, than his person and natures to worke by, either they must of necessitie let this curious dotage of Christs meriting for himselfe, passe and vanish away like smoke in the aire, and so embrace the contratie truth together with vs, or else shew something besides in him, which hath performed this so high and excellent worke, that they wil haue euery man, and that not onely for auoiding suspicion of heresie, but vpon paine of condemnation of their soules, vnfainedly to beleeue.

In the third point, namely, concerning the matter he merited to himselfe, they are as hardly distressed, and as much at their wits end, yea, and at as great iarres and contentions also amongst themselues, touching the same, as they were in the former; some affirming that he merited immortalitie to his bodie, and impassibilitie, as they call it, to his soule; and of this minde is the master of the sentences, in the place aboue quoted; othersome, that he merited life euerlasting, and the glorie of heauen, as our Rhemists vpon *Rom.* 8. and othersome againe, that hee merited all and euery one of these matters together. For answer whereunto, and to take no aduantage of this, that they cannot agree nor resolue what it is certainly that hee merited to himselfe (sauing that by this wee may perceiue, that wee haue little hope that they will consent with vs in truth, that bee at daggers drawing among themselues in falshood, because hee verily will hardly agree with any, that dissenteth from himselfe) wee tell them,

them, that he merited, neither any one of these things seuerally, nor all these things iointly, and that therefore whatsoeuer they hold herein, is but some swimming imaginations of their owne heads.

For first, touching the immortalitie of his bodie, and the impassibilitie of his soule: if they say he deserued these before his sufferings, why had he not then his due deserts giuen him, and that in due time? For the thing deseruing being once performed, the merit presently groweth due, and if there be any delay made, there is iniurie and iniustice offered to the partie deseruing, by the partie that should recompence, in as much as he detaineth and vseth that which is proper to another. And so by this doctrine, the Lord is found both greatly in debt to man, and iniust to all those, whose well-doings he rewardeth not, euen presently after the worke is performed. But to vs ouer and besides the reason before alleaged, it seemeth impossible that hee could deserue either the one or the other of them, specially sith the articles of our religion teach vs to beleeue, that he was dead and buried, and the Scripture assureth vs, that he sustained most grieuous pangs and passions in his soule, specially when hee affirmed, that *his soule was heauie euen vnto death*: and againe, when hee cried out vpon the Crosse, in the anguish and bitternesse of his spirit, *My God, my God, why hast thou forsaken mee?* What, was not God of power to performe that which Christ had deserued? Or was he not willing to satisfie and pay that which his onely Sonne had merited? Doe you not see that these absurdities, errors, yea blasphemies, must of necessitie follow vpon these loose and lewd conclusions?

Matth. 26. 38.
Mar. 15. 34.

What, will you say he had these graces bestowed vpon him after his death and resurrection, by the power of his passion? I answer, that then you say as much, as if indeed you had said nothing at all: first, because that the withholding of his deserts before touched, remaineth notwithstanding still vnsatisfied, and not taken away. Secondly, because that if hee merited those things by his conception (as the Master holdeth) it is vnseasonable to ascribe these merits or things deserued to another matter. Thirdly, because that in that meriting, what had Christ that wee haue not, I meane the faithfull? For after naturall death, they haue, as in respect of their soules, *all teares wiped away from their eies*, and bee freed from the sufferings of this present world, and the torments of that that is to come; and at the resurrection, their base and vile bodies (though otherwise dissolued into dust and powder) *shall according to the mightie power, whereby Christ is able euen to subdue all things vnto himselfe*, be raised againe, and be made immortall and glorious, as the Scripture plainly teacheth in many places, and namely, 1 *Cor.* 15. Whereupon also it will follow directly, that as men in their doctrine may merit, so they may merit as much to themselues as Christ did for himselfe. But of a truth, the mortalitie of Christs bodie standeth not, as they suppose, vpon Christs meriting of it, but vpon the truth and certaintie of the promises passed long before hee was clad with our flesh; the Prophet saying, *Thou wilt not leaue my soule in the graue, neither wilt thou suffer thy holy one to see corruption.* Which place the Apostle *Peter* doth notably expound in the Acts, in plaine and euident termes telling vs, that *it was impossible that he should be held downe of the sorrowes of death*: this impossibilitie arising not from the strength of his merits, but from the power of God, raising him vp mightily againe from the dead. And the like may be said for the impassibilitie of his soule.

Reuel. 7. 17.
Philip. 3. 21.
Psal. 16. 10.
Acts 2. 24.

As for they that affirme, that our Sauiour merited heauen and eternall glorie by his sufferings, we feare not to tell them, and that to their faces, that (either in the pride or ignorance of their hearts) they speake they wot not what, and in the lightnesse of their braine, and idlenesse of their head, they babble out things directly contrarie to the Word, and to the iudgement also of some of the best of their side. Can a man in time deserue that which he had from before all times? Our Sauiour, I am sure, in their iudgements (if hee merited any way) merited as man. And doth not hee himselfe pray the Father *to glorifie him with himselfe, and that with that glorie which hee had with him before the world was?* They are not so past shame or grace, I hope, that they will make our Sauiour (*who is the way, the life, and the truth*) a liar.

Iohn 17. 5.
Iohn 14. 6.

Doth

Doth not *Melchior Canus* one of their doubtiest Diuines, being conuicted with the euidence of this truth, confesse the same? Will they goe against the plaine words of Christ? And will they thwart the iudgement of their best friends? It is fearefull, but specially in matters of falshood and vntruth, to doe either the one or the other: for to crosse their acquaintance, is to weaken and discredit their owne cause and dealing; and to oppose themselues against Christ, is to pull iudgement and condemnation vpon themselues, because *hee is the stone, which whosoeuer shall fall on shall bee broken,* Matth. 21 44. *and on whomsoeuer it shall fall, it shall grinde him to powder.* But both these mischiefes and inconueniences they must of necessitie fall into, that will vphold and defend such falshoods and vncertainties.

And if their errors had staied here and gone no further, than to magnifie Christ and his merits (though indeed they haue done it beyond all truth and reason) it had beene lesse euil for themselues, and more profitable for vs, who might by that meanes haue spared a great deale both of labour and time, that we must of necessitie now bestow, lest their poison should infect the soules of men. But as one iniquitie is ready to bring forth another, so they haue proceeded to tell vs, that men also by their sufferings may merit eternall life. But who seeth not how infinitely absurd in reason this is, to argue from Christ, free from sin, and the person *in whom alone God was well pleased; and reconciled the world vnto himselfe,* and had in him full and absolute iustice, yea, such abundance of it, that he hath communicated holinesse, innocencie and righteousnesse, vnto all beleeuers, to men tainted with all manner of iniquitie, who neither can please God for themselues, nor others; who also when they haue done all that can bee done in this life, are yet notwithstanding clogged with defects and wants, by meanes whereof they cannot, not onely procure vnto themselues any good things, but purchase eternall confusion and euerlasting death, as hath beene already plainly enough and sufficiently proued. Matth. 3. 17. 2 Cor. 5. 19.

And as absurd and vnreasonable certainly is that their marginall note, wherein they affirme, that all sufferings in this life, is nothing in comparison of the heauenly glorie, and yet that it is meritorious and worthie of the same. For doe not all men, euen by the very light of reason see and know, that there is, and must of necessitie be, a certaine analogie and proportion betweene the thing deseruing, and the thing deserued, or else the partie deseruing cannot claime, as of dutie, but of beneuolence, vnlesse they will extort and wring forth more than they haue merited? Can nothing deserue any thing, or a matter of small industrie and labour, merit a kingdome or earthly Crowne? Of a truth, no: much lesse then can that which they themselues call nothing (and would to God they thought it nothing indeed, then would they let the cause and question about nothing fall to the ground) deserue so excellent a thing as the incorruptible Crowne, and the heauenly Kingdome of eternall life is. No, that (as the Apostle teacheth vs) *is the free gift of God.* And if it be free, it must be in all parts, and in all respects free, or else not at all, as on the other side, merits must be altogether merits, or else no merits at all, because if there be the least part of the thing deserued, exceeding our deserts, then are they so dashed and defaced, that they cannot in any vpright iudgement stand vp before God or man to merit any thing. For euen as the Apostle reasoneth, and that rightly, of workes and graces, affirming, that *if Gods election be of grace, it is no more of workes, or else were grace no more grace: or if it bee of workes, it is no more of grace, or else were workes no more workes:* so may wee safely affirme of Gods goodnesse, and mans merits, namely, that if eternall life in the whole, and euery part of it, be a free gift, grace and goodnesse of God bestowed vpon vs in Christ, then it is not of desert or merit; for then Gods grace, gift and goodnesse, shall be no more grace, gift and goodnesse: and if it bee of merit and desert, then it cannot be of grace and goodnesse, because then merit and desert can be no more merit and desert. Rom. 6. 23. Rom. 11. 6.

Sure I am of this, and I hope euery good man that is acquainted with the truth of the word, and hath particular experience of his owne corruption, will with mee confesse this to bee true, that there is no more contrarietie in the matter and question of free

free iuſtification before God in Chriſt, betweene the grace of God and the workes of the Law, than there is betwixt Gods free goodneſſe in the matter of eternall life, and the ſuppoſed merits that man muſt bring with him to the obtaining thereof. And therefore if the argument be of force in the one, it muſt alſo of neceſſitie conclude, and that rightly in the other.

As for that which they obiect touching the Greeke phraſe, it will no whit at all vphold their weake cauſe and rotten building, it being indeed a childiſh logomachie or contention about words; and that not onely beſides the Apoſtles purpoſe and meaning, but alſo contrarie to their owne note, the ſpeech it ſelfe being not a comparatiue ſpeech, as they fondly imagine, but a plaine and flat deniall, yea, a deniall after a ſort, as a man would ſay, by diuination, rather than by compariſon; as if hee ſhould ſay, they are in no caſe matchable or comparable: this alſo being the Apoſtles ſpeciall purpoſe, not to reaſon of the value or price of ſuch afflictions as the faithfull endure or ſuffer for Chriſts ſake in this life, but to ſhew rather, that whether we reſpect the qualitie or quantitie of them (as a man would ſay) and compare the ſame with eternall life and ſaluation, wee may eaſily yet gather thereupon, that wee ſhall be infinitely more bleſſed with Chriſt, when wee ſhall in the kingdome of heauen be gathered vnto him, and vnited with him, as our true and onely head, than euer wee were miſerable while wee liued here vpon the face of the earth. And the truth of this may appeare, not onely by the plaine words and very drift and purpoſe of the Apoſtle, as before, but alſo by his manner of ſpeech, hee ſpeaking not comparatiuely, ſpecially in extolling of our ſufferings (which hee greatly debaſeth, by affirming them no manner of way worthie of eternall glorie) but rather in magnifying of euerlaſting life. Yea, the word it ſelfe ἀξία, being vſed in his right and proper ſignification (which as the Grammarians doe well witneſſe, is affirmed of thoſe things that being weighed one with another, are found to bee of equall poiſe or weight) with a negatiue particle put before it, to aboliſh the credit that wee would carrie with our ſelues and before others, in and about our ſufferings, and to extoll the wonderfull excellencie of the heauenly Kingdome, cannot chuſe but euince and gaine this point at their hands.

Touching other allegations, as namely, that out of *Prou.* 3. and 2 *Cor.* 4. (for we minde not to ſtand vpon places alleaged out of the bookes called Apocrypha, as *Eccleſiaſticus*, *Tobie*, and ſuch like) in as much as they are but produced onely for the phraſe, and yet proue not the matter for which thy are brought forth, wee ſhall (God willing) anſwer the ſame in ſome more conuenient place, ſpecially ſith we haue beene long already in this confutation, this being ſufficient for this preſent, to let the world vnderſtand that they are brought forth very impertinently, not onely to no purpoſe, but contrarie to truth alſo.

There remaineth onely one reaſon that ſeemeth to haue ſome pith in it, to wit, That wee may as well affirme, that the workes of ſinne demerit not damnation, as that the ſufferings of Gods Saints deſerue not eternall ſaluation: but this indeed, as the former, hath neither bones, nor marrow, nor ſinewes, nor fleſh, nor any thing elſe that may giue it force or ſtrength. For howſoeuer arguments taken from contraries, may bee ſtrong in humane reaſon (and yet there they be not ſo vniuerſall but that ſomething may bee iuſtly obiected againſt the ſame) yet in matters of religion, faith, and the ſeruice of God, they haue not any ſuch ſure footing as theſe men fantaſie. That righteouſneſſe and ſinne bee contraries, as alſo ſaluation and damnation, no man in his right wits, I thinke, will denie: but that the one ſhould ariſe from man, as well as the other, no man, vnleſſe he bee ſtarke mad and inſenſible, yea, peeuiſhly hereticall, will euer affirme, *Doe men gather grapes of thornes, or figs of thiſtles? Doth a fountaine ſend forth at one place ſweet water and bitter?* Cannot onely the barren, but the brierie heart of man yeeld ſuch good fruit as the oliues and figs of Gods righteouſneſſe? Or can that flouriſhing tree of eternall goodneſſe in the Lord bring forth briers and brambles? Their owne vulgar tranſlation in a place of the Prophet *Hoſea*, affirmeth the contrarie, ſaying, *Deſtruction is thine, O Iſrael, onely in me is thy helpe.*

Matth. 7. 16. Iames 3. 11.

Hoſea 13. 9.

where finde it; but in the Lord onely: by which euidence also wee may see, that saluation is not to be looked for, or to be found, either in our selues, or in others, but in the Lord alone, who *iustifieth the wicked, and hath mercie on whom it pleaseth him.* Rom.4.5. Rom.9.15.

And doth not the Lord himselfe most plainly propound this truth, saying in the Prophet, *I, euen I am the Lord, and beside me there is no Sauiour?* Isai.43.11.

Cast away from you, for shame, these grosse conceits of your owne, and in time humble your selues to the truth of the Lord (Gods aduersaries) which in many places of the same confuteth you, and sufficeth our assertion. Out of an infinit number take one place, which is so plaine and euident, that though you our selues labour to darken it by an obscure translation, and would winde your selues out of the shame that it hath cast vpon you, by your corrupt glosses, yet can you neuer shift it, I meane that last verse of the sixth of the Romans, where he telleth vs in the first place, that *the wages of sinne is death*, not onely na- Rom.6.23. turall (for that all must taste of, *God hauing appointed that all men shall once die, and after that commeth the iudgement*) Heb.9.27. but eternall, proper and peculiar to the condemned onely; and consequently sheweth vs, that *eternall life* (which hee opposeth against eternall death and damnation) *is the gift of God, through Iesus Christ our Lord*, setting there against mans sinne and corruption, not mans imagined righteousnesse, as they would haue it, but Gods great gift and goodnesse bestowed vpon vs, in, and for Christ Iesus sake onely, without which (a truth not onely no one man could euer be saued, but all flesh must of necessitie perish.

In Logicke there is a rule, which also they themselues approue of, namely, that as we haue great scarcitie of true differences for many things, so the reason of that want is not in the naturall things themselues (for no doubt but euery seuerall kinde hath his right difference) but in that lacke of light, iudgement, and experience, which lieth lurking in euery one of our selues. The like we cannot pretend here, both because God is more perfect than nature, as who is Lord thereof, and also because he hath enlarged himselfe so, that wee may plainly perceiue and see the truth of this point. And if naturall things may by their seuerall differences be certainly discerned, one of them from another, how much more truly and surely may wee distinguish God from men, *and the workes of his holinesse* and grace, from the deeds of our cursed corruption? Why doe we not deale herein as we doe in worldly affaires? If we will rightly discerne of them, we will oppose things that be contrary indeed one of them against another, as blacke against white, warre against peace, &c. Because we rest perswaded that so they may bee best discerned, no man in this case dealing so fondly, as to compare yellow and blacke together, or to resemble a colour, with a thing that is not in the order of nature, which our aduersaries doe, in opposing mans supposed righteousnesse (which indeed is not at all, and therefore their dealings more absurd in that behalfe) against mans sinne, the euidence whereof is so notorious, that it is most liuely painted out vnto vs, by the light of the Word, by the stinging testimonie of our owne hearts, and by that great flood of all manner of wickednesse, which as heretofore, so presently ouerfloweth all. Wherefore if euer man manifested ignorance in discerning, or else failed foully, in matter of opposing contraries one of them to another, our aduersaries in this behalfe be most shamefully ouertaken, who though they doe set life against death, and saluation against damnation, haue not yet in the working and performance of these things, learned to set God against man, and his grace and goodnesse, against mans peruersnesse and euill; whereby also these inconueniences fall out, not onely that men are puffed vp in pride aboue measure, and that in their owne eies, before God and their brethren, but the infinite riches of Gods grace and goodnesse also, is as much (as they may) vtterly obscured and darkned, which doth not in any, nor in all things whatsoeuer, more plentifully and plainly shew forth it selfe, than in the forgiuenesse of the sinnes of his seruants, through the death and obedience of his Sonne Christ, and the bringing of them to euerlasting life and blessednesse, through his

powerfull resurrection, and glorious ascension, notwithstanding that by the meanes of their sinnes they haue deserued the contrary, to wit, euerlasting condemnation both of body and soule, with the deuill and his angels, in that lake of fire and brimstone that burneth for euer.

One thing more there is in their notes vpon this place, which I cannot well bepasse, because it is a branch of their corrupted doctrine, and sauoureth as much of error and heresie, as the former points, to wit, that they affirme, that the value of Christs actions riseth not of the length or greatnesse of them in themselues, but of the worthinesse of the person. What if we yeeld to this also so much? What shall you gaine thereby? or what will you inferre thereupon? Forsooth, that so the value of our actions riseth of the grace of our adoption. But we tell you, *Ne sutor vltra crepidam*, as they say in schools. Will you alwayes *play with an Oxe and an Asse*? will you continually *weare a garment of Linsey Wolsey*? And will you neuer learne for all that hath beene said, to compare and resemble either quite contrary things or right equall and like things together? Why doe you not infer (for so you should haue done, if you would haue dealt plainly) that the price of our workes riseth from the worthinesse of our persons also? But this you knew was blasphemous, and contrary to the written word of God, which in many places meeteth both vs, and our good deeds, specially when they are done with an opinion or mind to merit, and that before God, as hath been already plainly proued, and therefore you will smooth it ouer with the grace of adoption. To which we tell you in few words, that we our selues doe in truth and sincerity attribute more to the grace of Gods adoption, than you that babble so much of it, and vnder such colours goe about to deceiue the hearts of the simple, and yet notwithstanding all this, afterwards you blush not to say, that good workes which be meritorious, proceed from the child of God.

But deale plainly with vs and the world, we beseech you, and tell vs, but yet in no darke speeches, whether the merit of mans workes proceed from the grace of adoption onely, yea or no? Or else whether the merit of them flowe thus from men alone, as they are Gods adopted children? Or else whether from God and man together, as working causes of merit? For our owne parts, wee feare not to affirme, that whatsoeuer you will put downe in this case, is, and must be accounted in the iudgement of truth, meerely absurd and erronious. For to ascribe it vnto the grace of adoption by it selfe, sundred from man and his merits, that you dare not, because it is flatly opposite to the whole doctrine of Poperie, and to your owne assertions in many places agreeable therewith. Besides, the grace of adoption, is a free gift of God, and not a merit; for of whom (I pray you) should God deserue it for our sakes? And to cast it vpon man alone, without the grace and fauour of God, is not onely presumptuous, as in regard of man, *who without him can doe nothing*; and yet against him will haue heauen, whether he will or no, if that be once yeelded vnto, but is blasphemous to God, whose grace and goodnesse must needs be vtterly euacuated, if that assertion be established. And if you will say it proceedeth from both together, that also is as vnreasonable and false, because one and the selfe-same streame alone, as for example your matter of merit here, which is but one thing, cannot proceed from two seuerall heads, specially so opposite one of them to another, as God and man are; yea and it hath beene hardly heard of, that euen in naturall things, there should be two principall efficient causes, concurring to the constitution of one and the selfe-same subiect.

Of a truth we cannot but tell you in all plainnesse and simplicitie, that if you will hold, that the merit of mans workes commeth from man, as of, and from himselfe alone, or as coupled with another, that then the whole word written, the certaintie of religion yeelded to in all ages, and testimonie of truth in former time declared, will cry out against you, blasphemie, and intolerable presumption: yea all the world that is of sound iudgement cannot but condemne you, for matching vnequall things together, yea for mingling most cleane, and most filthy

things

things one of them with another. For though wee might grant, that the grace of adoption, as it proceedeth from God, being also a perfect worke (as nothing comming from him can be vnperfect) might as in respect of it selfe (if it were not defiled with our corruptions and imperfections) merit something before God, yet there is no cause at all why we should yeeld to it, when our workes bee ioyned therewith, considering how much we taint and deface euen the best graces of God in vs, or bestowed vpon vs.

To conclude this point of confutation (wherein we confesse wee haue beene very long, but our aduersaries importunitie and tediousnesse hath drawne vs thereto) with a notable testimony or two of some one of the Doctors of the Church in stead of many, (though I doe not greatly delight, I confesse, in the allegation of them, because the truth of the word without them is strong enough, as which hath not his credit and authoritie from men, but from the Lord himselfe) that so it might appeare how much they haue, both in sense and doctrine, peruerted this place, and swarued from the godly iudgement of former times: *Ierome*, I meane, and *Augustine*, whose words are most plaine and pithy. *Ierome* euen vpon this place that we haue now in hand, saith thus, *Hic nulli futuram gloriam commendare, vt præsentes pressuras facilius tollèremus. Et reuera nihil possit homo condignum pati gloriæ cœlesti, etiamsi talis esset illa, qualis modo est vita. Quicquid enim passus fuerit à morte: plus non est, quàm etiam peccatis suis antea meretur. Nunc autem & peccata donantur: & tunc vita æterna præstabitur, consortium Angelorum, splendor solis, &c. quæ sanctis legimus repromissa.* that is to say; The Apostle mindeth in this place to commend the glory that is to come, that so we might the more easily beare the present troubles and afflictions. And certainly, man is able to suffer nothing, that is worthy of, or in worthinesse answerable to the heauenly glory; yea though that that were but such, as this life now is, for whatsoeuer he shall suffer by death, or at deaths hand, it is no more than that which hee had euen before deserued through his sins. But now both our sins are forgiuen vs, and then eternall life shall be bestowed vpon vs, the company of the Angels, the brightnesse of the Sunne, &c. which we read are againe promised to the Saints.

And *Augustine, De verbis Apostoli, sermo.* 15. *Pro nihilo (inquit) saluos facitis illos, &c.* For nothing (saith one) thou shalt saue them, [illegible] words, for nothing thou shalt saue them? This is the meaning; thou findst nothing in them wherefore thou shouldest saue them, and yet thou sauest them. Thou giuest freely; thou sauest freely; yea thou giuest altogether freely, and sauest freely; euen thou, I say, doest this, which findest nothing wherefore thou shouldest saue men, but findest much, wherefore thou shouldest condemne them.

And thus farre for this point; Now it followeth in the Apostle (*which shall bee shewed vnto vs.*) Euery word here carryeth with it force to perswade the truth propounded, to wit, the excellencie of the ioyes of that life that is laid vp for the sonnes and seruants of God: and serueth also to teach all the faithfull, in all manner of holy patience to attend and looke for that, that shall in good time be made manifest vnto them, yea the full fruition and possession whereof, they themselues shall haue. That word (*shall be*) instructeth all of vs, with faith and patience to expect the manifestation thereof, not doubting, but stedfastly beleeuing, that though there be some delay of the accomplishment of this, yea and though our present afflictions bee neuer so many, great, and greeuous, that yet notwithstanding a time will come, when they shall be vtterly remoued, and taken away from vs, and we our selues put into actuall and reall possession of eternall ioyes promised, the faithfull performance whereof, we did and yet doe, in some measure of a sound hope looke after.

Neither doubt I, but euen in this behalfe, namely, touching the delay of the things promised, there doe and will arise, by meanes of their naturall corruption, many temptations in the mindes of Gods children, and those also increased, not onely by Satans malice, who laboureth to make vs beleeue, that ther God can-

not, or will not be as good as his word, but foſtred and fed by texts of Scripture
Prou.13.12. alſo not well vnderſtood or rightly applied, as when the holy Ghoſt ſhall ſay. *The hope that is deferred, is the fainting of the heart, &c.* But againſt theſe wee muſt learne, in all bleſſed wiſdome of the ſpirit, and mightie power of the word, to ſet ſuch comforts, as it ſhall pleaſe God out of the holy Scriptures, to manifeſt vnto vs. Amongſt which theſe following, are in my poore iudgement, though not of the greateſt force, as ſome may perhaps thinke, yet of ſome good effect doubtleſſe, to repreſſe ſuch aſſaults of diffidence. In worldly matters, when men deale with men, yet are they not diſmaied with delayes, but rather raiſe vp their hope herin, that the deferring of the things promiſed, is not a taking away of the ſame; or elſe perſwade themſelues, that the length of time ſhall be recompenced, either with the excellencie and fulneſſe of the things themſelues, or with ſome one conſideration or other another way. How much more ſhould we be comforted not onely in this that we deale not with man, who is euen as the wind and weather wauering and vncertaine, but with God, who alwayes continueth like vnto himſelfe, and haue from him the aſſured promiſes, as of all benefits generally, ſo of ſuch bleſſings in the life to come particularly, as with the leaſt whereof, all the delights and pleaſures of this world whatſoeuer, no though they were all laid together, & beſtowed vpon one man, were any manner of way matchable, eſpecially, ſith that God knowing our hearts & ſtate, better than we do our ſelues, doth therefore many times put off the performance of ſuch excellent things, that ſo he might make vs the more reuerently to eſteeme of them, when we receiue them, and the more earneſtly to deſire them, when we want them, that are ſo exceedingly comfortable and profitable for euery one of vs?

Neither doth God dally with vs herein, as men doe, who will either giue faire words, & do no good deeds, or elſe many times ſhew vs good things a far off, that ſo they might ſeeme more faire and beautifull, and by that meanes, as a man would ſay, ſet our teeth on edge vpon them, and yet notwithſtanding, not beſtow them vpon vs neither, when they haue done, or giue vs any good thing in ſtead thereof, that ſo in ſome teſtimonies of fauour, we might haue our hope vpheld, in obtaining of matters of greater importance in time to come, but dealeth farre otherwiſe with vs, not onely giuing vs a ſight, but a ſenſible feeling ſometimes, as of many outward benefits and bleſſings pertaining to this life, ſo of ſundry and ſingular ſpirituall graces, but ſpecially of thoſe incomprehenſible ioyes, that in heauen are hidden for vs in Chriſt, before the foundations of the world were laid. Whereof that we might be the better perſwaded, yea euen then when he letteth vs for a little while want our former comforts, he doth yet vouchſafe vs innumerable tokens and pledges of his moſt conſtant loue, and that not onely in bodily benefits, as health, wealth, libertie, &c. but as we ſaid before, in ſpirituall bleſſings alſo, as in his Word, Sacraments, Prayer, and a great number ſuch like effectuall meanes, to bring vs in good time, to that quiet hauen of heauenly and eternall reſt, that we in the midſt of the manifold toſſings and turmoiles of this wretched life, haue often and earneſtly wiſhed for.

And yet this faith may be foſtered and fed in vs, by another word in the text; namely, when he ſaith, that it *ſhall be ſhewed*, declaring thereby the certaintie and aſſurednes of thoſe ioyes, and the great good will of God, in ſatisfying, as it were, our ſenſes, with the ſame, putting on of them, to wit, our ſight, (for that is ſaid to be ſhewed vs, that we ſee and behold) and the ſame, one of the moſt ſure ſenſes: for the reſt, this alſo being comfortable, euen in worldly things, that we doe with more patience abide the delaies of our hope, when wee perſwade our ſelues, that our ſenſes ſhall be ſatisfied, and that yet at the length, we ſhal not be fruſtrate, but obtaine; which ought much more to comfort & encourage vs in ſpirituall things, in as much as of their owne nature they are not onely farre more excellent than the other, but more ſure alſo, as which *the moth cannot eat, nor the canker corrupt,*
Matth.6.19. *nor theeues take away*, as our Sauiour ſaith, nor we bee depriued of them by any meanes

meanes or matter whatsoeuer. In which respect also, euen that Scripture that followeth immediately vpon that which was before alledged out of the Prouerbes, ought greatly to comfort vs, namely, *that when the desire commeth, it is as a tree of life,* Prou.13.12.

Yea, and to the same purpose also serueth it, in that the Apostle doth after a sort specifie the persons, that shall be partakers of those great ioyes, saying, *To vs* (meaning thereby the faithfull and elect people of God) *whom God in Christ hath ordained before the foundations of the world were laid, to an inheritance, immortall, and vndefiled, and that fadeth not away, reserued in heauen for vs.* Whereby he would giue vs also to vnderstand, that euen as the decree of Gods election is immutable, and *his graces and gifts without repentance*, so it is most certaine, that the persons whom he hath appointed thereto, shall in time be made perfect partakers thereof; which yet is more comfortable, if we doe but well weigh this, that if wee knew there were all ioy in the kingdome of God, and that the same is most certaine and sure, and that it should be reuealed and set before vs, yet that we should not be heires of it, that it would rather grieue vs to forgoe or want so excellent a grace, than adde comfort, consolation or courage vnto vs in our distresses. But now sith we know, that it cannot be sundred from vs, nor we from it, (because as that is the thing, so wee are the persons that must partake it) there is good cause why wee should *reioyce in the Lord alwayes*, and continually to stirre vp one another to *reioyce againe and againe*. Concerning all which points together, S. *Iohn* (me thinketh) speaketh most excellently, saying; *Dearely beloued, now are we the sonnes of God indeed, but yet it doth not appeare what we shall be: howbeit we know, that when we shall appeare, we shall be like him, for we shall see him as he is.* And thus much for this matter. Now let vs proceed in the rest of the Apostles words following, and in order as they be. Eph.1.4. 1.Pet.1.4. Rom.11.29. Phil.4.4. 1.Iohn 3.2.

Verse 19. (*For the feruent desire, &c.*

THat word (*For*) doth sufficiently shew, that it is another reason of comfort in affliction annexed to the former, taken (as we haue heard before) euen from the example of the creatures themselues, who notwithstanding the miserable estate and condition, that by the meanes of mans sin, and his prophane abusing of them, they are subiect vnto, do yet still in their kinde, though with groning, yet with patience also, wait for a time, wherein they shall be freed from that vanitie. And if they that want wit and reason, doe yet notwithstanding performe this, how much more should men, yea godly men doe it? who besides that they are indued with a reasonable soule (in which also they differ from brute beasts and insensible creatures) haue the great gift of Christian knowledge and holy faith bestowed vpon them, by which they are distinguished from themselues, as in regard of the naturall blindnesse of their heart, and from all other men also, that as yet through Gods iudgement in a punishment vpon them for their sinnes, do remaine still in the filth and puddle of their owne corruption.

Now whereas he attributeth *feruent desire* vnto the creatures, and that may seeme strange to vs, who know by common sense and daily experience, that they haue no such reasonable affections; we are to vnderstand, that the Apostle doth it by that figure, which the Rhetoricians call Prosopopœia, that is, when there is ascribed vnto dumbe, or senslesse things, such a person, speech, or action, as indeed and properly doth belong vnto men, and such other creatures as haue sense and life in them; which kinde of deliuery and propounding matters, is common in all writers, prophane and diuine. So doe *Virgil* and *Homer* attribute a person to Fame; *Tully* likewise brings in the Countrey or Comonwealth, debating the matter with *Catiline* the conspirator: and the selfe-same is vsed, as in this place of Scripture (wherein reasonable affections for example, *desire, waiting, groning, trauelling in paine, &c.* are attributed to vnreasonable creatures: *Chrysostome* also an ancient doctor of the Greeke Church affirming the same here) so in many other of the old and new Testament.

Psal.114.1,4. The Prophet *Dauid* in one of his Psalmes saith, that *at the comming of Israel out of Egypt, the mountaines leaped liked Rams, and the hils as Lambs.* The Prophet *Ieremie*
Ier.31.15: attributeth *weeping and mourning to Rahel* one of *Iacobs* wiues, who was dead many hundred yeeres before his time. Yea our Sauiour himselfe saith to the Sea,
Mar.4.39. *Peace & be still:* wheras we know that the Sea hath no eares, vnderstãding, or sense, but did it rather to shew, that his power pierced euen to the dumbe and deafe elements. And this selfe-same Apostle vseth the same likewise, when after a sort he attributeth speech, to the foot, and to the eare, saying; *If the foot would say, because*
1.Cor.12.15, 16. *I am not the head, I am not of the body, is it therefore not of the body? And if the eare would say, because I am not the eie, I am not of the body, is it not therefore of the body?*

Wherin we are to note, that the holy Ghost doth not vse this manner of dealing, as in a vaine affectation or imitation of humane eloquence, for besides that he delighteth not in such courses, hee hath no need to vse them, but rather knowing
Heb.4.13. (*as indeed all things are naked in his sight*) that such manner of speeches are not onely delightfull, as in regard of varietie, but profitable also mightily to stirre vp the mindes of the hearers (a matter that wee haue need to respect,) specially where there is such wearisomnesse and backwardnesse to good things, as there is in mans heart) he vseth therefore the same, to cause his truth more deepely to sinke into their soules and hearts, for whose sake it is propounded and deliuered, the case notwithstanding going hard on our sides, as in respect of our corruption, who must (as it were) goe to schoole to bruit beasts and insensible creatures, to learne euen of them our dutie, and obedience towards God: and yet being well with vs in another respect, that rather than we should lacke learning, as you would say, the Lord will giue vs all meanes whereby we might attaine to the sound knowledge, stedfast beleefe, and holy obedience of his blessed will.

Neither can I let passe the very forcible and excellent signification of that Greeke word that the Apostle vseth to deliuer this matter withall, which though it be in some sense reasonably well rendred by these words of *feruent desire*, yet because they doe not altogether expresse the nature of the same, nor come so fully and wholly to the drift and purpose of the Apostle in this place, it shall not be amisse euen here also a little to inlarge our selues in this behalfe; the word importeth a most earnest and greedy desire to haue the thing that is looked for, it being a double compound word in the Greeke tongue, to wit, of the preposition ἀπό which in that language signifieth, of, from, or a farre off, and of κάρα, an old word in vse amongst them, which betokeneth the head, and sometimes the whole face and countenance, and the verbe δοκέω, which signifieth to see, appeare, obserue, or wait for; as though the Apostle should say, that though the deliuerance that the creature longeth after, be somewhat farre off, yet doe they with a certaine kinde of eagernesse and greedinesse, as it were, wait and looke for the accomplishment thereof, euen as a man that would faine haue a thing or person that he desireth, lifteth vp his head, and his eyes to see, whether he can behold the man or the matter that he desireth or wisheth, comming towards him, though it be, as a man would say, farre off, he hoping notwithstanding, that though there be some large distance of place betweene him and them, yea and great likelihood also, that through length of time their meeting shall be a little delayed, that yet for all that, he shall in the end comfortably enioy the same, sith they are, as we say, within the compasse of a kenning. All which tendeth not onely to manifest the Apostles meaning, as in regard of the words, in the exposition also whereof, we haue the iudgement and consent of the best learned in that language, both old and new, as *Sindas*, and others, but withall to teach vs, both how earnestly we should looke for the end of our hope, and how carefully wee should labour to sustaine and vphold the same in vs, though there be many difficulties and dangers betweene vs and the possession thereof, assuring our selues, that herein shall Gods strength most plainly appeare in our weaknesse, and the power of our faith be most manifested,
Rom.4.18. if we can with *Abraham* the father of the faithfull, *in hope beleeue against hope.*

It

It followeth (*of the creature*) that is to say, euery creature, as appeareth by the 22. verse following: And yet here he speakes of them all, as if they were but one, not onely by reason of that notable harmonie and consent that was among them by the creation, and so should haue continued, had not our sin hindered the same, but because they doe all, as it were, with one breath desire one thing, to wit, deliuerance from that vaine estate to which they are now constrained to be subiect: the Apostle meaning also by the name creature, euery thing that was created, which we call by the name of the world, and the whole frame and workmanship thereof, consisting (as the Philosophers vse to speake) of these two parts, namely, the celestiall or vpper region, and the terrestiall or inferior; or as the Scripture saith, *of heauen and earth and all the host of them*. Both which, how soeuer they were at the first created in a most glorious estate, and that to serue mans holy vses (who was created for Gods glories sake) yet now by reason of mans sinne, they are so debased, that whether we regard the one or the other, we shall finde them marueilously altered and changed. For if we looke vpon the vpper region, which they call celestiall, and the notable bodies that be therein contained, as the Sun, Moone, Starres, &c. though they be indeed, as a man would say, incredibly beautifull, yet notwithstanding we shall well perceiue, that they are not freed from vanitie. For besides that the scripture affirmeth, that *euen the heauens are not cleare in Gods sight*, we see by daily and continuall experience, that many times they haue a more pleasant aspect, and cast a more fauourable countenance (by a manner of speech) vpon the wicked of the world (who are enemies to God and all good men) and serue their turnes farre better then they doe, the children of God. And if we regard and consider wel the inferiour region, with the wonderful varietie of creatures therein contained, as beasts, birds, fishes, trees, &c. and of them againe almost infinit and innumerable seuerall sorts, we shall find both by proofe and practice, and by the truth of the word also, *That the earth is accursed vnto vs for our sinnes sake*, and that not onely, in that it is become barren by the meanes thereof, but also bringeth forth many hurtfull and noysome things, besides that many of the creatures that liue vpon the same, are not onely become rebellious and disobedient against vs, but ready with open mouth, and piercing teeth, to breake vs all in pieces, and to deuoure vs quite, flesh, bloud, and bone. And yet if these things were not so, neither in the heauens, nor the earth, nor in the creatures therein contained, but that whereas now euery thing that wee can cast our eye vpon, is a sensible document vnto vs, of the wonderfull taint and corruption of our sinne, and Gods iudgement against vs for the same, the selfe-same things might preach vnto vs notwithstanding, righteousnesse, peace, and loue from God: yet forasmuch as the word it selfe doth in sundry places affirme, that euen all those things, in that great and last day of the Lords iudgement shall be destroyed, we cannot also but euen therein behold and see that present estate of theirs, in which they are now, and from which they hope then to be freed. *Dauid* telleth vs, that *God in the beginning laid the foundations of the earth, and the heauens were the workes of his hands, howbeit that they should perish, and that they should all wax old as doth a garment, and that as a vesture God should change them, and they should be changed.* According whereunto Saint *Peter* also in the new Testament, vsing it as an argument to perswade vs, *in all holy conuersation and godlinesse, to look for the comming of the Lord*, declareth, that *the heauens being on fire shall be dissolued, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt vp.*

Gene. 2. 1.

Iob. 15. 15.

Gen. 3. 17, 18.

Psal. 102. 25, 26

1. Pet. 3. 10, 11, 12.

And though this be most true, that the Apostle vnderstandeth by that word creature, heauen and earth with all creatures therein contained, yet wee must notwithstanding except from that generall, & that for the causes and reasons following also, these particulars insuing, namely, the holy and elect Angels, the faithfull and godly people of the world, the deuils and damned spirits, as also the wicked and vngodly of the earth. For as for the Angels, they haue already the full fruition of the thing it selfe, our Sauiour himselfe affirming, that *they alwaies*

Mat.18.10. *behold the face of God in heauen.* And they cannot be well said to wish for that they haue in continuall and most assured possession.

If any man will obiect against this truth, that that Saint *Peter* saith, to wit, 1.Pet.1.12. that *the very Angels desire to behold the publishing of the Gospel in this life, and the inioying that which the Gospel promiseth in the life to come:* I answer, that that is not spoken, neither must or can be vnderstood, of their owne wants, as though they wished that for themselues: for as was said before, they haue all fulnesse: but as in regard of their zeale to the glory of God (which shall then be perfected, when the wicked shall be troden downe for euer, and the godly continually exalted) and as in respect of vnfained loue to vs and our saluation, which is so deare and precious vnto them, that as they are alwaies ready according to the appointment and good will of God, what they can, to aduance and further the same, so doubtlesse they doe much reioyce therein, of which our Sauiour himselfe beareth witnesse in another place, saying, that Luk.15.10. *there is ioy in the presence of the Angels of God for one sinner that conuerteth.*

And as for the elect and faithfull people, seeing they are of two sorts, and yet all making but one body, that is to say, some whom the Lord hath taken to himselfe, and finished the dayes of their pilgrimage here, and other some that doe and must tarry the Lords good leasure, for the time of their dissolution and departure hence, we feare not to affirme, that either of these may iustly, in a true and holy meaning, and vpon very good reasons and causes also, be excepted from being comprised vnder this generall terme *creature*; for, as for the first sort, they being in that state and condition that the Angels are, that is, alwaies beholding the face of God in heauen, they cannot, nor doe not any more wish the same than they. And if at any time they seeme as the Angels before are said to doe the same, and for, and in regard of the same considerations and causes, they finding also now that they are in heauen, that to beleeue in themselues, which while they were on the earth, they did as in regard of the forefathers of Heb.11.40. their faith beleeue to be true, because the holy Ghost hath spoke it, *That they without vs cannot be perfect.* And the latter must needs be excepted likewise, as who are by the Spirit of God, in the mouth and pen of the Apostle excepted, in the 22. Phil.1.23. and 23. verses following, who daily desire, euen in this life, *to bee loosed from hence, and to be with Christ, which is best of all,* and continually sigh and grone, 2.Cor.5.2. *that they may be clothed with their house which is from heauen.*

As for the deuils and damned spirits which are the third in number, that are excepted from this, wee haue also good reason to except them, both because that in their peruersnesse against God and man, they doe not onely not carry that loue toward the aduancement of Gods glory, or the accomplishment of the number of Gods elect and their saluation, that the Angels and faithfull people doe, but rather would, if they could tell how, to the vttermost of their power, continually deface both the one and the other, and also because that they know, that when that time commeth, then there shall fall vpon them, in most dreadfull manner, the fulnesse and perpetuitie indeed of their endlesse condemnation, they themselues after a sort confessing the truth of this, when they said to our Sauiour Christ, *Art thou come to torment vs before the time?* Mat.8.29.

Lastly, that the wicked themselues should be excepted, there is a double reason likewise; one is, because they are so farre off from desiring that day, that they doe rather prophanely scoffe and scorne at, as all truth vniuersally, so particularly that which is deliuered, touching the generall iudgement, and the day of restauration of all things: of whom S. *Peter* speaketh notably, calling them *mockers,* 2.Pet.3.3.4. *men that will walke after their owne lusts, which say, Where is the promise of his comming? for since the Fathers died, all things continue alike from the beginning of the creation.* the other, because they labour as much as in them lyeth, partly by the manifold pleasures that they possesse in this life, and partly by the nummednesse of

heart,

heart, and growing into forgetfulneſſe, to put farre from them the euill day, wiſhing, that either it might neuer come, or elſe, that it might be deferred, as long as poſſible might be. That we may ſay nothing of this, that euen they themſelues, as the deuils likewiſe (whoſe ſlaues and ſeruants they are) doe in the ſight of their ſinne, and the feare of the puniſhment that they know they haue deſerued for it, tremble and quake, we knowing this alſo to be true, by common experience, that no malefactor wiſheth the day of his arraignment, much leſſe the time of his execution; for if he might be left to his libertie, or put to his choyce, he would bee glad rather to liue, though it were in all miſerie: and that therefore neither the deuils nor the wicked, can, or will deſire that time that ſhall be vnto them, not ſo dreadfull as death onely, but ſo fearfull and terrible, both for bodies and ſoules, and that for euer and euer world without end, as cannot bee either thought or expreſſed.

In theſe exceptions, I haue freely, according to my poore meaſure, deliuered my mind, not meaning yet therein, either to attribute perfection to my own words, or to barre or ſtop vp the way to other (who in theſe deepe points may certainly ſee and ſay more than I doe) from adding herevnto. Onely in this behalfe as in all other, let vs looke to vtter that we doe, vpon good grounds and warrants of the word onely.

It followeth (*waiteth*) to wit, as it were, with a certaine kinde of patience and quietneſſe; for howſoeuer the burthen be grieuous vnto them, yet notwithſtanding they beare it ſtill, in hope of that time that ſhall vtterly free them from the ſame. And ſurely in that the holy Ghoſt vſeth, in this place, and ſo in the verſes following, ſo many and ſuch ſignificant words attributed to the creatures, wee may be bold to ſay, that he hath not done in vaine, but rather, that he would thereby giue vs to vnderſtand, that though they wait not, or hope not, as we doe, yet that there is in them ſome certaine inſtinct giuen them from God, by which they are carried, euen as it were, by a certaine earneſt deſire, to looke for their reſtauration. If any man thinke this ſtrange, let him but conſider, the nature of the magnes or lodeſtone (as we call it) wee ſee by experience, that if we touch with the ſame ſtone the pin or point of a diall or compaſſe, and ſet the needle or compaſſe vpon it, it will not ceaſe, till it cauſe it to ſtand directly South. And this is generally obſerued in all places of the knowne or habitable world, whether a man be at Sea, or vpon the land, or in places vnder the earth; and yet the magnes hath not any reaſon, neither the point of a diall or compaſſe any ſenſe. Now then, if this be true, that the needle or compaſſe, by reaſon that the pin or point thereof is touched with the magnes, is (as a man would ſay) by a certaine affection and willingly, as it were carried, ſo that it ſtaieth not till it point directly to the South; ſhall we thinke it ſtrange, that creatures, though void of reaſon (hauing yet a ſecret inſtinct giuen them from God) ſhould be carried forward to deſire their own reſtitution, as the holy Ghoſt affirmeth in this place? Nay which is more, doth not the Lord himſelfe in many places of his Word declare, that there is, through his almighty working, not onely a wonderfull difference of creatures, and ſeueral ſorts of them, but ſundry and ſeuerall inſtincts alſo put into them, by his owne holy order and appointment? Otherwiſe if all creatures were of like conſtitution and qualities (which we know to be falſe, by naturall reaſon and experience) why doth not the Lord ſend *the ſluggards* as well to other creatures, as to the ſmall *Emmet*, or the blockiſh and brutiſh *Iſraelites*, as well to other beaſts as *to the Oxe and the Aſſe*, or the ignorant and careleſſe people of Gods iudgements, as well to other fowles, as *to the Storke, Turtle, Crane, and Swallow*?

Prou. 6. 6.
Iſaiah 1. 3.
Ierem. 8. 7.

The Apoſtle addeth (*when the ſonnes of God ſhall be reuealed*) that is, the time wherein they that are indeed Gods children, ſhall not onely bee manifeſt and knowne, but alſo the bleſſednes of their eſtate ſhall then appeare, when hauing put off corruption and mortalitie, they ſhall be clothed with heauenly glory and eternall life. So that he ſpeaketh this, not of this life preſent, as we may well perceiue,

ceiue, in that he speaketh of the time to come, as also because that here, partly by reason of the infinit swarmes, and innumerable multitudes of the wicked, the godly cannot easily be perceiued, partly also because of the manifold persecutions and troubles, that they doe, and must sustaine, they are ouer-couered with darkenesse and blacknesse, and driuen into holes and dens, and therefore not easily, neither to be descried, but chiefly by reason of a huge heape of hypocrites, that are shuffled in the Church of God, together with the good (who in outward duties many times are matchable with the best, if not exceed them) Gods children can hardly, if at all, be discerned, but of that most blessed life to come, of both which together S. *Iohn* saith euidently, that *we are now the sonnes of God indeed, but yet it is not made manifest what we shall be, but we know, that when our head and Sauiour shall be manifested, we shall be like him, for we shall see him as he is.*

1. Iohn 3.2.

And this (no doubt) serueth euery manner of way, for the setting forth of Gods great mercy, and the strengthning also of our weake faith and hope: his mercy appearing in a double respect, not onely in that hee hath in this life giuen into our hearts the *pledge of the spirit of adoption, by which we cry Abba, O father*, but also because he hath reserued a crowne of incorruptible glory for vs, in the life that is to come: for though certainly it is, and must bee accounted a great comfort to feele God our Father, and that we may with Christian and holy boldnesse haue accesse to the throne of grace, during the time of our pilgrimage here, and bee heard also, through the name & meditation of Christ, in the things that we stand in need of, & pray for, according to faith: Yet doubtlesse it is a greater grace, and a matter of more singular consolation, to make vs heires of eternall life, yea fellow-heires with our Sauiour himselfe. And as for our faith, that likewise is confirmed, not onely in the truth and strength of the promise it selfe (a principall prop vnto our perswasion) but also by the excellency and worthines of the thing promised, to wit, eternall life through Christ: in the delay whereof, though we be greatly greeued (as what good man, either weary of sinne here, or desirous of euerlasting perfection in that life, will not mone and waile in the want thereof?) yet this should againe comfort vs, that it shall at the length be recompenced with the fulnesse of all ioy for euermore.

Rom. 8.15.

The Apostle addeth in the next verse following, that is to say,

Verse 20. (*Because the Creature*)

IN this, and the verse following, the Apostle sheweth two causes, why the creatures wait for the time of the reuealing of the sonnes of God. That which is contained in this verse, respecteth the paines and troubles that they are subiect to here in this world. That which is comprehended in the other verse, toucheth the hope that they haue of freedome from this fearfull bondage, they patiently sustaining the one, and earnestly looking for the other, because that vntill then, they are, and must of necessitie, by Gods ordinance, and the end of their creation also, bee subiect to death and corruption; which thing being once performed and finished, they shall bee no more subiect to that wretched and painfull estate, but vtterly and altogether freed from the same. The word creature here, is taken in the same sense that it was before, *verse* 19. of this chapter, whereof also there is great reason, sith the Apostle continueth his speech of the selfe-same matter.

He addeth (*is subiect to vanitie*) that is, not onely vnto man *who is vanitie, yea lighter then vanitie it selfe, laid vpon the ballance with it* (as the Prophet in plain termes affirmeth) and his vaine delights, but to vanishing, flitting, weake, and vnsound estate. Of both which points we need no greater long proof, because our owne dayly and continuall experience, doth againe and againe, sufficiently declare the same vnto vs. For what do the murrens, sicknesses, & infinit diseases, and at the last death, also attending vpon the creatures, preach else vnto vs? And what

Psalm. 62.9.

can

eate we see else in the excessiue abuse of the creatures, throughout the whole course of mens liues: some in apparell abusing them to pride and new fangled nesse, other some in eating and drinking, turning them to lust, wantonnesse, gluttony, and drunkennesse, other some by a hoording of them vp, and hauing no vse of them, subiecting them to mothes, wormes, rust, and rottennesse, depriuing (as themselues, so others, and specially the Church and Commonwealth) of the free and Christian vse of them, no man almost among ten thousand, hauing or taking religiously and in sanctification to vse them. (*Not as it owne will.*) The reason is, because if the creature could choose, it would not be subiect to such grosse seruice. By which we may see, that he meaneth then, that it is vnwillingly in respect of it selfe, brought vnder this condition, and yet notwithstanding by the meanes of mans sinne, subdued to this thraldome and slauery. And seeing we know that such creatures haue no sense or wit, though for our rudenesse sake such things are ascribed to them, let vs therefore vnderstand that (*will*) in this place, must be taken for some naturall inclination in the creatures, against which they are subiect, as before, and not otherwise. And the rather let vs yeeld to this; because we see by the light of human reason, that euery thing doth by a naturall instinct aime at the preseruation of it selfe, what it can: and if it cannot effect it, it is not for want of care or loue in themselues, for themselues, but by reason of some more strong working cause, either inward or outward, to which they are constrained to giue place.

(*But by reason of him*) that is to say, by reason of God and his holy ordinance, who hath mercifully appointed, that notwithstanding mans great sinne (which indeed was the first cause of tainting of the creatures; for by creation *they were exceeding good*, and when sinne once entred, the Lord *cursed the earth and all things therein for mans sake*.) and the contrary inclination of the creature, that still they should be subiect vnto vs, though not in so large a measure and plentifull sort, as before the fall of man, yet in such abundance as might serue for the manifesting of Gods great mercy towards vs poore and miserable men that wee are; and might tend to the maintenance and vpholding of our naturall life, not onely with things of necessitie or profit, but of pleasure and delight also. All which should teach vs to be humbly thankefull vnto him (that hath dealt with vs in so large a hand) and that not onely in the words of our mouthes, but also in the reuerent soules and sanctified vse of his creatures, and that the rather, because, whereas he might for our sinnes haue iustly depriued vs, not of some one of them alone, but of all of them, and by consequent, of our naturall life also, hee hath beene pleased to leaue to vs a most large and liberall portion, as before hath beene said. Gen. 1. 31. Gen. 3. 17.

Which] to wit, God alone, for none other can doe it but hee, and such as hee shall appoint, and furnish with gifts for the doing of the same. For besides that we see many of the mightie creatures vntameable, and euery one of them in their rage ready to fall vpon men, to their vtter ruine, as we may see in Lions, Beares, Wolues, Tygers, and an infinite number such like, specially such as be at liberty in the wilde woods and wildernesses, wee know by the light of the word, and triall of our times, that if God will furnish but the least of his armie or creatures with power, that not men onely, but that not all the men in the world can withstand, much lesse subdue the same. Why could not *Pharaoh* hinder the crawling of *Frogs in his owne chamber*, nor *let the swarmes of Flies and Lice that were in all the quarters of his land*? Why bee not wee our selues able to anoyd the darts of death, the griefe of the graue? Nay, what speake I of such great things? Why doe we not shun, if we could, the stinging of Bees and Waspes, the biting of Gnats, Flies, and sundry such like? We see then, that this must needs be vnderstood of God alone, because it is, as a man would say, a certaine description of him: For in whose hand and power is it else, to cause the creatures to tremble and quake at his presence, and to walke in obedience vnto his good pleasure, but in the Lords alone? Psal. 105. 30, 31.

Let

Let vs proceed, (*hath subdued*) to wit, by his almightie power, and by the force of his eternall Word, ordinance, and decree; which, as it was strong in the beginning, to make all things of nothing, and hath beene powerfull euer since the creation, in the strength of that blessing that the Lord did giue vnto the workes of his owne hands, to multiply, increase, preserue, and vphold all that he created, so no doubt, it is, and shall be, mightie and effectuall (notwithstanding that man, by the meanes of his sinne did what hee could to hinder it) to cause all the creatures to stoupe and bend to that vse of man, that the Lord would haue them subiect vnto. Otherwise certainly neither could the creatures bee brought vnder, nor continue in that their subiection.

He addeth (*it*) that is to say, the creature or all creatures, calling them all, as it were, by the name of one, both for the excellency of him, that is the one, and the onely Creator, and also for the singular harmony and consent, which is amongst all the creatures themselues, howsoeuer that now and then, through the corruption that cleaueth vnto them by mans sinne, they seeme to iarre one of them with another, and to be hurtfull and noisome one to another: but of this somewhat hath beene said before, and therefore we stay not vpon it now, but goe forward.

(*vnder hope*)

To wit, of restitution to that excellent estate, which they had by creation, and of deliuery from that miserable and slauish estate, wherein they presently are, and not vnder hope either of perpetuitie or vse, as some dote and dreame: of both which points, and some others also, we will speake hereafter, God willing, but yet no otherwise by Gods grace, then as we haue learned out of Gods Word. In the meane while let vs marke, that in these words, the Apostle mindeth to giue vs to vnderstand, that God neuer purposed, for mans sinne, to subiect his creatures to a continuall curse, or such a punishment, as should neuer bee done away, but hath giuen them some hope, that they shall be freed from the same. Which thing ought notably in my minde, to glad the heart, and strengthen the perswasions of the soules of God, that in as much as the creatures shall bee freed from the curse of sinne, much more they also shall be deliuered, in as much as God careth much more for them, and much more tenderly loueth them, by how much he hath giuen vnto them more infinite and euident testimonies of his fauour, and more excellent promises for the life present, and that that is to come.

Verse 21. (*Because the creature also.*)

HEre is the second cause, why the creatures do earnestly wait for the time of the reuealing of the sons of God, namely, because they haue hope, that then, and not till then, they shall be fully freed from all that corruption that lyeth vpon them, by meanes of mans sinne and transgression, through the appointment of God. The word *creature*, is vsed here in the same sense, that it is in the other two verses before going (*shall be deliuered*) that is, freed, and quite & cleane discharged, to wit, also in that great day of the Lord, and not before: for till then it is the Lords ordinance and appointment, (*who maketh his Sun to shine, and his Raine to rain vpon the iust and vniust*) that both good and bad shall be partakers of his rich mercy, though it be true, that the one sort shall haue it to comfort and consolation both of body and soule in this world, and in the world to come; and the other, to terror and indgement, both outward and inward, both here and there also. And the word of deliuering that the Apostle vseth, would bee marked, as by which he noteth the free estate, that they shall be brought vnto, which also the Greeke word it selfe doth very elegantly import, containing in it selfe, and expressing in the vse of it this much, that they shall bee deliuered from the wretched estate of bond-slaues or bond-men, into the glorious and comfortable condition

Mat. 5.45.

condition of free ſeruants, as you would ſay, being excepted from that vniuſt tyrannie or gouernment, that the wicked exerciſed ouer them, & freed alſo from that fearefull eſtate, to which they were conſtrainedly ſubiect [*from the bondage of corruption*] that is, from that ſame corruptible, flitting, and vaniſhing eſtate, whereunto they are now ſubiect, and which lieth vpon them as a moſt heauy burthen or yoke of bondage, which they are ſtill conſtrained daily to draw in and beare (as bond-ſlaues doe their ſtate) till it ſhall pleaſe God to giue them a better and more free condition.

[*Into the glorious libertie of the Sonnes of God.*]

He meaneth not, that they ſhall be partakers of the ſame eternall glory with Gods children; for if that were true, then what difference ſhould there be betwixt Gods faithfull ſeruants, and bruit beaſts? Beſides, we all know and beleeue, that without faith there is as no purifying of hearts, ſo no entrance into heauen: and that gift of beleefe vnreaſonable creatures ſhall neuer attaine vnto: neither yet all men, becauſe as the Apoſtle ſaith, *Faith is not of all men*, it being a peculiar grace beſtowed onely vpon Gods elect and choſen children. 2 Theſſ. 3. 2.

If any would ſay, that this might ſerue mightily for the manifeſtation of Gods mercy: I anſwer, firſt, that God knoweth beſt when, where, and vpon whom alſo to diſcloſe his goodneſſe without light or inſtruction from vs: next, that they ſhould more plainly appeare, in ſauing reaſonable creatures, euen the very reprobate and wicked, than in ſauing theſe dumbe and inſenſible things. And if Gods mercy were to bee reuealed that way, why not in ſauing that that was furtheſt from ſaluation, I meane the Deuill and damned Spirits, who both by reaſon of their ſinne, and in that they are paſt hope of a better condition, are further ſundred from eternall life, than the ſenſeleſſe and brutiſh creatures: that I may ſay nothing of the excellency of their nature, as it was by creation, being farre more fit in that reſpect for eternall life, than the carnall and groſſe nature and conſtitution of beaſts and other things. But that is impoſſible, both as in regard of God, who hath reuealed the contrary in his word, and alſo as in reſpect of vs, to whom we know and beleeue, that all things are impoſſible that God hath declared by his truth ſhall not be done; and therefore alſo the other but a fond conceit of mens idle heads. This rather as I take it, hee meaneth, that in their kinde and manner, they ſhall be made partakers of a farre better eſtate than they had while the world endured, becauſe that God ſhall fully and wholly reſtore the world, being fallen into corruption through the tranſgreſſion and ſinne of mankinde: which yet as ſeemeth to me may more plainly appeare, in that amplifying by the contraries, hee oppoſeth ſubſequent libertie againſt former bondage; which that he might the more enlarge, he calleth it not ſimply freedome or libertie, but libertie of glory, as it is in the Greeke Text, meaning thereby according to the phraſe and proprietie of the Hebrew tongue, glorious libertie, or libertie that bringeth glory with it; vnder which tearme of glory, he compriſeth the excellent eſtate that they ſhall bee in after their deliuery from their former baſeneſſe and ſeruitude.

As for the words following; namely, of the Sonnes of God, to which we muſt referre glorious libertie before mentioned, they muſt be vnderſtood as it were, by a certaine proportion or ſimilitude thus: that as in that great day and not before, Gods children ſhall be graciouſly freed from all dangers and diſtreſſes of this life whatſoeuer, either in body or ſoule, and on the other ſide, made perfect partakers of eternall bleſſednes: ſo the creatures then and not before, ſhall be deliuered from the vanitie of man, and their owne corruption, and reſtored to a farre better eſtate then preſently they enioy: which alſo may appeare by the words that the Apoſtle vſeth, ſetting glorious libertie, deliuerance and freedome, againſt ſeruile bondage and ſlauery.

Verſ. 22. [*For we know*]

IF any man would demand how this could be proued, *Paul* and the faithfull together with him, runne to the holy teſtimony of their owne conſcience, and the

assured perswasion that they haue there of the matter, speaking as if it were thus: Our owne hearts tell vs, that we sigh and groane; they tell vs also, that for as much as the creatures, by meanes of sinne, suffer as we suffer, that therefore vnder that burthen, they doe in their kinde sigh and groane together with vs. I say in their kinde, because that all these things are attributed vnto them, by that figure or kinde of speech which is before rehearsed.

Neither doth the Apostle meane hereby to giue any warrantize or strength to the odde speculations, dreames, dotages and reuelations of fanaticall spirits, as of the Montanists, Euthrusiasts, Mahometists, and others heretofore, or of the Anabaptists, familie of Loue, and Papists, and amongst them their Monkes in these our daies.

For first and formost, hee declareth nothing here but that which hee had receiued as truth in the certaintie of the spirit, and that also grounded and setled vpon the vnmouable rocke of the Word, and vpon that same particular feeling experience, that in the holy vse of the creatures, hee himselfe, and other faithfull together with him, had religiously obserued, and so commended the same vnto all ages of the world in writing, by authoritie of the holy spirit of God, to serue for their *instruction and comfort, as all other Scripture doth, vpon whom the ends of the world should come.* And what serueth this then for the vpholding or establishing of such doctrines, as neither haue the seale of the Spirit, nor the warrant of the Word into the triall of truth? Nay, which is more, besides that they are without any such ground or foundation, as before, wee shall finde them as directly contrarie to the wholsome doctrine of the Spirit and Word, as darknesse is to light, and Hell is to Heauen, of which sort indeed are those things which the Heretikes aboue named, and particularly the Papists, would vnder the pretext of traditions and vnwritten verities, thrust vpon the vnthankfull and ignorant world.

Againe, we say, that for as much as wee beleeue, that there is most absolute perfection, both for the duties of pietie to God-ward, and of charitie also towards men, as well for knowledge as beleefe and obedience, contained in that blessed booke that wee call the Bible, or holy Scriptures of God; and that Christ our Sauiour himselfe hath therefore appeared and come into the world, as for many other causes, so particularly for this, that he might actually performe that that God had after a sort and in shadowes signified and set out by the Law and the Prophets, and fully opened his fathers will vnto the world, putting an end now vnto all reuelations and visions whatsoeuer, as the Apostle plainly proueth in the first Chapter to the Hebrewes: and sith that *Paul* also in the holy Spirit of truth telleth vs, that *though he or his fellow Ministers, or an Angell from heauen should preach otherwise, or any other doctrine vnto the Church, than that which they had preached already, that they might then safely hold all such accursed*, that therefore wee are sure it was neuer the Apostles meaning or purpose either to propound or to establish any thing, that might at any hand (no, not in the least shew) seeme to vphold the dotages of mens idle heads and hearts.

Gal. 1. 8.

Hee addeth [*that euery creature*] I take the word to be as large, as of it selfe it seemeth to import, to wit, that it should comprehend beasts, fishes, fowles, trees, plants, herbs, and all other things which the Lord hath made for mans vse, excepting, and that for the reasons before alleaged, in the explication of the nineteenth verse, those things which are there already excepted; not that they are not creatures, for if they were not creatures, they should be God, because there is no meane thing betwixt these two, a Creator and a creature, the name Creator appertaining properly and onely to God, and creature, to all other things beside whatsoeuer, how excellent soeuer they are, or may seeme to be, but because they are iustly, and vpon very good reason excepted, as may well appeare by those things which are aboue specified.

It followeth [*groaneth with vs also*] that is to say, that as wee sigh and groane vnder

vnder the burthen of our miſeries, and would gladly bee deliuered from them: ſo doe they vnder theirs: which what it is, hath beene declared before, as in the verſe following ſhall be ſhewed (God willing) what the ſighs and groanes of the faithfull are: [*and trauell in paine together*] to wit, with vs, or as well as wee. Hee vſeth a metaphor taken as it ſhould ſeeme from women with childe, written by Saint *Luke*, very plaine and pregnant, wherein the *day of iudgement is called the time when all things ſhall bee reſtored.* Which title could not truly bee attributed vnto it, vnleſſe that there ſhould be a reſtauration of them. Acts 3. 21.

To the ſame purpoſe alſo appertaineth that, which in the third Chapter of the ſecond Epiſtle of Saint *Peter*, and in other paſſages moe, is mentioned, touching the *renewing of the heauens and the earth.* Prouided alwaies that we be wiſe according to ſobrietie, and in the ſoberneſſe of our mindes ſtay our ſelues onely vpon the truth of the Word, and the euidence thereof, ſtanding onely generally vpon the renouation and reſtauration of the world, and entring not either curiouſly to ſearch what parts of the world ſhall be reſtored, what place ſhall containe them, what actions they ſhall haue, what proprieties they ſhall be endued with, and ſuch like. 2 Pet. 3. 13. Reuel. 21. 1.

The neglect whereof hath in time paſt, and at this preſent alſo, becauſe men haue not beene ſoberly minded, caſt them into beaſtly errors, and made men foully to ouer-ſhoot themſelues, as in many vncertaine and dangerous points, ſo principally in two reſpects: Firſt, that they dare affirme, that after this great reſtitution, the creatures ſhall bee durable, and remaine, as it were, immortall. The other is, that at that time alſo there ſhall bee vſe of them; neither were the old Heretikes, I meane *Cerinthus* and the *Chiliaſtæ*, ouertaken onely with theſe beaſtly dotages and conceits, but euen ſome of the Fathers of greateſt antiquitie, yea, and other of late daies, though otherwiſe in many points, of very ſound iudgement, haue inclined too much that way, though not in iumping altogether with them.

Concerning which points, in truth I could ſay nothing, had they with the length of time, and continuance of ages, worne away, and periſhed to rottenneſſe, as one that thinketh it better not to ſtirre ſuch filth, leſt the ſtinke of it might not onely breed trouble, but infect and defile many alſo; ſauing that euen in this laſt age of the world, Satan hath ſtirred vp many lewd inſtruments afreſh to ſet abroach theſe corruptions, and amongſt the reſt one *R. E.* I ſpare to put downe his name wholly as yet, for it may bee that God at ſome one time or other may pull him out of that great puddle of corruption, into which, through many errors, if not hereſies, he is deeply ſunke, and bring him againe into the way of truth and ſaluation, from which hee hath ſtraied. But leauing the perſons, let vs come to the points.

Concerning the firſt, to wit, that the creatures after their reſtitution and reuocation, at the generall reſurrection, ſhall continue and remaine for euer, me thinketh this reaſon ſhould carrie ſome force and weight with it, againſt the ſame: namely, that for as much as all men, ſome few onely excepted, doe confidently and groundedly affirme, that after the generall reſurrection there ſhall be no vſe of the creatures, that therefore alſo there ſhould be no eternall durableneſſe or continuance of them; For if in the firſt creation, when God in his almightie and euerlaſting knowledge, foreſaw that confuſion through ſinne ſhould enter into the world, hee did yet notwithſtanding create nothing but very good, and that to excellent vſe and purpoſe; it ſhould ſeeme not onely probable, but certaine, that ſith now, as then, hee doth in his eternall wiſdome fore-ſee, that ſingular perfection, that by his moſt mightie power in their reſtitution, they ſhall bee reſtored to, that either they muſt of neceſſitie be ſubiected to ſome holy and neceſſarie vſes, or elſe that their immortalitie ſhall be beſtowed vpon them in vaine: which were to accuſe God, either of leſſe care, or leſſe power, or both, in this notable worke of the reſtauration of his creatures,

he drawing them as it were out of that into which they haue beene diſſolued, than he had at the firſt creation of them, when he made them all of nothing, as Chriſtian Religion and the word doe plainly propound vnto vs. But if againſt this they will obiect, that Gods glory ſhall thereby be wonderfully manifeſted, I anſwer, that his power and glory ſhall be greatly prouided for, and exceedingly declared, in that great, generall, yea and ſudden reſtauration of them, though they endure but a ſmall while, or no whit at all; I call it great and generall, becauſe that in the end of the world it ſhall be as great and vniuerſall a worke, as the worke of creation at the beginning (if not more large) in as much as not onely the ſeuerall ſorts and kinds of things created, but all that haue beene, are, or ſhall be vnto the end, ſhall then ſtand forth in a moſt excellent eſtate and condition, euen as glorious and good, as they were at the firſt before ſinne entred, in as much as at that day, euen ſinne it ſelfe ſhall ceaſe, and be as it were deſtroyed. And I name the ſame ſudden alſo, becauſe as the Lords comming, and the reſurrection of the dead, ſhall be in a moment and pinch of time, or in the turning of a hand, as you would ſay, *or the twinckling of an eye*, as the Scripture ſpeaketh: ſo ſhall alſo this great worke of the reſtitution, the Lord not taking many daies, as at the beginning of creation, for the performance of this noble deed, but doing it quickly, and vpon the ſudden, for the further manifeſtation of his almighty power and glory.

1 Cor. 15.

But becauſe we are fallen into ſpeech of Gods glory, and the glorifying of his name, I would faine know this of them that now ſo much vrge it, to wit, who they are, that the creatures reſtored ſhall ſtirre vp to glorifie God in the ſight and beholding of them. Of God himſelfe they dare not affirme it, I ſuppoſe, becauſe as in reſpect of his owne moſt excellent eſſence and being, hee hath no need by ſuch meanes to bee prouoked to ſeeke his owne glory, which alſo hath from all eternity, beene, is, and euer ſhall be ſo great, that not they alone, but not all the creatures, either heauenly or earthly, ſhall bee able to adde thereto ſo much as a ſhadow or moſt ſmall ſparke. If they will maintaine it of the Angels, either elect or reprobate, that is as vnſound alſo; for as for the elect Angels, they in the integrity of their nature, promoting already Gods glory, and that in all perfection, though not of it, yet of themſelues, cannot then haue that deſire any whit increaſed in them, the perfection whereof, they haue already through Gods goodneſſe attained vnto; and vnto perfection wee know that nothing can bee added. Beſides that being ſimply and only of ſpirituall natures, it may be called into queſtion, whether that by ſuch outward things they may bee furthered in ſuch holy duties; and as for the reprobated Angels and damned ſpirits, becauſe they are continually carried away through the corruption of their nature, as with malice towards man, whoſe ſaluation they would hinder to the vttermoſt, ſo with enuy and diſdaine towards God, the increaſe of whoſe glory is an addition to their torments, they cannot (though there might bee ſome ſuch force in the creatures reſtored, which yet is not proued) or at the leaſtwiſe they will not bee prouoked thereby to giue glory to God, becauſe that the more that hee is glorified, the more grieuouſly and greatly are they themſelues tormented: that I may ſay nothing of that impoſſibilitie that is in them to performe this dutie, as well by reaſon of the deprauation of their nature, as that irreuocable and moſt certaine ſentence of condemnation for euer, that the Lord, the moſt iuſt Iudge hath already determined, and after a ſort pronounced vpon them all: There reſteth none now but men which are of two ſorts, good and bad, damned and ſaued; concerning either of which to affirme it, is abſurd and vnreaſonable as the former. For as for the wicked, is there any likelihood that they that in this life *had their bellies filled with the hidden treaſures of God*, and enioyed both Sea and Land, and had infinite occaſions giuen them to glorifie his Name, in the liberall allowance and continuall vſe of his Creatures, and yet for all this were blinde to ſee Gods glory, and dumbe or tongue-tied to ſpeake vnto his praiſe, ſhall in the life to come, where they ſhall not onely haue no vſe of thoſe bleſſings, but a full meaſure of condemnation lying vpon them,

Pſal. 17.

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as for all their sinnes generally, so particularly for the abuse of so many excellent graces, that they should then and there glorifie his name? Nay, we feare not to affirme on the other side, that they shall be so farre off from seeing or confessing Gods glorie in them at that time, that being in the state of eternall condemnation, farre separated also from the place where the creatures restored shall bee, that they shall haue their hearts, bodies, soules, and all continually seised with the feeling of their owne torments, and their mouthes alwaies replenished partly with all manner of lamentation and mourning, by reason of the most miserable and euerlasting paines they endure, and partly with all kinde of blasphemie, cursing and contempt of Gods eternall Maiestie and themselues. And as for the faithfull and godly, being then in the Kingdome of heauen, (a place maruellously much distant from that place that the restored creatures shall be in) and being filled also with the fulnesse of the ioies of God, they shall be so farre off from fixing their eies vpon any of the creatures, from whom they shall be sundered further by many degrees, than mans eies can well descrie, in as much as the space betweene heauen which they shall possesse, and the earth that the restored creatures shall occupie, is exceedingly great, that they shall not haue neither sight nor senses moued, much lesse busied in beholding such things, but rather shall haue all the thoughts of their hearts, all the words of their mouthes, and all the actions and parts of their bodies, and affections and powers of their soules, continually taken vp and occupied in the contemplation of God, the fountaine of all goodnesse, *alwaies praising of him also that sitteth vpon the throne, and in seruing of him for euermore.* Reuel. 7. 15.

Now then if that neither God, nor Angels, nor damned spirits, nor elected men, nor the wicked condemned, shall haue vse of the creatures, this way forth, to stirre them vp to glorifie God, and Gods glorie cannot bee, but as in respect either of all these, or some one of these, it must directly follow, in my minde, that this is but a dotage or dreame that these men propound concerning the continuance of the creatures, after the restitution, specially as they will haue it, for the manifestation and enlarging of the glorie of God.

That was indeed, we must acknowledge it, the end wherefore God created them at the first, and the Lord himselfe had appointed them to serue vnto that vse in this life, and so long as the world lasteth, that thereby the very wicked might bee *without excuse*, and the godly prouoked more and more to praise him; but for as much as this naturall life shall cease, *and the world with all that is therein shall be purged and consumed by fire*, there is no likelihood that then they shall stand vs in stead that way at all. Besides all this, if it be true, that the creatures shall be eternall and mortall, by meanes of their restitution, I would faine know then what priuilege man shall haue aboue the creatures, by that most reuerend, noble, yea, miraculous worke of his rising againe, and what difference there shall be betweene him in his resurrection, and them in their restauration? Surely I can see very small or none at all. For if they will affirme, that the creatures haue for a time (as a man would say) forborne their immortalitie: hath not man as in respect of his bodie also, committed to the ground and dissolued into dust, and to which also the resurrection doth properly belong, borne that as well as they, and had a common lot and portion that way forth, together with them? The truth of this is so plaine, that besides Religion, reason it selfe will easily perswade it. Psal. 19. 1. Rom. 1. 20. 2 Pet. 3. 10.

In all that hitherto I haue deliuered touching this first point, I would willingly be taken as I meane, I hauing put downe the same, not as though I were of this minde, that the creatures after their restitution should quickly vanish away, though in my perswasion, there bee greater likelihood of presumption, in all shew of reason and truth, for this, than for that other; but thus rather standeth my iudgement, that for as much as God hath not reuealed in his Word, for ought that I either know or haue read in the same, what shall bee the state of his creatures, either durable or flitting, I will rather in all holy vnderstanding according to sobrietie, leaue the matter in his owne hands, to dispose of them according to his owne good pleasure, than in pre-

Rom. 12.3. ſuming *to know aboue that which is meet to know and vnderſtand*, determine either on the one ſide or on the other. And if this holy meaſure had beene faithfully obſerued in the daies of our fathers, there had not ſo many fabulous points ſtuffed into mens hearts and heads, as haue beene diſputed vpon, with and againſt, as they ſay, ſpecially amongſt the Popiſh ſcholaſticall Diuines, as they call them: and were it yet at this day put in practiſe as it ought to bee, wee ſhould not haue ſo many, not onely curious and vaine, but wicked and vngodly queſtions alſo, inceſſantly toſſed to and fro in the mouthes of prophane people, and that not onely amongſt the vnlearned, but the learned ones alſo, the more is the pitie; and the greater I feare me is our ſinne.

Thus hauing touching the firſt point (ſhortly, yet ſoundly I truſt) deliuered my minde, and iuſtly cenſured it, if not condemned it of the crime of curioſitie at the leaſt, as pronouncing and concluding more than by the warrant of the Word men are able, I come to the ſecond matter, and giue a new charge, or a freſh onſet vpon the ſame, aſſaulting it, yea, battering it, and beating it downe to the ground, as it were, with a moſt righteous accuſation of manifeſt falſhood and vntruth. For to affirme, that we ſhall haue the vſe of the creatures, after their reſtitution and our moſt glorious reſurrection, ſtandeth vp directly againſt the truth of Gods word, which

Mat. 22.30. plainly auoucheth, that in, and after the reſurrection, *we ſhall bee as the Angels of God in heauen, neither marrying wiues, nor hauing wiues beſtowed in mariage vpon vs*, nor doing ſuch actions of a naturall life, or vſing ſuch meanes for the vpholding of the ſame, as wee did while wee liued vpon the face of the earth. We know, beleeue and confeſſe, that the Angels are now of their owne nature, by that creation which they had from God, inuiſible, ſpirituall, and immortall ſubſtances: and this we feare not to acknowledge, becauſe wee haue learned it out of the written Word. Wee know againe on the other ſide, that viſible, corruptible, and bodily ſuſtenance, cannot bee fit food for ſuch heauenly and excellent creatures; reaſon it ſelfe, beſides Religion or without it, hauing taught vs this, that there muſt bee a certaine proportion, likelihood and conſent betweene the nature and diſpoſition of the food, and the thing that is to bee fed or nouriſhed thereby. Very notable, as ſeemeth to mee, for this purpoſe, and the proofe of this point, is the ſpeech of the Angell that appeared to *Manoach* and his wife, *Sampſons* parents, when they would haue ſtaied him till they had made ready a Kid for him, the Angell anſwe-

Iudg. 13.16. ring thus; *Though thou ſhouldeſt detaine mee, yet would I not eat of thy meat: if thou wilt prepare a burnt offering, thou ſhalt offer it vnto the Lord.* As though hee ſhould ſay, there are but two ends of preparing and ſetting forth meat: the one, that it may be eaten vp after the manner of men; the other, that it may bee dedicated vnto God, and vnto his ſeruice.

In the firſt conſideration, there is no need to preſent it to me, becauſe I liue not by ſuch food, this being rather my meat to nouriſh me, in all ready and holy obedience, to performe the things that the Lord himſelfe inioineth mee to doe, either for the good of his children, or the puniſhment of the wicked. If thou offer it in the other reſpect, know that thou muſt offer it vp vnto the Lord onely, becauſe vnto him alone and none other in heauen or earth, belong theſe ſolemne ſeruices and ſacrifices, as may appeare by preſcribing and commanding the ſame in his Law, there being not any mention at all of offering ſacrifices of any ſort whatſoeuer, to Angell or other creatures.

If any will obiect againſt this truth, that great example in *Geneſis*, the eighteenth

Gen. 18.8. Chapter, where it is ſaid, that *the Angels whom Abraham ſtaied, did eat*, I anſwer, that though in outward ſhew and words, it ſeemeth to make againſt my aſſertion, that yet in the true and naturall meaning of it, it doth no whit at all thwart it, but confirme it rather.

All the Scripture of God, which in the bare letter of it, contineth either an abſurditie in reaſon, or an error in religion, muſt of neceſſitie haue another ſenſe than

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ſenſe than the words ſeeme to import, or elſe we ſhould make God the authour of all wiſdome, *yea the onely wiſe God*, and wiſdome it ſelfe, the father of folly; and the word which is a moſt pure fountaine of all truth and ſincerities, a filthy puddle of error, corruption, and lies. And if for the ſaluing vp of mens ſlips and ſlides, in the words of their lips and mouths, we will admit ſo many goodly gloſes, as they themſelues or others for them can deuiſe or bring, & yet perhaps few or none of them to purpoſe or effect, if they might be well ſcanned and weighed; why may we not? nay, why ſhould we not take thoſe aſſured grounds of Chriſtian religion, that God hath reuealed in his Word (againſt which no exception can any manner of way be put) and vſe them as meanes, not to free God from forgerie or deceit, for he is alwaies iuſt and holy, though we be corrupt, nor to cleare his word from error, which indeed in it ſelfe, is all plaineneſſe and truth, but as very good helpers and aiders, to cauſe vs in an vnderſtanding heart, to behold, conceiue, and beleeue ſuch things as to the ſound knowledge whereof, otherwiſe wee could (no manner of way attaine or reach? I ſay then, that for as much as the place in the bare words of it, croſſeth the principles of Chriſtian faith: and that for as much alſo as the doctrine of the word teacheth vs, that ſuch celeſtiall ſubſtances, and altogether ſpirituall creatures as Angels, can doe, no ſuch earthly dutie, as is here mentioned, nor performe the actions of a naturall body; that therefore the meaning of this place muſt of neceſſitie be this, that for our weakeneſſe ſake, that is attributed to them, or ſpoken of them, which indeed and truth, and as in reſpect of their owne excellent natures cannot be verified in them. For the ſtrengthning whereof alſo, me thinketh this may ſomewhat ſerue, namely, that as they ſeemed for the time, to haue the ſhape of men, & to take vpon them the proportion of their bodies, and yet were not men indeed, but alwayes very Angels, and heauenly ſpirits; ſo they did ſometimes ſeeme to vſe the actions of humane life, and yet vſed them not at all.

Indeed I both know and confeſſe, that not onely *Scotus*, and the Popiſh Schoolemen, are againſt me in this point, but *Auguſtine*, *Peter Martyr*, and other men alſo of ſingular iudgement, both new and old. Howbeit I reſt perſwaded, that euen they themſelues, if they were liuing, and the godly reader whoſoeuer he be, will beare with me diſſenting from them vpon good reaſon, yea euen vpon their owne reaſon. For if they may ſay, and that vpon iuſt cauſe, that Angels tooke vpon them the ſhape of mens bodies for a time, (not by any power in themſelues for that worke, but by Gods appointment thereto) and yet were not men, but Angels continually, I hope that other men may ſay, and that vpon good grounds, that they might ſeeme ſometimes to performe the actions of men, and yet not doe them indeed. Whereunto alſo I doe the more willingly incline, becauſe I am ſure of this, that nothing here is to bee feared as etroneous, or doubted as dangerous, vnleſſe ſome light-headed fellow ſhould obiect and ſay, that this faining to doe a thing and not doing of it, were euill. To whom, for anſwer, I ſay this much, that I hartily deſire all of that mind, to beware and take heed what they ſpeake in that behalfe, becauſe thereby they ſhall not onely accuſe thoſe creatures of ſin, whom the Lord hath freed from that corruption, and the taint thereof, I meane the holy, bleſſed, and elect Angels, but euen Ieſus Chriſt the Sonne of God himſelfe, of whom wee reade in the Goſpel after *Luke*, that trauelling after his reſurrection towards *Emaus* with two of his diſciples, *he made as though he would haue gone further*, and yet offended not therein, becauſe he neuer committed ſinne, *neither was there euer guile found in his mouth*.

In a word, to deliuer what I thinke; for any man to conclude, that euery fiction either in word or deed were euill, ſhould be not onely very hard and peremptory, but vtterly falſe and vntrue. The parables that the Prophets of God haue vſed, and particularly that of *Nathan* in the firſt of *Samuel*, and twelfth chapter, verſe 1, 2, 3, &c. and of *Hoſ.* 1. verſ. 2, 3, &c. and of others, ſhould ſo be proued falſhood and lying, which we cannot rightly or ſafly affirme, for as much as they vſed them, by

authoritie and warrant from the Lord. And yet I minde not to tolerate, much leſſe to allow, of that wicked licence and diuelliſh liberty, that the praters and ianglers of our daies take vnto themſelues in this behalfe, both by word and writing. For I haue learned to put a difference between ſuch as Angels and holy men haue by authority from God, with ſome glory vnto his name, and good of his people, and void of oſtentation or of affection as in reſpect of themſelues vſed, & thoſe that profane perſons doe print & coyne, ſometimes for to manifeſt their wits, and ſometimes for to obtaine credit thereby, but alwaies with diſhonour vnto God, and hurt vnto themſelues, and hinderances vnto others, as in ſome particulars, and that by fearefull effects, I could well ſhew, were I ſo diſpoſed.

But to the poynt indeed. Let this ſtand as a reſolued truth; that foraſmuch as Angels eate not bodily or earthly food, and wee, after the reſurrection, ſhall in that and many other ſuch like reſpects, be as the Angels of GOD, that therefore wee ſhall haue no vſe of the reſtored creatures, as for meate and ſuſtenance: and that therefore againe, they fight directly againſt the Word of GOD, that dare bolt out ſuch bold and beaſtly concluſions: beſides alſo, that they doe vtterly euert and deſtroy the nature and condition of a glorified bodie: for if this be right, that *our naturall bodies ſhall become ſpirituall bodies*, (not that the bodie ſhall be altered in reſpect of ſubſtance, but as in regard of earthly qualities onely) *and that which is mortall, muſt put on immortality*; and this be true alſo and ſound, that *our baſe and vile bodies ſhall be faſhioned like vnto the glorious bodie of our Sauiour CHRIST*; it muſt of neceſsitie follow, that if they haue food to vſe or to feed vpon, it muſt be other food than earthly or corruptible meate, ſuch as our Sauiour himſelfe ſpeaketh of, ſaying; *My meate is, that I may doe the will of him that ſent mee, and finiſh his worke*; for which alſo hee exhorteth vs to trauell, ſaying; *Labour not for the meate which periſheth, but for the meate that indureth to euerlaſting life*; or elſe they muſt confeſſe, that our Sauiour Chriſt, ſince his aſcenſion into Heauen, and glorification, hath had in reſpect of his humanity, or manhood, the vſe of earthly and corruptible things, than the which what can be almoſt a more groſſe or intolerable blaſphemie?

1 Cor. 15. 44, 53. Phil. 3. 21. Iohn 4. 32. Iohn 6. 27.

But letting theſe vaine ſpeculations, and odde conceits paſſe, let vs ſee what profitable doctrines, either for inſtructions or comfort, wee may learne out of this diſcourſe that the Apoſtle maketh, touching the creatures and their reſtitution. Firſt, in that God here ſendeth vs vnto the creatures, for our better inſtruction to learne of them, he would thereby ſet out vnto vs, our blockiſhneſſe, vnaptneſſe, and inability to good things. Neither doth the Lord heere onely obſerue this order, but in many other places of his Word, giuing vs thereby to vnderſtand, both how hard a thing it is, as in reſpect of our corruption, and how neceſſary for our good, to repreſſe and beate downe in vs, that great ouer-weening which wee haue of our ſelues; as for example, wee ſee it vſed in Deuteronomie, and in the Bookes of the Prophets oftentimes, as in Iſaiah, Ieremiah, Micah, and ſundry others, and yet for all this, wee will not be humbled, but many of vs in the height of our imaginations ſuppoſe, that wee of our ſelues are apt and able to great matters, whereas the Scripture ſheweth the cleane contrary, affirming, that *wee are not ſufficient of our ſelues to thinke any thing as of our ſelues, but our ſufficiencie is of God*: And againe, that *it is God that worketh in vs both the will and the deede, and that of his good pleaſure onely*, aſſuring vs in another place, that *the naturall man perceiueth not the things of the Spirit of GOD*, and in this very Chapter telling vs in plaine termes, that *the wiſedome of the fleſh is enmitie againſt GOD: for it is not ſubiect to the Law of GOD, neither indeed can be*. All which may teach vs, to hate and condemne, and that from the bottome of our hearts, the dotages of Pelagians and Semipelagians, as Papiſts, and ſuch others, who either in whole or in part ſtand ſo ſtiffely for the maintenance of mans free-will, and that in this, meere naturals, as they call it, and may inſtruct vs againe to walke in the ſimplicity and humbleneſſe of our hearts before God, as men that ſee nothing

Deut. 31. 1. Iſaiah 1. 2, 3. Ierem. 2. 12. Micah. 6. 2. 2 Cor. 3. 5. Phil. 2. 13. 2 Cor. 2. 14. Rom. 8. 7.

but

but botches and byles, and all manner of corruption, and weakeneſſe, and wants in our ſelues, that ſo we may be cured of him that onely can heale vs, & be ſtrengthned and ſupplyed from him, that is the God of all might and power, and hath all power in his owne hands, *to beſtow plentifully vpon them that in faith and lowlineſſe of minde draw nigh vnto him, and yet neuer vpbraid them with it neither.* Iames 1.

Secondly, in as much as the creatures are beeome ſubiect to the vaine vſe of man, and to a flitting and vaniſhing eſtate, as in reſpect of themſelues, and all this is brought to paſſe by the meanes of ſinne, we may learne, not onely what ſtinke and corruption hangeth vpon iniquity, as which tainteth both the parties committing the ſame, and infecteth as it were all the reſt of the whole order of nature; but alſo, that for as much as tranſgreſsion bringeth forth theſe peſtilent fruits and effects, and namely, that beſides other manifold inconueniences, (as Gods diſhonor, ſlander of his truth, offence of his children, griefe of our owne ſoules, &c.) it maketh the very creatures vncleane and vnprofitable vnto vs; that therefore we ſhould learne to flye from ſin, as from the face of a Serpent, and neuer to vſe Gods creatures, but in all humble and vnfeined confeſsion of our ſins on the one ſide, and in reuerent reading, hearing, and meditation *of his Word*, and in hearty *prayer* vnto his Maieſty, for *the ſanctifying of them vnto vs*, on the other ſide, that ſo the pollution of ſin being taken away, and holineſſe from God being communicated vnto vs, his creatures may be profitable to nouriſh our outward man, not only in ſome outward duties of this life, but in all obedience of his bleſſed truth, through Chriſt. 1 Timoth. 4.

Thirdly, me thinketh we may here very plainely behold and ſee Gods great and vnſpeakable mercy towards vs poore and miſerable men that we are: for whereas by the meanes of tranſgreſsion, wee had iuſtly depriued our ſelues, both of that Soueraignty ouer all the creatures mentioned many times in the Word, and of the vſe of them alſo, making them what wee could thereby altogether vnprofitable vnto vs, it was, and is yet notwithſtanding his good pleaſure (who hath prepared the hope of a better life for vs, to allow vs, and let vs,) haue euen in this life, not onely a ſober and reuerend, but euen a moſt large and liberall vſe of them, that ſo we being by them for a while foſtered and fed here, wee might in the end come to the full fruition of that glory which he hath laid vp for vs in the heauens, which rich and abundant kindneſſe of his, beſtowed euen then vpon vs, *when we were his deadly enemies*, ſhould prouoke vs, not onely to humble thankfulneſſe towards his Maieſty, both in word and deed, for his infinit mercy, but ſhould inſtruct vs to ſtriue with care & conſcience, to walk, euen in the daies of this our flitting and tranſitory life, worthy ſo great grace beſtowed vpon vs. Yea, it ſhould further teach vs, with a liberall and free heart, not only to vſe, as in reſpect of our ſelues, but to communicate to all others, and particularly to our enemies, according to the meaſure of mercy that God hath dealt with vs, and as their neceſsity ſhall require, any of the bleſsings that the Lord hath powred vpon vs, according to that holy commandement; *If thine enemy hunger, feed him; if hee thirſt, giue him drinke.* Pſalm. 8. Rom. 12. 20. Prou. 25. 21.

Laſtly, we may here plainely ſee, to the wonderfull ioy and peace of our bodies, and of our ſoules, into what great excellency of glory, Gods children at the reſurrection ſhall be aduanced, for the illuſtrating and inlarging whereof, all the Creatures ſhall then be renewed and reſtored, euen as they were at the beginning made alſo for them. And this ſhould teach vs all to ſpend the dayes of our pilgrimage here *in feare and trembling*, that at the length wee may, through the goodneſſe of God in his Chriſt, be gathered home into our eternall Tabernacles, there to reigne with him for euer.

He that wil giue and gather any other, either ſenſe or doctrine, out of this place, than as before, may ſhew himſelfe to be drunken with vaine ſpeculations, yea drowned in them, but ſhal neuer attain *to that edification which is of God*, & whereunto indeed they that are of God ſhould ſtriue, ſetting aſide all vaine iangling, and curious queſtions whatſoeuer, not determinable by the rule of the Word.

Hitherto for this matter, which being concluded as before, let vs come to that

verse which remaineth of this text, wherein the Apostle affirmeth that which hee had done before, touching the gronings of the creatures, and the sighs and sobs (as it were) of the children of God. And yet this is no vaine tautologie or idle repetition, but a more vehement affirmation of that which went before, which may appeare, in that the Apostle vseth this terme (*not onely*) and a more plaine and particular declaration of that which he had somewhat darkely expressed before, namely, in the 22. verse, affirming, *that the creatures with vs did grone and trauell in paine together*, not onely shewing here, what he meant by that terme (*vs*) which he expoundeth in these words, *we which haue receiued the first fruits of the Spirit*, but also what it is, *that we both sigh and wait for*, to wit, our adoption, that is, the full manifestation, and declaration of it, which shall then indeed (and not before) be perfectly accomplished, when that our bodies shall bee raised againe out of the dust of death, and vnited to their owne soules, and so we both in body and soule made perfect partakers of eternall life and blessednesse. But let vs more particularly examine the words, and obserue some doctrines out of the same, that so also we may come to the end of this treatie.

Verse 23. (*And not onely the creature.*)

TO wit, groneth and trauelleth in paine, as before, verse 23. vnderstanding the word Creature here as there. True it is, that the word (*creature*) is not in the Greeke text, but yet it is well supplied, both by reason he had made mention of it before twice or thrice, and minding also by amplification to enlarge the point, by that terme (*not onely*) he sheweth that that affection is not proper to them alone, but that the sonnes and seruants of God haue it in greater excellency by much, than the creatures themselues. If any man therefore should not thinke well of laying that word to the rest, he hath his answer before; and yet may the better beare it also, because it is done for euidence and explanation sake. Neither should any man thinke this short kinde of speaking strange, sith it is vsuall in our owne tongue, and very rife and common with the Apostle, as in other his writing, so in this his Epistle to the *Romans*, for proose whereof the learned Reader may looke vpon *Rom.* 5. 3, 11. *Rom.* 9. 10.

But we also, I take it to be as much as if he should say, euen wee our selues doe performe the selfe-same dutie that the rest of the creatures doe, although (as was said before) in a more excellent sort and manner: and that this should be the Apostles meaning, we haue not onely this reason for it, because they doe it not by others, neither indeed can others besides them performe it for them, but also because the Apostle himselfe doth afterwards emphatically, as we say, repeat the same againe in this verse, saying; euen we doe sigh in our selues. By which also the Apostle would teach vs, both how necessary this duty is, & how careful we our selues should be to doe the same. But alas, wee are so farre off from the practice of it, that our thoughts are not busied about it, or any such other good matter, but rather as the Prophet saith; *Our hearts goe after our couetousnesse.*

Ezeck. 33. 31.

(*Which haue the first fruits of the Spirit*)

He meaneth by that word *haue*, not onely the receiuing of those graces, but euen the very actuall and present possession of them, which may appeare by this, that he vseth a participle of the present tense, noting as it were thereby, not onely the beginning, but euen as it were, the continuance of them. The knowledge whereof is not onely profitable to confute such as suppose that the spirit it selfe and the graces of it, goe and come, according to the seuerall state of goodnesse and euill wherein men are, by reason of their sins, & their disposition to better things, as they imagin, but also comfortable for such as through the erroneous opinions of other men, & the want

want of feeling in their owne soules, are greatly distressed and beat downe, as in that respect.

Now whereas he addeth *the first fruits of the spirit*, we are to know, that it is a metaphor borrowed from the ceremoniall Law: the Lord appointing, that the first fruits of all their increase should be dedicated as a holy thing vnto his Maiestie, and serue for these two ends specially; the one was the maintenance of the Priests, and the other to be a pledge, that the remainder that was left in the hands of the owners for their lawfull vse, was now sanctified vnto them, in as much as God the author of holinesse had vouchsafed to receiue a portion of it for his owne seruice and other holy vses: all which is plainly put downe in many places of the bookes of the Law, & namely in *Leuiticus* and *Deuteronomie*. From which we may learne many good and profitable instructions; as first, in that the first fruits of euery thing were consecrated to the Lord, that therefore in the seruice of our God we should employ not onely the meanest things that we haue (a fault, as heretofore, so now, too common in this vnthankfull world, which either in contempt will yeeld God nothing, or in carelesnesse offer him the worst of al the flocke) but euen the best we possesse and enioy; if we haue any thing better than another, either within vs or without. Neither was this obscurely onely figured in the Law by this ceremonie, but plainly and expreslie put downe in these termes; *Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde*; we knowing and confessing, that we haue nothing more excellent than our inward parts, as wherein consisteth all our affection, reason, yea, and naturall life it selfe. Mal. 1. 8, 9, &c. Deut. 6. 5.

Secondly, in that the Lord in this behalfe demanded nothing of them that was in their owne power to performe, but that which he had commanded the earth to yeeld them, euen as his owne speciall blessing vpon the earth and them also (for though their labour might seeme somewhat, and the earth naturally to giue her increase, yet wee know on the one side, *that it is in vaine for men to rise early, and to lie downe late, and to eat the bread of affliction or sorrow*, and on the other side, *that it is the Lords blessing that maketh men rich and prosperous*, with which also he addeth, *no sorrowes*, as the holy Ghost telleth vs) he would hereby teach vs, not onely how vnapt and vnable we are to the performance of good and holy duties before him, a matter which ought to humble vs greatly in our owne eies, but also that he will not refuse, but accept rather the best good grace that he himselfe hath giuen vs, though sometimes it sauour of the naughtinesse of our nature, and the great defects of our hearts, as hee doth of the fruits of the earth, *notwithstanding the same bee accursed for mans sinne*: a point that may comfort vs greatly in those assaults that the children of God feele in themselues, by reason of the corruptions and imperfections that cling and cleaue vnto the best things they doe. Whereof also this is the reason, not that God delighteth in imperfections, for that is contrarie to his nature, which is most absolute and perfect in it selfe; but because if men, not onely in holy, but worldly wisdome also haue learned, now and then to put a difference betweene good and euill, yea, betweene their owne good things that other men haue of theirs, and those men ill liking notwithstanding their owne good, though other mens corruptions bee intermingled therewith, much more shall and will God performe this, not only in as much as hee is better able to discerne than they betweene good and euill, but more, yea, most staied in his iudgement, not varying or turning as they: to which also this may bee added, euen as in respect of the graces themselues, that though mens good things may be marred by other mens euill, and not onely the qualities, but the natures of them changed, yet Gods graces cannot be so peruerted. And therefore good reason why we should comfort our selues. Pſal. 127. 2. Prou. 10. 22. Gen. 3. 17.

Thirdly, it is as seemeth vnto mee very comfortable in another respect, namely, that as that of the first fruits that was dedicated to the Lord, was a pledge of the sanctification of that that remained behinde, though it were imploied but to ordinarie and common vses, yea, was a continuall seale of sanctification to the people of God, that

2 Tim. 2. 21. that both they themselues and all theirs *were vessels vnto honour sanctified and meet for the Lord, and prepared vnto euery good worke*. I vse now the Apostles words; so euen the beginning of Gods graces in his children should assure them of continuance and growth in the same, notwithstanding their weaknesse and wants: the reason is, because God dealeth not as man, putting his hand to an excellent worke, and

Phil. 1. 6. by leauing off, *but accomplishing and making perfect, and that vntill the day of Christ Iesus, the good things hat hee hath begunne in them*. Wherein though wee bee much wounded, because wee feele not so much as wee would, yet should this comfort vs greatly againe, that we deale with God, who is alwaies like himselfe, and hath all, both goodnesse and power in his owne hands, to dispense vnto vs, so many, or so much of his graces, as to his owne wisdome (which knoweth what is best) seemeth good for his owne glorie, our comfort, and the profit of his Church.

All this wee haue spoken by occasion of these termes, *first fruits*, the Apostle naming them yet further for the more excellencie of them, *the first fruits of the spirit*, both because they are indeed of their owne nature spirituall graces, and also because that they flow and proceed from the spirit of God, and are wrought in vs by his powerfull working in our hearts. Which teacheth vs not onely the more reuerently to regard them, as comming from so sanctified and holy a fountaine, but the more

2 Cor. 7. 1. carefully *to purge our selues from all filthinesse of the flesh and the spirit, and to grow vp into full holinesse in the feare of God*, that so the spirit of God may take pleasure to abide

1 Thess. 5. 19. in vs, *which delighteth not to dwell in an vnpure soule*: alwaies taking heed, that wee neither *quench the graces of the spirit* in our selues or in others, nor in carelesnesse and contempt driue the same away from vs, but that wee foster it, and make much of it, that so Christ dwelling in our hearts by faith, through his spirit, hee may make vs fruitfull to euery good worke.

It followeth [*euen we doe sigh in our selues.*] He had spoken this before, vers. 22. saying that here he doth somewhat more largely affirme the same, there being this difference, further, that whereas there he said, the creatures together groaned with vs, here he affirmeth, that the faithfull doe it among themselues, shewing thereby, that neither the doctrine of Gods word, nor the instructions that God will haue vs fetch from his workes, are vnprofitable to his children to whom they are directed, but serue to much good, and stand in great vse, as to many good purposes generally, so particularly to bring them out of loue and liking with the pleasures and profits of this present euill world, and to make them earnestly to hunger and thirst after eternall blessednesse, and euerlasting life through Christ.

Euery word that the Apostle vseth here, carrieth with it also some weight and force, and offereth vnto vs occasion of some necessary doctrine or other; for first, that manner of speech, *euen we*, he repeating againe or eftsoones naming the persons, doth teach vs, not onely how necessary it is and meet to speake plaine, that so we may bee the better vnderstood of those that we are to deale with, but also that we should not neglect any good meane or way that may cause the parties to whom our speech is directed, to conceiue and vnderstand the things that are propounded to them, wherein, though after repeating of one and the selfesame point, may seeme either to them, or to vs our selues needlesse and superfluous; yet if wee will weigh with an vpright iudgement, either the hardnesse and excellencie of the things that the Word deliuereth, or the manifold difficulties and lets that are in men to embrace the same, or the punishment of God vpon the sinnes of them that speake them,

Phil. 3. 1. wee shall well perceiue, *that it ought not to bee grieuous vnto vs to write or speake the same things vnto the people of God, specially also sith it is a sure and profitable*

2 Pet. 1. 12. *thing for them: neither that wee our selues should bee negligent to put them alwaies in remembrance of such things, though they haue knowledge, and be established in the present truth*. For besides that we forget the things that we haue learned, wee had need to be stirred vp in the things that we know.

And whereas the Apostle addeth, that we *doe sigh*, we are to know, that he rehearseth this

this againe more fully to declare this feruent deſire that the godly haue, yea the very ſenſe and feeling that is in them, not onely of the miſeries and calamities of this life, but of the ioyes of heauen, and the hope of eternall ſaluation, which doth not onely cauſe him to ſay a deſire, but a ſighing, for where there is either a ſenſe of miſery, or a feeling of mercy, there cannot but be both ſighes and groanes, to be freed from the one, and to be filled with the other. Me thinketh that that which the Apoſtle writeth in another place, is fit for the expoſition of this point: he telleth vs, *That if our earthly houſe of this Tabernacle were once deſtroied, we haue a building giuen vs of God, that is, an houſe not made with hands, but eternall in the heauens: for which alſo we ſigh, deſiring to be cloathed with our houſe which is from heauen, becauſe that if we be cloathed, we ſhall not be found naked. For indeed, we that are in this tabernacle ſigh, and are burdened, becauſe we would not be vncloathed, but would be cloathed vpon, that immortalitie might be ſwallowed vp of life.* What can be more plaine? doth he not in euident tearmes affirme, that the faithfull are ſo farre off from ſticking faſt to this earthly Tabernacle, that they doe not onely wiſh to bee remoued from it, but euen as a man would ſay, with ſighes and ſobs deſire rather that heauenly Tabernacle? Certainly he vſeth the very ſelfe-ſame words in both places, and intreateth of the ſelfeſame matter, and therefore good reaſon, that one of them ſhould ſerue for the faithfull expoſition of the other. The Apoſtle yet nothwithſtanding treating of this doctrine in ſeuerall places of his Epiſtles to ſeuerall people, teaching vs, that it is & ought to be a common doctrine for the whole Church, and for euery member of it, and accordingly to bee propounded, as moſt fit and comfortable for them; *For if here be our hope onely, wee are of all men the moſt miſerable:* as who beſides the common calamities of our naturall life, are through the malice of the wicked, *for Gods ſake, and the profeſſion of truth and well doing, are killed all day long, and counted as ſheepe for the ſlaughter. But wee looke for a continuing Citie, and ſeeke for one that is to come euen eternall in the heauens.*

2 Cor. 5. 1, 2, &c.

1 Cor. 15. 19.

Pſal. 44. 22. Rom. 8. 36. Hebr. 13. 14.

The Apoſtle ſaith further, that the faithfull doe after this ſort ſigh and ſob *in themſelues*, not meaning thereby onely, that theſe ſighings are ſecret and inward alone, though that no doubt be ſome part of his meaning, and the experience that the godly finde in themſelues ſheweth this to be moſt true, but alſo that they are outward, yet ſo as they doe proceed from the bottome of their hearts, and as a man would ſay, from the very bowels of their ſoules. By which the Apoſtle would teach vs, what earneſt longing, as it were, there ought to be in all of Gods children, for the manifeſtation of that time, wherein they ſhall not onely bee freed from all miſeries, but made partakers of all felicitie and eternall bleſſednetſe. Yea, the Apoſtle would inſtruct vs, that we ſhould not onely ſtriue to haue this effectuall feeling within, a matter which no doubt may giue much peace to our hearts, becauſe the inward comfort and ioy of the ſpirit is moſt effectuall, and full of heauenly delight, as which hath euen ſo rapt and rauiſhed many of the Saints and Seruants of God in this life, that it hath made them to forget, as a man would ſay, themſelues, and all the pleaſures and profits of this world whatſoeuer, yea, and willingly to forgoe them all; but alſo that we ſhould according to the meaſure of grace receiued, labour to lay it out, and to expreſſe it ſo in our words, countenances, deeds, and behauiours, that other men by our examples may be ſtirred vp to the like fellow-like feeling, and to the expreſſing and declaring of the ſame towards others, as they haue found and ſeene in others ouer and beſides themſelues. Prouided alwaies, that yet notwithſtanding wee doe both the one and the other in ſome meaſure of a ſound minde, not making vaine ſhewes, as the manner of hypocrites is, of ſuch things as we haue not within vs indeed, for that is nothing elſe but daliance with the Lord, and deceitfulneſſe towards our ſelues and others, but hauing that in truth and effect, namely, that we pretend outwardly, which alſo is a notable meane to approue the feeling of our ſoules to be from God, that ſo alſo we our ſelues may therein be comforted, and other men, according to the good will and pleaſure of God, be greatly profited. And all theſe doctrines, and particularly this laſt, doth rightly ariſe out of theſe words of the Apoſtle,

doe sigh in our selues, that is to say, inwardly and outwardly, earnestly also, and from the bottome of good hearts we performe this dutie, and therefore others by our examples should labour to doe the like.

It followeth, [*waiting for the adoption*] vnder that tearme of waiting, he expresseth the patient abiding that the faithfull haue; noting thereby, that they do not earnestly wish for it, which was expressed before in the tearmes of sighing and groaning, but that in patience *possessing their owne soules*, according to the Commandement of Christ, they doe with quietnesse of Spirit and comfort of heart, expect not onely the thing it selfe, but the time also wherein that shall bee disclosed, not murmuring against God, though it please him to delay the fruition of that which they most delight in and long after.

And this should teach vs in all things generally, and particularly in this that the Apostle speaketh of here, to be conformed vnto the obedience of Gods will, that we can with earnestnesse and an vnfained minde, say as our Saviour teacheth vs; *Thy will be done in earth as it is in heauen*, vpholding our hope in this, that if God yeeld not at the first, yet we will in Christian patience attend his leasure and good pleasure also, perswading our selues hereof, that then whensoeuer his graces come, they shall come in a time most acceptable, and best eden for vs, (though perhaps we our selues thinke not so) because he that knoweth what is better for vs than we our selues, knoweth also what time they are most fit for vs: from whence also we should learne to shake and cast from vs these cursed corruptions that cling vnto vs, and doe directly fight against the truth of this doctrine: sometimes we setting God a time, which indeed sauoureth of intolerable presumption, prescribing to him that is Lord ouer all: and sometimes againe not so reuerently esteeming his benefits as we should, because we haue them not when we our selues would, which also bewraieth wonderfull waywardnesse and peruersnesse in vs, we practising & approuing that against our Father and Lord, which we will not tolerate in our children and seruants towards vs. Let vs learne rather to be so conformed vnto the obedience of Gods will, that whether we haue his blessings presently powred forth vpon vs, or that they be for a while withholden from vs, yet notwithstanding we will both with the one and the other be heartily well content.

Now whereas the Apostle vseth the word *Adoption*, we are to see what he meaneth by that. It is a word of the Ciuill Law, and whereof they haue a little in the institutes, by which they note that choise that a man maketh of some one (who is himselfe before the choise made destitute and in some misery) to be vnto him as a sonne or childe, if he haue none of his owne, or else if he haue of his owne (for euen such also might adopt) to adde him vnto that number, and to prouide for him, though perhaps not in so high a degree as for a naturall sonne, yet very plentifully and liberally, not onely as in respect of that poore estate wherein the partie adopted was before, but to preferre him before all his seruants, how tenderly soeuer hee loued them, or prouided carefully for them: so that the adopted children seemed to be in a meane estate betweene the naturall sonnes and daughters, and these that were in the condition of seruants. This terme the Apostle taketh and applieth to Christian Religion, and namely to note out the free choice of God, adopting and taking vs vnto himselfe then, when we were in most extreme misery, a large and notable discourse whereof we may reade, *Ezech.* 16. 3, 4, 5, &c. He not onely chusing vs vnto himselfe as seruants, but as sonnes, whose sonnes though we be not by nature and substance, for *Iesus Christ is the onely Sonne of God, begotten of the substance of the Father before all worlds*, whereas we are contrariwise, *by nature the children of wrath*: yet are we so by the grace of adoption, by which also we haue such priuilege, that wee are not aduanced into *the honour of sonnes only, but of heires also, yea heires of God, and fellow heires annexed with our Saviour Christ*, as this our Apostle declareth in this eighth Chapter to the *Romans*. All which should teach vs, as on the one side to see our owne misery and wretchednesse, that so it may be a profitable meane continually to humble vs before our God; so on the other side also to looke vpon the great loue

and

and ſingular fauour of God in this free choiſe of vs vnto himſelfe, that ſo it may effectually ſtirre vs vp, to walke worthy of ſo great grace, making our election ſure in our ſelues, and to others alſo by good workes.

He addeth [*euen the redemption of our bodies*] ſhewing as it were more plainly what he meaneth by true *Adoption*, to wit, not onely that free grace of God in chuſing vs to be his ſonnes and ſeruants, but euen the full manifeſtation and perfection of it, yea euen the enioying of the fruit of it, that is, the ſauing of our ſoules in the day of Chriſt, yea the ſauing of our whole man in that ſame great day. But perhaps ſome will ſay, here is no mention made of the ſoule. What then? the certaintie of that was ſo plaine and euident, that the Apoſtle needed not to labour in the proofe of it: that that ſeemed more difficult and hard to beleeue, as the reſtauration of the bodies of the faithfull (of which ſome had beene deuoured by wilde beaſts, other-ſome conſumed in the fire, other-ſome ſwallowed vp of the Sea, &c. which how they ſhould bee brought againe ſeemeth very hard, if not impoſſible, ſpecially to fleſh and bloud) was moſt of all to be trauelled in: he putting therefore one part for the whole, dealeth moſt ſpecially with the part that ſeemed to haue moſt difficultie in it, ſpecially for the reſtauration of it.

But ſome man will thinke againe, that this ſpeech is preiudiciall to the death of Chriſt, who by that ſacrifice of his body offered once for all vpon the Croſſe, hath perfectly performed the worke of the redemption, both of our ſoules and bodies. We anſwer, that though that be moſt true that is put downe, that yet for all that, we enioy not the full benefit thereof in this life, neither indeed ſhall, vntill that the Lord hauing deliuered vs from this baſe and contemptible eſtate wherein we are, haue by the riſing againe from the dead, made vs perfect partakers of his eternall glory. This perfection of our bleſſednes, the Scripture calleth in many places by ſundry names, as ſometimes our quickning, our inheritance, our glory, ſometimes our changing, as *Phil.* 5. 21. where the Apoſtle telleth vs, *That Chriſt ſhall change the bodies of our baſe-neſſe, and make them like vnto his glorious bodie:* And in the *Corinthians* alſo, where he nameth it, *changing from a fleſhly and earthly condition, to a ſpirituall and heauenly ſtate, that that was before mortall, being cloathed with immortalitie.* By all which you may ſee, that wee doe not onely vnderſtand it as ſome doe, of the ſundring of the ſoule from the body onely (which we confeſſe to bee in part the Apoſtles meaning, but yet not his whole meaning) but alſo of the glorious reſtitution of our bodies, as which doth not onely beſt agree with the grounds of Chriſtian religion, but moſt aptly ſerueth for the Apoſtles purpoſe in this place, as who dealeth here not ſo much with the diſſolution of bodies, as with the reſtitution of them to that eternall immortalitie, that ſhall free them from duſt and powder, and ſet them in eſtate of eternall incorruption. Phil. 5. 21. 1 Cor. 15. 53.

In a word to conclude this holy Treatie; we ſee what the Apoſtles purpoſe is, namely, to teach the people of God to long and ſigh after their life that is prepared and laid vp for them in heauen. The creatures in their kinde doe it, therefore ought we much more that profeſſe faith and godlineſſe doe it; who beſides their example haue many other meanes ſet before vs to effect this worke in vs; as the earneſt and often admonition of the word, teaching vs *to vſe this world as though we vſed it not*, the manifold afflictions that both in body and ſoule we are ſubiect vnto in this life, the great and grieuous perſecutions that we ſuſtaine for our holy profeſſion at the hands of the wicked, the Lord at that time, and not before, fully manifeſting his righteous iudgement *in recompencing to them that trouble vs tribulation; and to vs that are troubled, reſt with the faithfull; when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels in flaming fire, rendring vengeance vnto them that doe not know God.* 2 Theſſ. 1. 6, 7, 8.

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THE MISERIES OF Inforſt Mariage.

Playd by his Maieſties Seruantes.

Qui Alios, (ſeipſum) docet.

By George Wilkins.



LONDON
Printed for George Vincent, and are to be ſold at his Shoppe in Woodſtreete.
1611.

The Miſeries of inforcſt Mariage.

Enter Sir Francis Ilford, Wentloe, and Bartley.

Bart. BVt *Francke, Francke*, now we are come to the houſe,
What ſhall we make to be our buſineſſe?

Ilfor. Tut, let vs be impudent enough, and good enough.

Went. We haue no acquaintance heere, but young *Scarborrow*.

Ilf. How, no acquaintance? Angels guard me from thy company. I tell thee *Wentloe*, thou art not worthy to weare guilt Spurres, cleane Linnen, nor good Cloathes.

Went. Why, for Gods ſake?

Ilf. By this hand thou art not a man fit to table at an Ordinary, keepe Knights company to Bawdy houſes, nor begger thy Tailor.

Went. Why then I am free from Cheaters, cleare from the Poxe, and eſcape Curſſes?

Ilf. Why, doſt thou thinke there is any Chriſtians in the world?

Went. I and Iewes too; Brokers, Puritans, and Sergiants.

Ilf. Or doſt thou meane to begge after Charitie, that goes in a cold ſute already, that thou talkeſt thou haſt no acquaintance here, I tell thee *Wentloe*, thou canſt not liue on this ſide of the World, feed well, drinke Tobacco, and be honored into the preſence, but thou muſt be acquainted with all ſortes of men; I, and ſo farre in too, till they deſire to be more acquainted with thee.

Bart. True, and then you ſhall be accounted a Gallant of good credite.

Enter Clowne.

Ilf. But ſtay, heere is a Scrape-trencher ariued: How now Blew-bottle, are you of the Houſe?

Clow. I haue heard of many Blacke-Iacks Sir; but neuer of a Blew-bottle.

Ilf. Well Sir, are you of the Houſe?

Clow. No Sir, I am twentie yardes without, and the houſe ſtands without mee.

Bart. Prethee tels who owes this Building?

Clow. He that dwels in it Sir.

Iff. Who dwels in it then?

Clow. He that owes it.

Iff. What's his name?

Clow. I was none of his God-father.

Iff. Dus Maister *Scarborrow* lie heere?

Clow. Ile giue you a Rime for that Sir:

Sicke men may lie, and dead men in their Graues;
Few elſe doe lie abed at noone, but Drunkards, Punks, & Knaues.

Iff. What am I the better for thy anſwere?

Clow. What am I the better for thy queſtion?

Iff. Why nothing.

Clow. Why then of nothing comes nothing.

Enter Scarborrow.

Went. Sblood, this is a philoſophicall Foole.

Clow. Then I that am a Foole by Art, am better then you, that are Fooles by Nature. *Exit.*

Scar. Gentlemen, welcome to Yorkſhire.

Iff. And well incountred my little Villaine of fifteene hundred a yeare. Sfoot, what makeſt thou heere in this barren ſoyle of the North, when thy honeſt friends miſſe thee at London?

Scar. Fayth Gallants, tis the Country where my Father liued, where firſt I ſaw the light, and where I am loued.

Iff. Loued, I as Courtiers loue Vſurers; and that is iuſt as long as they lend them Mony. Now dare I lay.

Went. None of your Land (good Knight,) for that is layde to morgage already?

Iff. I dare lay with any man that will take me vp.

Went. Who liſt, to haue, a lubberly load. *Sings this.*

Iff. Sirrah Wag, this Rogue was Sonne & heire to *Antony Nownow*, and *Blind Moone*: And hee muſt needes be a ſcuruy Muſition, that hath two Fidlers to his fathers. But tell me in faith, art thou not; nay I know thou art cald downe into the Country heere, by ſome hoary Knight or other, who knowing thee a young Gentleman of good partes, and a great Liuing, hath deſired thee to ſee ſome pittifull peece of his workmanſhip, a Daughter I meane; Iſt not ſo?

Scar. About ſome ſuch preferment, I came downe.

Iff.

Ilf. Preferment? a good word: And when do you commence into the Cuckolds order, the Preferment you ſpeake of? When ſhall we haue Gloues; when, when?

Scar. Fayth Gallants, I haue bin gueſt here but ſince laſt night.

Ilf. Why, and that is time enough to make vp a dozen Marriages, as Marriages are made vp now adayes: For looke you Sir; the Father (according to the faſhion) being ſure you haue a good Liuing, & without incumbrance, comes to you thus: ——takes you by the hand thus: ——wipes his long Beard thus: ——or, turns vp his Muſtacho thus: —— Walkes ſome turne or two thus: ——to ſhew his comely Grauitie thus: —— And hauing waſht his foule mouth thus: ——at laſt, breakes out thus: ——

Went. O Good: Let vs heare more of this?

Ilf. Maiſter *Scarborow*, you are a young Gentleman, I knew your Father well; hee was my Worſhipfull good Neighbour, for our Demeanes lay neare togeather. Then Sir, ——you and I muſt be of more neare acquaintance.—— At which you muſt make an eruption thus: ——O God (ſweete Sir.)

Bart. Sfoot, the Knight would haue made an excellent *Zany*, in an Italian Comedie.

Ilf. When he goes forward, thus: Sir, my ſelfe am Lord of ſome Thouſand a yeare, a Widdower, (Maiſter *Scarborow*) I haue a couple of young Gentlewomen to my Daughters; a thouſand a yeare will do well, deuided among them: Ha, wilt not Maiſter *Scarborow*? —At which you out of your education muſt reply thus: —— The Portion will deſerue them worthy Husbandes: On which Tinder, he ſoone takes fire, and ſweares you are the Man his hopes haue ſhot at, and one of them ſhall be yours.

Went. If I did not like her, ſhould hee ſweare himſelfe to the Diuell, I would make him forſworne.

Ilf. Then putting you, and the young Pugges into a cloſe Roome togeather.

Went. Sfoot, if he ſhould lie with her there, is not the father partly the Bawd?

Ilf. Where the young Puppet, hauing her leſſon before frō the old Foxe, giues the ſonne halfe a dozen warme kiſſes; which after her fathers oths, takes ſuch impreſsion in thee, thou ſtraight calſt by Ieſu Miſtris, I loue you? ——When ſhe has the wit ſtraight

to aske, but Sir, will you marry me? and thou in thy Cox-ſparrow humor replyeſt, I (before God) as I am a Gentleman will I: which the Father ouer-hearing, leapes in, takes you at your word, ſweares he is glad to ſee this; nay he will haue you contracted ſtraight, and for a neede, makes the Prieſt of himſelfe.

Thus in one houre, from a quiet life,
Thou art ſworne in debt, and troubled with a wife.

Bart. But can they loue one another ſo ſoone?

Iſ. Oh, it is no matter now adayes for loue; tis well, and they can but make ſhift to lie together.

Went. But will your father doe this too, if he know the gallant breaths himſelfe at ſome two or three Bawdy houſes in a morning?

Iſ. Oh the ſooner; for that, and the Land together, tell the old ladde, he will know the better how to deale with his Daughter?

The Wife and auncient Fathers know this Rule,
Should both wed Maydes, the Child would be a Foole.

Come Wag, if thou haſt gone no further then into the Ordinarie faſhion, meete, ſee, & kiſſe, giue ouer: Marry not a Wife to haue a hundred plagues for one pleaſure: lets to London, there's varietie; and change of Paſture, makes fat Calues.

Scra. But change of Women, bauld Knaues, Sir Knight.

Iſ. Wag, and thou beeſt a Louer but three daies, thou wilt be heartles, ſleeples, witles, Madde, wretched, miſerable; and indeed a ſtarke Foole: And by that thou haſt bin married but three weeks, tho thou ſhouldſt wed a *Cynthia rara anis*, thou wouldeſt be a man monſtrous: A Cuckold, a Cuckold.

Bart. And why is a Cuckold monſtrous, Knight?

Iſ. Why, becauſe a Man is made a Beaſt by being married. Take but example thy ſelfe from the Moone; as ſoone as ſhe is deliuered of her great belly, doth ſhe not poynt at the world with a paire of hornes, as who ſhould ſay, maried men yee are Cuckolds.

Scar. I conſter more diuinely of their ſexe.
Being Maydes, methinkes they are Angels: and being Wiues,
They are Soueraignes; Cordials that preſerue our liues.
They are like our hands that feed vs, this is cleare:
They renew man, as Spring renewes the yeare.

Iſ. There's here a wanton Wench that heares thee, but thinkes thee a Coxcome for ſaying ſo; Marry none of them: if thou wilt haue

haue their true Characters, Ile giue it the. ——Women, are the Purgatorie of mens Purſſes, the Paradice of their bodyes, and the Hell of their mindes; marry none of them. Women, are in Churches Saintes, abroad Angels; but at home, Diuels.
Heere are married men enough, know this: Marry none of them.

Scar. Men that traduce by cuſtome, ſhew ſharpe wit
Onely in ſpeaking ill, and practiſe it:
Againſt the beſt of Creatures, deuine Women,
Who are Gods, Agents heere, and the heauenly eye,
By which this Orbe hath her maturitie:
Beautie in Women, get the World with child;
Without whom, ſhe were barren, faint, and wilde.
They are the Stemmes on which doe Angels grow,
From whence Vertue is ſtild, and Artes doe flow.

Enter Sir Iohn Harcop, and his daughter Clare.

Iff. Let them be what Flowers they will, and they were Roſes, I will plucke none of them, for pricking my fingers. But ſoft, heere comes a voyder for vs: and I ſee, doe what I can, as long as the World laſtes, there will be Cuckolds in it. Doe you heare Childe, heere's one come to blend you togeather: hee has brought you a Kneading-tub, if thou doſt take her at his hands,

Tho thou haſt *Argus* eyes, be ſure of this,
Women haue ſworne, with more then one to kiſſe.

Har. Nay, no parting Gentlemen: *Hem.*

Went. Sfoot, dus he make Punckes of vs, that he Hems already?

Har. Gallants,
Know old *Iohn Harcop* keepes a Wine-ſeller,
Has traueld, been at Court, knowne faſhions;
And vnto all, beares habite like your ſelues:
The ſhapes of Gentlemen, and men of ſort:
I haue a health to giue them ere they part.

Went. Health-Knight, not as Drunkards giue their Healthes, I hope; to goe togeather by the eares when they haue done?

Har. My Healthes are, Welcome: Welcome Gentlemen.

Iff. Are we welcome (Knight) infayth.

Har. Welcome infayth, Sir.

Iff. Prethee tell mee, haſt not bin an Whoremaiſter?

Har.

Har. In youth I ſwild my fill at *Venus* cup,
In ſtead of full draughtes, now I am faine to ſup.

Ilf. Why then thou art a man fit for my companie:
Dooſt thou heare he is a good fellow of our ſtampe?
Make much of his Father. *Exeunt.*

Manet Scarborrow and Clare.

Scar. The Father, and the Gallantes haue left mee heere with a Gentlewoman, and if I know what to ſay to her, I am a villen, heauen graunt her life hath borrowed ſo much impudence of her ſex, but to ſpeake to me firſt: for by this hand, I haue not ſo much ſteele of immodeſtie in my face, to parle to a Wench without bluſhing. Ile walke by her, in hope ſhe can open her teeth. —— Not a word? —— Is it not ſtrange a man ſhould be in a womans companie all this while, and not heare her tongue? ——Ile goe further.—— God of his goodnes: not a Sillable? I thinke if I ſhould take vp her cloathes too, ſhe would ſay nothing to me.——With what words tro, dus a man begin to woe? Gentlewoman, pray you what iſt a clocke?

Clar. Troth Sir, carrying no Watch about me but mine eyes, I anſwere you: I can not tell.

Scar. And if you cannot tell (Beautie) I take the Addage of my reply: you are naught to keepe Sheepe.

Clar. Yet I am big enough to keepe my ſelfe.

Scar. Prethe tell mee: Are you not a Woman?.

Clar. I know not that neither, till I am better acquainted with a man.

Scar. And how would you be acquainted with a man?

Clar. To diſtinguiſh betwixt himſelfe and my ſelfe.

Scar. Why I am a Man.

Clar. That's more then I know, Sir.

Scar. To approoue I am no leſſe; thus I kiſſe thee.

Cla. And by that proofe, I am a man too; for I haue kiſt you.

Scar. Prethe tell me, can you loue?

Clar. O Lord Sir, three or foure thinges: I loue my Meate, choyſe of Suters, Cloathes in the faſhion: and like a right woman, I loue to haue my will.

Scar. What thinke you of me for a Husband?

Clar. Let me firſt know, what you thinke of me for a wife?

Scar.

Scar. Troth I thinke you are a proper Gentlewoman.

Clar. Doe you but thinke ſo?

Scar. Nay I ſee you are, a very perfect proper Gentlewoman.

Clar. It is great pittie then, I ſhould be alone without a proper man.

Scar. Your Father ſayes, that I ſhall marrie you.

Clar. And I ſay, God forbid Sir: Alaſſe I am a great deale too young.

Scar. I loue thee by my troth.

Cla. O pray you doe not ſo; for then you ſtray from the ſteps of Gentilitie: the faſhion among them is, to marrie firſt, and loue after by leaſure.

Scar. That I doe loue thee, heere by Heauen I ſweare,
And call it as a witneſſe to this kiſſe.

Clar. You will not inforce me, I hope Sir?

Scar. Makes mee this Womans Husband; thou art my *Clare*:
Accept my heart, and prooue as chaſt, as faire.

Clar. O God! you are too hot in your gifts: ſhould I accept them now, we ſhould haue you plead *nonage*, ſome halfe a yeare hence: ſue for reuerſement, and ſay, the deed was done vnder age.

Scar. Prethee doe not ieſt?

Cla. No (God is my record) I ſpeake in earneſt, & deſire to know
Whether ye meane to marry me yea or no?

Scar. This hand thus takes thee as my louing wife,

Cla. For better, for worſe?

Scar. I, till death vs depart, loue.

Cla. Why then I thanke you Sir; and now I am like to haue that I long lookt for, A Husband.
How ſoone from our owne tongues is the word ſed,
Captiues our maden-freedome to a head.

Scar. Clare, you are now mine, and I muſt let you know,
What euery wife doth to her husband owe:
To be a wife, is to be Dedicate
Not to a youthfull courſe, wild, and vnſteady;
But to the ſoule of vertue, obedience,
Studying to pleaſe, and neuer to offend.
Wiues, haue two eyes created, not like Birds
To romie about at pleaſure, but for two ſentinels,

To watch their husbands ſafety as their owne,
Two hands; one's to feed him, the other her ſelfe:
Two feete; and one of them is their Husbands:
They haue two of euery thing; onely of one,
Their Chaſtitie, that ſhould be his alone.
Their very thoughtes they can not tearme them one:
Maydes being once made Wiues, can nothing call
Rightly their owne; they are their Husbands all:
If ſuch a Wife you can prepare to be,
Clare, I am yours; and you are fit for me.

Clar. We being thus ſubdued, pray you know then,
As Women owe a duetie, ſo doe men.
Men muſt be like the Branch and Barke to trees,
Which doth defend them from tempeſtuous rage,
Cloth them in Winter, tender them in age:
Or as Ewes loue vnto their Eanlings liues;
Such ſhould be Husbands cuſtome to their Wiues.
If it appeare to them they haue ſtrayde amiſſe,
They onely muſt rebuke them with a kiſſe;
Or Clocke them, as Hens Chickens, with kind eall,
Couer them vnder their wing, and pardon all:
No iarres muſt make two Beddes, no ſtrife deuide them,
Thoſe betwixt whom a fayth and troth is giuen;
Death onely partes, ſince they are knit by Heauen:
If ſuch a Husband you intend to bee,
I am your Clare, and you are fit for mee.

Scar. By Heauen.

Clar. Aduiſe before you ſweare, let me remember you,
Men neuer giue their Fayth, and promiſe Mariage,
But Heauen recordes their Oth: if they prooue true,
Heauen ſmiles for ioy; if not, it weepes for you:
Vnleſſe your heart, then with your wordes agree,
Yet let vs part, and let vs both be free.

Scar. If euer man in ſwearing Loue, ſwore true,
My wordes are like to his. Heere comes your Father.

Enter ſir Iohn Harcop, Ilford, Wentloe, Bartley, and Butler.

Har. Now maiſter Scarborrow.

Scar. Prepar'd to aske, how you like that we haue done,

Your Daughter's made my Wife, and I your Sonne.

Har. And both agreed ſo?

Both. We are, Sir.

Har. Then long may you liue togeather, haue ſtore of Sonnes.

Iſf. Tis no matter who is the Father.

Har. But Sonne, heere is a man of yours is come from London.

But. And brought you Letters, Sir.

Scar. What newes from London, *Butler?*

But. The old newes, Sir, the Ordinaries are full of Cheaters, ſome Citizens are Bankeroutes, and many Gentlemen Beggers.

Scar. Clare, heere is an vnwelcome Purſuant,
My Lord and *Guardian*, writes to me with ſpeed,
I muſt returne to London.

Har. And you being Ward to him (ſonne Scarborrow)
And know him great, it fits that you obay him.

Scar. It dus, it dus; for by an auntient Law,
We are borne free Heires, but kept like Slaues, in awe.
Who are for London; Gallants?

Iſf. Switch and *Spurre*, we will beare you companie.

Scar. Clare, I muſt leaue thee, with what vnwillingneſſe,
Witnes this dwelling kiſſe vpon thy lip,
And tho I muſt be abſent from thine eye,
Be ſure my hart, doth in thy boſome lie:
Three yeares I am yet a ward, which time Ile paſſe,
Making thy fayth my conſtant Looking glaſſe,
Till when.

Clare. Till when you pleaſe, where ere you liue or die,
Your loues here worne, your preſence in my eye. *Exeunt.*

Enter Lord Faulcombridge, and ſir William Scarborrow.

Hunſd. Sir William,
How old ſay you, is your kinſman *Scarborrow?*

Will. Eighteene my Lord, next Pentecoſt.

Lord. Bethinke you good Sir William,
I reckon thereabout my ſelfe, ſo by that account,
Theres full three Winters yet he muſt attend,
Vnder our awe, before he ſue his Liuery:
Iſt not ſo?

Will. Not a dayleſſe, my Lord.

Lor. Sir *William*, you are his Vncle, and I muſt ſpeake
That am his *Gwardion*: would I had a Sonne
Might merit commendations euen with him,
Ile tell you what he is; he is a youth,
A Noble branch, increaſing bleſſed fruit,
Where Catterpiller vice dare not to touch:
He is himſelfe with ſo much grauity,
Praiſe cannot praiſe him with *Hyperbole*:
He is one, whom older looke vpon, as on a booke,
Wherein are Printed Noble ſentences
For them to rule their liues by. Indeed he is one
All Emulate his vertues, hate him none.

Wills. His friends are proud, to heare this good of him.

Lord. And yet Sir William, being as he is,
Young and vnſetled, tho of vertuous thoughts,
By *Genuine* diſpoſition, yet our eyes
See daily preſidents, hopefull Gentlemen,
Being truſted in the world with their owne will,
Diuert the good is lookt from them, to ill;
Make their old names forgot, or not worth note:
Such company they keepe, ſuch Reueling
With Panders, Paraſites, podigies of Knaues,
That they ſell all, euen their old fathers graues:
Which to preuent, weele match him to a wife;
Marriage reſtraines the ſcope of ſingle life.

Wills. My Lord ſpeakes like a father for my Kinſman.

Lord. And I haue found him one of Noble parentage,
A Neece of mine; nay, I haue broke with her,
Know thus much of her mind, what for my pleaſure,
As alſo for the good appeares in him,
She is pleaſ'd of all that's hers, to make him King.

Wills. Our name is bleſt in ſuch an honoured marriage.

Enter Doctor Baxter.

Lord. Alſo, I haue appointed Doctor Baxter,
Chanſellor of Oxford, to attend me heere:
And ſee, he is come. Good maiſter Doctor.

Bax. My honourable Lord.

Wills. I haue poſſeſt you with this buſineſſe maiſter Doctor.

Baxt.

Baxt. To ſee the contract twixt your hanoured Neece,
and maiſter *Scarborrow*.
Lord. Tis ſo, and I did looke for him by this.
Bax. I ſaw him leaue his horſe, as I came vp.
Lord. So, ſo,
Then he will be heere forthwith: you Maiſter *Baxter*
Go Vſher hither ſtraight young *Katherine*;
Sir *William* heere, and I, will keepe this roome till you returne.
Scar. My honourable Lord. *Enter Scarborrow.*
Lord. Tis well done *Scarborrow*.
Scar. Kind vncle.
Willi. Thankes my good Couz.
Lord. You haue bin welcome in your Country, Yorkſhire.
Scar. The time that I ſpent there my Lord, was merry.
Lord. Twas well, twas very well; and in your abſence,
your Vnckle heere, and I, haue bin bethinking
what gift betwixt vs we might beſtow on you,
That to your houſe large dignity might bring,
With faire increaſe, as from a Chriſtall ſpring.
Enter Doctor and Katherine.
Scar. My name is bound to your benificence,
Your hands hath bin to me like bounties purſe,
Neuer ſhut vp; your ſelfe my foſter-Nurſe:
Nothing can from your honour come, proue me ſo rude,
But Ile accept to ſhun Ingratitude.
Lord. We accept thy promiſe, now returne thee this,
A vertuous wife, accept her with a kiſſe,
Scar. My honourable Lord.
Lord. Feare not to take her man, ſhe will feare neither,
Do what thou canſt, being both abed together.
Scar. O but my Lord.
Lord. But me? Dog of wax; come kiſſe, and agree,
Your friends haue thought it fit, and it muſt be.
Scar. I haue no hands to take her to my wife.
Lord. How Sawce-box?
Scar. O pardon me my Lord, the vnripenes of my yeares,
Too greene for gouernment, is old in feares
To vndertake that charge.

Your houſe is raiſd by matching to his kin.

Enter Falconbridge.

Lord. Now death of me, ſhall I be croſt by ſuch a Iacke: he wed himſelfe, and where he liſt: Sirrah Malapart, Ile hamper you;
You that will haue your will, come get you in:
Ile make thee ſhape thy thoughts to marry her,
Or wiſh thy birth had bin thy murtherer.

Scar. Fate pitty me, becauſe I am inforſt;
For I haue heard, thoſe matches haue coſt bloud,
Where loue is once begun, and then withſtood. *Exeunt.*

Enter Ilford and a Page with him.

Ilf. Boy, haſt thou deliuered my Letter?

Boy. I Sir, I ſaw him open the lips ont.

Ilf. He had not a new ſute on, had he?

Boy. I am not ſo well acquainted with his Wardrope Sir; but I ſaw a leane fellow, with ſunke eyes, and ſhamble legges, ſigh pittifully at his chamber dore, and intreat his man to put his Maiſter in minde of him.

Ilf. O, that was his Taylor; I ſee now he will be bleſt, hee profits by my counſell: he will pay no debts before he be areſted, nor then neither, if he can finde ere a beaſt that dare but be bayle for him; but he will ſeale i'th afternoone?

Boy. Yes Sir, he will imprint for you as deepe as he can.

Ilf. Good, good; now haue I a Parſons Noſe, and ſmell tyth comming in then. Now let me number how many Rookes I haue halfe vndone alreadie this Tearme by the firſt returne: foure by Dice, fixe by being bound with me, and ten by Queanes; of which ſome be Courtiers, ſome Country Gentlemen, and ſome Cittizens ſonnes. Thou art a good Franke; if thou pergeſt thus, thou art ſtill a Companion for Gallants, mayſt keepe a Catamite, take Phiſicke, at the Spring and the fall.

Enter VVentloe.

Went. Franke, Newes that will make thee fatte, Franke.

Ilf. Prethee rather giue mee ſomewhat will keepe me leane; I haue no minde yet to take Phiſicke.

Went. Maiſter Scarberrow is married, man.

Ilf. Then Heauen graunt he may (as few married men doe) make much of his Wife.

VVent.

Went. Why, wouldſt haue him loue her, let her command all, And make her his Maiſter?

Iff. No, no, they that doe ſo, make not much of their Wiues, But giue them their will, and that's marring of 'em.

Enter Bartley.

Bart. Honeſt *Francke*, valerous *Francke*, a portion of thy witte, but to helpe vs in this enterpriſe, & we may walke London ſtreets, and cry, Piſh at the Sergiants

Iff. You may ſhift out one Tearme, & yet die in the Counter: Theſe are the Scabs now, that hang vpon honeſt Iob: I am Iob, and theſe are the ſcuruy Scabs: But what's this your Pot ſeethes ouer withall?

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Went. He has all his Land in his owne hand.

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Iff. What a Roge is this, to read a Leſture to me, and mine owne Leſſon too, which he knowes I ha made perfect to nine hundred foureſcore and nineteene: A cheating Raſcall, will teach me, I that ha made them that haue worne a ſpatious Parke, Lodge and all, of their backes this morning, bin faine to pawne it afore night: and they that ha ſtawked like a huge Elephant, with a Caſtle on their neckes; and remooued that to their owne ſhoulders in one day, which their Fathers built vp in ſeauen yeare, bin glad by my meanes, in ſo much time as a Child ſuckes, to drinke Bottle-ale, tho a Puncke pay fort. And ſhall this Parrat inſtruct me?

Went. Nay, but *Francke*.

Iff. A Roge that hath fed vpon me, and the fruite of my witte, like Pullen from a Paintlers Chippings, and now I haue put him into good clothes, to ſhift two ſuters in a day, that could ſcarce ſhift

Lord. Sir, ſir, I and ſir knaue, then here is a mellowed experience knowes how to teach you,

Scar. O God.

Lord. O Iacke,
Haue both our cares, your Vnckle, and my ſelfe,
Sought, ſtudied, found out, and for your good,
A Maide, a Neece of mine, both faire and chaſt;
And muſt we ſtand at your diſcretion?

Scar. O Good my Lord,
Had I two ſoules, then might I haue two wiues:
Had I two Faythes, then had I one for her:
Hauing of both but one, that one is giuen
To Sir Iohn Harcops daughter.

Lor. Ha, ha, whats that; let me heare that againe?

Scar. To Sir Iohn Harcops *Clare*, I haue made an oath,
Part me in twaine, ſhe hath one halfe of both:
This Hand the which I weare, it is halfe hers:
Such power hath Fayth and Troth twixt couples young,
Death onely cuts that knot, tide with the tongue.

Lor. And haue you knit that knot, Sir?

Scar. I haue done ſo much, that if I wed not her,
My Mariage makes me an Adulterer:
In which blacke ſheetes I wallow all my life,
My Babes being Baſtards, and a Whore my Wife.

Lor. Ha, iſt euen ſo? My Secretarie there, *Enter ſecretary.*
Write me a Letter ſtraight to Sir Iohn Harcop,
Ile ſee (Sir Iacke) and if that Harcop dare,
Being my Ward, contract you to his Daughter. *Exit ſecret.*
My Steward too, poſt you to Yorkeſhyre, *Enter ſteward.*
Where lyes my youngſters Land: and ſirrah,
Fell mee his Wood, make hauocke, ſpoyle & waſte. *Exit ſteward.*
Sir, you ſhall know that you are Ward to mee,
Ile make you poore enough; then mende your ſelfe.

Will. O Cozen.

Scar. O Vnckle.

Lor. Contract your ſelfe, and where you liſt?
Ile make you know me Sir, to be your Guard.

Scar. World, now thou ſeeſt what tis to be a ward.

Lord.

Lord. And where I meant my ſelfe to haue disburſt
Foure thouſand pound, vpon this Mariage,
Surrendred vp your Land to your owne vſe,
And compaſt other Portions to your hands,
Sir, Ile now yoke you ſtill. *Scar.* A yoke indeed.
Hunſ. And ſpight of they dare contradict my will,
Ile make thee marry to my Chamber-mayd. Come couz. *Exit.*
Bax. Fayth Sir, it fits you to be more aduiſ'd.
Scar. Doe not you flatter for preferment, Sir.
Will. O, but good Coze.
Scar. O, but good Vnckle, could I command my Loue,
Or cancell Oathes out of Heauens brazen booke,
Ingroſt by Gods owne finger, then you might ſpeake.
Had men that law to loue, as moſt haue tongues
To loue a thouſand women with, then you might ſpeake.
Were Loue like Duſt, lawfull for euery Wind,
To beare from place to place: were Oathes but puffes,
Men might forſweare them-ſelues; but I doe know,
Tho ſinne being paſt with vs, the act's forgot,
The poore Soule grones, and ſhe forgets it not.
Will. Yet heare your owne caſe?
Scar. O tis too miſerable:
That I (a Gentleman) ſhould be thus torne
From mine owne right, and forſt to be forſworne.
Will. Yet being as it is, it muſt be your care,
To ſalue it with aduice, not with diſpaire:
You are his Ward; being ſo, the Law intends,
He is to haue your duty, and in his rule
Is both your Marriage, and your Heritage:
If you rebell againſt theſe Iniunctions,
The penaltie takes hold on you; which for himſelfe,
He ſtraight thus proſecutes, he waſtes your Land,
Weds you where he thinkes fit: but if your ſelfe,
Haue of ſome violent humor matcht your ſelfe
Without his knowledge, then hath he power
To merce your Purſe, and in a ſumme ſo great,
That ſhall for euer keepe your fortunes weake;
Where otherwiſe, if you be rul'd by him,

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a patcht Shirt once in a yeare, and sayes prayers when he had it: Harke how he prates.

Went. Besides (Francke) since his Marriage, he stawkes me like a cashierd Captaine discontent; in which Melancholy, the least drop of mirth, of which thou hast an Ocean, will make him, and all his, ours for euer.

Ilf. Sayes mine owne Roge so, giue mee thy hand then, weele doot, and there's earnest: *Strikes him.* Sfut you Chittiface, that lookes worse then a Collier thorough a woodden window, an Ape afeard of a whip, or a Knaues head shooke seauen yeares in the weather vpon London bridge. Doe you Catechize me?

VVent. Nay, but valorous *Francke*, he that knowes the secrets of all heartes, knowes I did it in kindnesse.

Ilf. Know your seasons: besides, I am not of that Species for you to instruct. Then know your seasons.

Burt. Sfoot friends, friends, all friends: heere comes young *Scarborrow*, should he know of this, all our disseignes were preuented.

Enter Scarborrow.

Ilf. What, Melancholy my young maister, my young marryed man: God giue your worship ioy.

Scar. Ioy, of what Francke?

Ilf. Of thy wealth, for I heare of few that ha ioy of their wiues.

Scar. Who weds as I haue, to enforced sheets,
His care increaseth, but his comfort fleets.

Ilf. Thou hauing so much witte, what a Deuill meantst thou to marry?

Scar. O speake not of it,
Marriage sounds in my eare like to a Bell,
Not rung for pleasure, but a dolefull knell.

Ilf. A common course, those men that are married in the Morning, to wish themselues buried ere night.

Scar. I cannot loue her.

Ilf. No newes neither, Wiues knowes thats a generall fault amongst their Husbands: *Scar.* I will not ly with her.

Ilf. *Cetera volunt*, sheele say still, If you will not, another will.

Scar. Why did she marry me, knowing I did not loue her?

Ilf. As other Women do, either to bee maintained by you, or to make you a Cuckold. Now sir, what come you for?

Enter Clownes. *Clow.*

Clow. As men do in haſt, to make an end of their buſines.

Iſf. What's your buſines?

Clow. My buſines is this Sir, this Sir, and this Sir.

Iſf. The meaning of all this Sir.

Clow. By this is as much as to ſay Sir, my Maiſter has ſent vnto you. By this is as much as to ſay Sir, my Maiſter has him humbly commended vnto you, and by this, is as much as to ſay, my Maiſter craues your anſwere. (this Sir.

Iſf. Giue me your Letter: And you ſhall haue this Sir, this Sir, and

Clow. No Sir. *Iſf.* Why Sir?

Clow. Becauſe as the learned haue very well inſtructed me, *Qui ſupra nos, nihil ad nos*, and tho many Gentlemen will haue to doe with other mens buſines; yet from me know, the moſt part of them prooue Knaues for their labour.

Went. You ha the Knaue yfayth, Francke.

Clow. Long may he liue to enioy it. From Sir Iohn Harcop of Harcop, in the Countie of Yorke Knight, by me his Man, to your ſelfe my young Maiſter, by theſe preſentes greeting.

Iſf. How camſt thou by theſe good wordes?

Clow As you by your good Cloathes; tooke them vpon truſt, And ſwore, I would neuer pay for'em

Scar. Thy Maiſter, Sir *Iohn Harcop*, writes to me,
That I ſhould entertaine thee for my Man.
His wiſh is acceptable: thou art welcome fellow.
Oh, but thy maiſters Daughter ſendes an Article,
Which makes me thinke vpon my preſent ſinne;
Heere ſhe remembers me, to keepe in minde
My promiſ'd Fayth to her; which I ha broke:
Heere ſhe remembers me I am a Man,
Blackt ore with Periurie: whoſe ſinfull breaſt,
Is charactred like thoſe, curſt of the bleſt.

Iſf. How now my young Bully, like a young Wench,
Fourtie weekes after the loſſe of her Maydenhead, crying out.

Scar. Trouble me not,
Giue me Pen, Incke, and Paper, I will write to her.
O! but what ſhall I write?
Mine owne excuſe; why no excuſe can ſerue
For him that ſweares, and from his Oth doth ſwarue;

Or ſhall I ſay, my Matriage was inforſt?
Twas bad in them, not well in me, to yeeld:
Wretched they two, whoſe Marriage was compeld:
Ile onely write that which my griefe hath bred;
Forgiue me *Clare*, for I am married:
Tis ſoone ſet downe, but not ſo ſoone forgot, or worne frō hence.
Deliuer it vnto her; there's for thy paines:
Would I as ſoone could clenſe theſe periurd ſtaines

Clow. Well, I could alter mine eyes from filthy Mudde, into faire Water: you haue payde for my Teares, and mine eyes ſhall preoue banckrouts, and breake out for you; let no man perſwade me, I will cry, and euery Towne betwixt Shoreditch-church and Yorke bridge, ſhall beare me witneſſe. *Exit.*

Scar. Gentlemen, Ile take my leaue of you,
She that I am married to, but not my Wyfe,
Will London leaue, in Yorkeſhire lead our life.

Iff. We muſt not leaue you ſo, my young Gallant:
We three are ſicke in ſtate, and your wealth muſt helpe to make vs whole againe: For this ſaying, is as true as old;
Strife nurſt twixt Man and Wife, makes ſuch a flaw,
How great ſo ere's their Wealth, twill haue a thaw.

Enter ſir Iohn Harcop with his daughter Clare, and two younger brothers, Thomas, and Iohn Scarborrow.

Har. Brothers to him, ere long ſhall be my ſonne,
By wedding this young Girle: You are welcome both:
Nay kiſſe her, kiſſe her; tho ſhe ſhall be your brothers wife,
To kiſſe the cheeke is free.

Tho. Kiſſe, Sfoot what elſe? thou art a good plumpe Wench,
I like you well, prethee make haſte, and bring ſtore of Boyes;
But be ſure they haue good faces that they may call me Vnckle.

Iob. Glad of ſo faire a Siſter, I ſalute you.

Har. Good, good yfayth; this kiſſing's good yfayth,
I loou'd to ſmacke it too when I was young:
But mum; they haue felt thy Cheeke *Clare*, let them heare thy tung.

Clar. Such welcome as befits my *Scarborrow* brothers,
From me his troth-plight Wife, be ſure to haue;
And tho my tongue proue ſcant in any part,
The boundes be ſure are large, full in my heart.

Tho.

Tho. Tut, that's not that we doubt on Wench: but do you heare Sir Iohn, What do you thinke drue me from London, and the Innes of Court, thus farre into Yorkeſhire?

Har. I geſſe, to ſee this Girle ſhall be your ſiſter.

Tho. Fayth, and I geſſe partly ſo too; but the maine was, and I will not lie to you, that your comming now in this wiſe into our kindred, I might be acquainted with you aforehand, that after my Brother had married your Daughter, I his Brother might borrow ſome money of you.

Har. What? Do you borrow of your kindred Sir?

Tho. Sfut what elſe, they hauing intereſt in my blood, why ſhould not I haue intereſt in their coyne. Beſides Sir, I being a younger Brother, would be aſhamed of my generation, if I would not borrow of any man that would lend, eſpecially of my affinitie, of whom I keepe a Kalender. And looke you Sir, thus I goe ouer them Frſt ore my Vnckles, often ore mine Aunts, then vp to my Nephewes, ſtraight downe to my Neeces, to this Coſen Thomas, and that Coſen Ieffrey, leauing the courteous claw giuen to none of their elbowes, euen vnto the thirde and fourth remooue of any that hath intereſt in our blood: All which do vpon their ſummons made by me, duely and faithfully prouide for appearance; and ſo as they are, I hope we ſhall be, more indeerd, intierly, better, and more feelingly acquainted.

Har. You are a merrie Gentleman.

Tho. Tis the hope of monie makes me ſo, and I know none but Fooles vſe to be ſad with it.

Iob. From *Oxford* am I drawne, from ſerious ſtudies,
Expecting that my Brother ſtill had ſoiourn'd
With you his beſt of choyſe, and this good Knight.

Har. His abſence ſhall not make our hearts leſſe merrie
Then if we had his preſence. A day ere long,
Will bring him backe, when one the other meets,
At noone i'th Church, at night betweene the Sheets.
Weele waſh this chat with wine. Some wine: fill vp,
The ſharpner of the wit, is a full cup. And ſo to you Sir.

Tho. Do, and Ile drinke to my new Siſter: but vpon this condition, that ſhe may haue quiet dales, little reſt a nights, ha pleaſant afternoones, bee plyant to my brother, and lend me money when ſo ere Ile borrow it

Har. Nay, nay, nay,
Women are weake, and we muſt beare with them:
Your frolicke Healthes, are onely fit for men.

Tho. Well. I am contented; Women muſt to the wall, tho it be to a Feather-bed. Fill vp then.

Enter Cloune, ſinging.

Clow. From London am I come, tho not with Pipe and Drum,
Yet I bring matter, in this poore Paper,
Will make my young Miſtris, delighting in kiſſes,
Doe as all Maydens will, hearing of ſuch an ill,
As to haue loſt, the thing, they wiſht moſt:
A Husband, a Husband, a prettie ſweete Husband;
Cry oh, oh, oh, and alas; And at laſt, Ho, ho, ho, as I doe.

Clare. Returnd ſo ſoone from London? What's the newes?

Clow. O Miſtris, if euer you haue ſeene *Demonsceacleare*, looke into mine eyes; mine eyes are *Seuerne*, plaine *Seuerne*; the *Thames*, nor the Riuer of *Tweed* are nothing to 'em: Nay all the Raine that fell at *Noahs* flood, had not the diſcretion that my eyes haue; that drunke but vp the whole World, and I ha drownd all the way betwixt this and London.

Clar. Thy newes, good *Robbin*?

Clow. My newes Miſtris? Ile tell you ſtrange newes; the Duſt vpon London way, being ſo great, that not a Lord, Gentleman, Knight, or Knaue, could trauell, leaſt his eyes ſhould be blowne out: At laſt, they all agreed to hire me to goe before them, when I looking but vpon this Letter, did with this water, this very water, lay the duſt, as well as if it had raind from the beginning of Aprill, till the laſt of May.

Clar. A Letter from my *Scarborrow*? Giue it thy Miſtris.

Clow. But Miſtris. *Clar.* Prethee be gon,
I would not haue my Father, nor this Gentlemen,
Be witneſſe of the comfort it doth bring.

Clow. Oh but Miſtris.

Clar. Prethee be gon with this, & the glad newes:
Leaue me alone. *Exit clowne.*

Tho. Tis your turne Knight; take your licquor, know I am bountifull, Ile forgiue any man any thing that he owes me, but his drinke, and that Ile be payd for.

Cla.

Cla. Nay Gentlemen, the honestie of myrth
Consistes not in carowsing with excesse;
My Father hath more welcomes then in Wine;
Pray you no more.

Tho. Sayes my Sister so; Ile be ruld by thee then. But doe you heare? In hope hereafter youle lend me some Mony, now we are halfe drunke, lets goe to dinner. Come Knight. *Exeunt.*

Clar. I am glad you'r gone; *Manet Clar.*
Shall I now open't? no, Ile kisse it first,
Because this outside last did kisse his hand.
Within this fould, (Ile cal't a Sacred sheete)
Are writ blackelines, where our white hearts shall meete:
Before I ope this dore of my delight,
Methinkes I gesse how kindly he doth write
Of his true love to me; as, Chucke, Sweet-heart,
I prethee doe not thinke the time too long,
That keepes vs from the sweetes of Mariage rites:
And then he sets my name and kisses it,
Wishing my Lippes his sheete to write vpon:
With like desire, methinkes, as mine owne thoughts,
Aske him now heere for me to looke vpon;
Yet at the last, thinking his love too slacke,
Ere it arriue at my desired eyes,
He hastens vp his message with like speed,
Euen as I breake this ope, wishing to read. Oh; whats heere?
Mine eyes are not mine owne sure; sure they are not:
Tho you ha bin my lamps this sixteene yeares, *Lets fall the Let.*
You doe bely my *Scarborrow*, reading so:
Forgive him, he is married; that were ill:
What lying lightes are these. Looke I ha no such Letter,
No wedded sillable of the least wrong
Done to a Troth-plight Virgin like my selfe.
Beshrow you for your blindnesse; *Forgive him, he is married.*
I know my *Scarborrowes* constancie to me
Is as firme knit, as Fayth to Charitie,
That I shall kisse him often, hugge him thus;
Be made a happy and a fruitfull Mother
Of many prosperous Children, like to him.

And I

And reade I, he was maried? Aske forgiuenes?
What a blinde Foole was I? yet heeres a Letter
To whom directed too? *To my beloued Clare.*
Why Law?
Women will read, and reade not that they saw.
T'was but my feruent loue misled mine eyes,
Ile once againe to the Inside. *Forgiue me, I am married;*
William Scarborrow. He has set his name to't too.
O periury! within the hearts of men
Thy feasts are kept, their tongues proclaimeth them.

Enter Thomas Scarborrow.

Tho. Sister, Gods precious, the Cloths laide, the Meate coales, we all stay, and your Father cals for you.

Clar. Kind Sir, excuse me I pray you a little,
Ile but peruse this Letter, and come straight.

Tho. Pray you make hast, the Meate staies for vs, and our stomacks ready for the meat: for beleeue this,
Drinke makes men hungry, or it makes them lie,
And he thats drunke ore night, i'th morning's dry:
Scene and approoued. *Exit.*

Cla. He was contracted mine, yet he vniust,
Hath married to another: Whats my estate then?
A wretched Maide, not fit for any Man;
For being vnited his with plighted faiths,
Whoeuer sues to me commits a sinne,
Besiedgeth me, and who shall marry me:
Is like my selfe, liues in adulterie, (O God)
That such hard fortune should betide my youth.
I am young, fayre, rich, honest, virtuous:
Yet for all this, who ere shall marry mee,
I am but his Whore, liue in adultery.
I cannot step into the path of pleasure,
For which I was created, borne vnto:
Let me liue neare so honest, rich, or peare,
If I once wed, yet I must liue a Whore.
I must be made a strumpet gainst my will,
A name I haue abhord, a shamefull ill
I haue eschewed, and now cannot withstand it.
In my selfe I am my Fathers onely Childe, In

In me he hath a hope, tho not his name
Can be increaſt, yet by my iſſue
His Land ſhall be poſſeſt, his age delighted.
And tho that I ſhould vow a ſingle life
To keepe my ſoule vnſpotted, yet will he
Inforce me to a Marriage:
So that my griefe doth of that waight conſiſt,
It helpes me not to yeeld, nor to reſiſt.
And was I then created for a Whore? A Whore,
Bad name, bad act; Bad man, makes me a ſcorne:
Then liue a Strumpet? Better be vnborne. *Enter Iohn Stearbor.*
Joh. Siſter, pray you will you come,
Your Father and the whole meeting ſtayes for you.
Clar. I come, I come; I pray returne: I come.
Iohn. I muſt not goe without you.
Clar. Be you my Vſher, ſooth Ile follow you. *Exit.*
He writes heere, *To forgiue him, he is Married.*
Falſe Gentleman: I doe forgiue thee with my heart;
Yet will I ſend an anſwere to thy Letter,
And in ſo ſhort wordes, thou ſhalt weepe to read them;
And heere's my agent readie: *Forgiue me, I am dead.*
Tis writ, and I will act it: Be iudge you Maydes
Haue truſted the falſe Promiſes of Men.
Be iudge you Wiues, the which haue been inforſt
From the white Sheetes you lou'd, to them yee loath'd:
Whether this *Axiome* may not be aſſured,
Better one ſinne, then many, be endured.
My Armes imbracings, Kiſſes, Chaſtitie,
Were his poſſeſsions: and whilſt I liue,
He doth but ſteale thoſe pleaſures he enioyes,
Is an Adulterer in his married armes;
And neuer goes to his defiled Bed,
But God writes Sinne vpon the Teaſters head.
Ile be a Wife now, helpe to ſaue his ſoule,
Tho I haue loſt his body, giue a ſlake
To his iniquities, and with one ſinne
Done by this hand, end many done by him.
Farewell the World then, farewell the Wedded ioyes,

Till this I haue hope for, from that Gentleman,
Scarborrow, forgiue me: thus thou haſt loſt thy Wife,
Yet record would, though by an act ſo foule,
A Wife thus did, to cleanſe her Husbands ſoule.

Enter Sir Iohn Harcop.

Har. Gods precious, for his mercy, Where's this Wench?
Muſt all my Friends and Gueſtes attende on you?
Where are you Minion?

Clar. *Scarborrow*, come cloſe mine eyes, for I am dead.

Har. That ſad voyce was not hers, I hope:
Who's this, my Daughter?

Clar. Your Daughter,
That begs of you to ſee her buried:
Prayes *Scarborrow* to forgiue her: ſhe is dead. *Dyes.*

Har. Patience good teares, and let my words haue way:
Clare, my Daughter? Helpe, my Seruants there:
Lift vp thine eyes, and looke vpon thy Father,
They were not borne to looſe their light ſo ſoone:
I did beget thee for my comfort,
And not to be the author of my care.
Why ſpeakſt thou not? Some helpe, my Seruants there:
What hand hath made thee pale? Or if thine owne?
What cauſe hadſt thou, that wert thy Fathers ioy,
The Treaſure of his age, the Cradle of his ſleepe,
His all in all? I prethee ſpeake to me?
Thou art not ripe for death, come backe againe;
Clare, my *Clare*, if Death muſt needes haue one,
I am the fitteſt, prethee let me goe:
Thou dying whilſt I liue, I am dead with woe.

Enter Thomas and Iohn Scarborrow.

Tho. What meanes this outcry?

Ioh. O ruthfull ſpectacle.

Har. Thou wert not wont to be ſo ſullen, Child,
But kind and louing to thy aged Father:
Awake, awake, If't be thy laſting ſleepe,
Would I had not Sence for griefe, nor Eyes to weepe.

Ioh. What Paper's this? the ſad contentes doth tell me,
My Brother writ, he hath broke his Fayth to her,

And

And she replyes, for him, she hath kild her selfe.

Har. Was that the cause, that thou hast spoyld thy selfe
With these red spots; these blemishes of Beautie?
My Child, my Child; Wast Periurie in him,
Made thee sofaire, act in so foule a sinne,
That he deceiued thee in a Mothers hopes;
Posteritie, the blisse of Marriage?
Thou hast no Tongue to answere no, or I,
But in red Letters writes; *For him I die.*
Curse on his trayterous tongue, his youth, his blood,
His pleasures, Children, and possessions;
Be all his dayes like Winter, comfortlesse:
Restlesse his nightes, his wantes remorcelesse,
And may his Corpes be the Phisitians stage;
Which playde vpon, stands not to honoured age:
Or with Diseases may he lie and pine,
Till Griefe wax blind his eyes, as Griefe doth mine. *Exit.*

Iob. O good old man, made wretched by this deed,
The more thy age, more to be pitied.

Enter Scarborrow, his wife Katherine, Ilford, Wentloe, Bartley and Butler.

Ilf. What, ride by the Gate, & not call, that were a shame, y faith?

Went. Weele but taste of his Beere, kisse his Daughter, and to Horse againe: Where's the good Knight, heere?

Scar. You bring me to my shame vnwillingly.

Ilf. Shamed, of what; for deceiuing of a Wench? I ha not blusht, that ha dont to a hundred of 'em.
In Womens loue, hee's wise doth follow this,
Loue one so long, till her another kisse.
Where's the good Knight, heere?

Iob. O Brother, you are come to make your eye
Sad mourner at a farall Tragedie.
Peruse this Letter first, and then this Corps.

Scar. O wronged *Clare!* Accursed *Scarborrow*,
I writ to her, *That I was married.*
She writes to me, *Forgiue her, she is dead.*
Ile balme thy body with my faythfull Teares,
And be perpetuall mourner at thy Tombe.

Ile ſacrifice this Commit into ſighes,
Make a conſumption of this pile of man,
And all the benefites my Parents gaue,
Shall turne diſtempered, to appeaſe the wrath
For this blood ſhed, and I am guiltie of.
Kat. Deare Husband.
Scar. Falſe Woman, not my Wife, tho married to me:
Looke what thy friendes, and thou art guiltie of,
The murther of a creature, equald Heauen
In her Creation, whoſe thoughts like fire,
Neuer lookt baſe, but euer did aſpire
To bleſſed benefites, till you and yours vndid her:
Eye her, view her; tho dead, yet ſhe dus looke
Like a freſh Frame, or a new printed Booke
Of the beſt Paper, neuer lookt into,
But with one ſullied finger, which did ſpot her,
Which was her owne too: but who was cauſe of it?
Thou, and thy friendes; and I will loath thee for't.

Enter ſir Iohn Harcop.

Har. They doe bely her, that they doe,
She is bar ſtraid to ſome by-Gallerie,
And I muſt ha her againe. Clare, where art thou Clare?
Scar. Heere, laid to take her euerlaſting ſleepe.
Har. A lyes that ſayes ſo:
Yet now I know thee, I doe lie, that ſay it,
For if ſhe be a Villen like thy ſelfe,
A periurd Traytor, Recreant, Miſcreant,
Dogge: a Dogge, a Dogge, has dunt.
Scar. O Sir Iohn Harcop.
Har. O ſir Iohn Villen, to betroth thy ſelfe
To this good creature, harmeleſſe, harmeleſſe child,
This kernell, hope, and comfort of my Houſe,
Without inforcement, of thine owne accord,
Draw all her ſoul i'th compaſſe of an Oth;
Take that Oth from her, make her for none but thee,
And then betray her?
Scar. Shame on them were the cauſe of it.
Har. But harke what thou haſt got by it,

Thy

Thy Wife is but a Strumpet, thy Children Bastards,
Thy selfe a murtherer, thy wife accessarie,
Thy Bed a Stewes, thy House a Brothell.
Scar. O, tis too true.
Har. I, made a wretched father, childles.
Scar. I, made a married man, yet wiueles.
Har. Thou the cause of it.
Scar. Thou the cause of it. *To his wife.*
Har. Curse on the day that ere it was begun,
For I an old man am, vndone, vndone. *Exit.*
Scar For Charitie, haue care vpon that Father,
Least that his griefe, bring on a more mishap:
This to my Armes, my sorrow shall bequeath,
Tho I haue lost her, to thy Graue Ile bring;
Thou wert my Wife, and Ile thy *Requiem* sing:
Goe you to the Country, Ile to London backe,
All ryot now, since that my soule's so blacke. *Exit with Clare.*
Ka. Thus am I left like Sea-tost Marriners.
My fortunes being no more then my distresse,
Vpon what Shore soeuer I am driuen,
Be it good or bad, I must account it Heauen:
Tho married, I am reputed no Wife,
Neglected of my Husband, scornd, despis'd:
And tho my loue and true obedience,
Lies prostrate to his becke, his heedles eye,
Receiues my seruices vnworthily:
I know no cause, nor will be cause of none,
But hope for better dayes, when bad be gone.
You are my Guide; Whither must I, *Butler*?
But. Toward Wakefield, where my Maisters Liuing lies.
Ka. Toward Wakefield, where thy Maister, weele attend,
When thinges are at the worst, tis hope they le mend.
Enter Thomas, and John Scarborrow.
Tho. How now sister, no further forward on your iourney yet?
Ka. When griefe's before me, who'd goe on to griefe?
Ide rather turne me backe to find some comfort.
John. And that way sorrow's hurtfuller then this,
My Brother hauing brought vnto a graue,

That murthered body, whom he cald his Wife,
And spent so many teares vpon her Hearse,
As would haue made a Tyrant to relent:
Then kneeling at her Coffin, thus he vowd,
From thence, he neuer would embrace your Bed.

Tho. The more Foole he.

Ioh. Neuer from hence, acknowledge you his Wife,
Where others striue to enrich their Fathers name,
It should be his onely ayme, to begger ours;
To spend their meanes, should be his onely pride:
Which with a sigh confirmd, hee's rid to London,
Vowing example, by his life so foule,
Men nere should ioyne the hands, without the soule.

Kath. All is but griefe, and I am armd for it.

Ioh. Weele bring you on your way, in hope thus strong,
Time may at length make straight, what yet is wrong.

Enter Ilford, Wentloe, Bartley.

VVent. Hee's our owne, hee's our owne; Come lets make vse of his wealth, as the Sunne, of Ice; melt it, melt it.

Ilf. But art sure he will hold his meeting?

Went. As sure as I am heere now, & was dead drunke last night.

Ilf. VVhy then so sure, will I be arrested by a couple of Sergeantes, and fall into one of the vnlucky Crankes about Cheapeside, cald Counters.

Bart. Withall, I haue prouided Maister *Gripe* the Vsurer, who vpon the instant, will be ready to step in, charge the Sergeantes to keepe thee fast; & that now he will haue his fiue hundred pounds, or thou shalt rot for it.

Went. When it followes, young *Scarborrow* shall be bounde for the one: then take vp as much more, we share the one halfe, and helpe him to be drunke with the other.

Enter Scarborrow.

Ilf. Ha, ha, ha.

Bart. Why dost laugh, *Francke*?

Ilf. To see, that wee and Vsurers, liue by the fall of young Heires, as Swine by the dropping of Acorns. But hee's come. Where be these Rogues? Shall we haue no rendance heere?

Scar. Good day, Gentlemen.

Ilf.

Ilf. A thousand good dayes, my noble Bully, and as many good fortunes as there were Grashoppers in Egypt, and that's couered ouer with good lucke: but Nounes, Pronounes, and Participles: Where be these Rogues heere? What, shall we haue no Wine heere?

Enter Drawer.

Draw. Anon, anon, sir.

Ilf. Anon, goodman Rascall, must we stay your leysure? Gee't vs by and by, with apoxe to you.

Scar. O, do not hurt the fellow. *Exit Drawer.*

Ilf. Hurt him, hang him, Scrape-trencher, Stare-wearer, Wine-spiller, Mettle-clanker, Rogue by generation: Why, dost heare *Will*? If thou dost not vse these Grape-spillers as you doe their Pottle-pots, quoit'em downe the stayres three or foure times at a supper, theyle grow as sawcie with you as Sergeantes, and make Bils more vnconscionable then Taylors. *Enter Drawer.*

Draw. Heere's the pure and neate Grape, Gent. assure you.

Ilf. Fill vp? What ha you brought heere, good-man Rogue?

Draw. The pure element of Claret, Sir.

Ilf. Ha you so, & did not I call for Rhenish you Mungrell? *Throwes the Wine in the Drawers face.*

Scar. Thou needst no Wine, I prethee be more milde.

Ilf. Be milde in a Tauerne, tis treason to their red Lettice, enemie to their Signe post, and slaue to Humor: Prethee, let's be mad, *singes this.*

Then fill our heades with Wine, till euery pate be drunke:
Then pisse i'the street, iustle al you meet, & swagger with a punke,
As thou wilt doe now and then: Thanke me thy good Maister, that brought thee to it.

Went. Nay, he profits wel, but the worst is, he wil not sweare yet.

Sca. Do not bely me: if there be any good in me, that's, the best: Oathes are necessarie for nothing, they passe out of a mans mouth, like smoake through a chimney, that files all the way it goes.

Went. Why then I thinke Tobacco be a kind of swearing, for it furres our Noses pockily.

Sca. But come, lets drinke our soules into a stomach afore supper.

Ilf. Agreed; and Ile begin with a new Health. Fill vp.

To them that make Land fly,
By Wine, Whores, and a Die:

To

To them that onely thrives,
by kiſſing others wives:
To them that pay for cloathes,
With nothing but with Oathes:
Care not from whom they get,
So they may be in debt:
Thus Health my harts. drinkes.
But who their Taylors pay,
Borrow, and keepe their day,
Weele hold him like this Glaſſe,
A bramleſſe empty Aſſe;
And not a mate for vs.
Drinke round, my harts.

Went. An excellent Health. *Enter Drawer.*

Draw. Maiſter *Iſford*, there's a couple of Strangers beneath, deſires to ſpeake with you.

Iſf. What Beards ha they? Gentleman-like Beardes, Or Broker-like Beardes?

Draw. I am not ſo well acquainted with the art of Face-mending, Sir: but they would ſpeake with you.

Iſf Ile goe downe to'em.

Went. Doe; and weele ſtay heere & drinke Tobacco the while.

Scar. Thus like a Feuer that doth ſhake a man
From ſtrength to weakeneſſe, I conſume my ſelfe:
I know this company, their cuſtome vilde,
Hated, abhord of good-men; yet like a Child,
By Reaſons rule inſtructed how to know
Euill from good, I to the worſer goe.
Why doe you ſuffer this, you vpper powers,
That I ſhould ſurfet in the ſinne of taſte;
Haue ſence to feele my miſchiefe, yet make waſte
Of heauen and earth?
My ſelfe will anſwere, what my ſelfe doth aske.
Who once doth cheriſh Sinne, begets his ſhame;
For Vice being foſterd once, comes impudence,
Which makes men count, Sinne, Cuſtome; not offence:
When all is like mee, their reputation blot,
Purſuing euill, while the good's forgot.

Enter

Enter Ilford led in by a couple of Sergeants, and Gripe the Vſurer.

Serg. Nay, neuer ſtriue, we can hold you.

Ilf. I, mee, and the Diuell too, and a fall into your clutches: Let go your tugging, as I am a Gent. Ile be your true priſoner.

Went. How now, what's the matter, *Franke*?

Ilf. I am fallen into the hands of Sergiants: I am arreſted.

Bart. How, arreſted, a Gentleman in our companie?

Ilf. Put vp, put vp; for ſinnes ſake put vp, let's not all ſuppe in the Counter to night: let me ſpeake with M. *Gripe* the Creditor.

Grip. Well, what ſay you to me, Sir?

Ilf. You haue arreſted me heere, Maiſter *Gripe*.

Grip. Not I Sir, the Sergiants haue.

Ilf. But at your ſute M. *Gripe*: yet heare me, as I am a Gentleman.

Grip. I rather you could ſay, as you were an honeſt man, And then I might beleeue you.

Ilf. Yet heare mee.

Grip. Heare me no hearing, I lent you my mony for good will.

Ilf. And I ſpent it for meere neceſsitie; I confeſſe I owe you fiue hundred pound; and I confeſſe I owe not a penny to any man, but he would be glad to ha't: my Bond you haue already, M. *Gripe*, if you will, now take my word.

Grip. Word me no words: Officers looke to your Priſoner: if you cannot either make me preſent payment, or put me in ſecuritie, ſuch as I ſhall like too.

Ilf. Such as you ſhal like too: what ſay you to this young Gent. Hee is the Widgen that we muſt feed vpon.

Grip. VVho young M. *Scarborrow*? he is an honeſt Gentleman, for ought I know, I nere loſt penny by him.

Ilf. I would be aſhamed any man ſhould ſay ſo by mee, that I haue had dealinges withall: But my inforced friendes, wilt pleaſe you but to retire into ſome ſmall diſtance, whilſt I diſcend with a few words to theſe Gentlemen, and Ile commit my ſelfe into your mercileſſe handes immediatly.

Serg. VVell Sir, weele waite vpon you.

Ilf. Gentlemen, I am to proffer ſome conference, and in eſpecially to you M. Scarborrow; our meeting heere for your mirth, hath prooued to me thus aduerſe, that in your companies I am arreſted: How ill it will ſtand with the flouriſh of your reputations,

Where men of ranke and note communicate, that I *Franke Ilsor*, Gent. whose Fortunes may transcend, to make ample gratuities future, & heape satisfactiō, for any present extention of his friends kindnes, was inforced from the Miter in Bredstreet, to the Counter i'the Poultry: for my owne part, if you shall thinke it meete, and that it shall accord with the state of Gentry, to submit my selfe, from the Feather-bed in the Maisters side, or the Flock-bed in the Knights ward, to the Straw-bed in the Hole, I shall buckle to my heeles in stead of guilt Spures, the armour of Patience, and doo't.

Went. Come, come, what a pox need all this; this is *Mellis Flora*, the sweetest of the Hony; he that was not made to fatte Cattell, but to feed Gentlemen.

Bart. You weare good Cloathes.

Went. Are well descended.

Bart. Keepe the best companie.

Went. Should regard your credite.

Bar. Stand not vpon't, be bound, be bound.

Went. Yee are richly married.

Bar. Lone not your Wife.

Wen. Haue store of Friendes.

Bar. VVho shall be your Heyre?

Wen. The sonne of some Slaue.

Bar. Some Groome.

Wen. Some Horse-keeper.

Bar. Stand not vpon't, be bound, be bound.

Scar. VVell, at your importance, for once Ile stretch my Purse, Who's borne to sinke, as good this way, as worse.

VVen. Now speakes my Bully, like a Gentleman of worth.

Bart. Of merite.

VVen. Fit to be regarded.

Bart. That shall commaund our soules.

VVen. Our Swords.

Bart. Our selues.

Ilf. To feed vpon you, as *Pharao* leane Kine did, vpon the fat.

Scar. Maister *Gripe*, is my Bond currant for this Gentleman?

Ilf. Good security you Ægyptian Grashopper, good security.

Grip. And so as much more, kind Maister Scarborrow,

Prouided, that men mortall (as we are,) May haue

Scar.

Scar. May haue Securitie.

Grip. Your Bond with Land conuayd; which may assure me of mine owne againe.

Scar. You shall be satisfied, and Ile become your debter,
For full fiue hundred more then he doth owe you:
This night we sup heere, beare vs companie,
And bring your Counsell, Scriuener, and the mony with you,
Where I will make as full assurance as in the Law you'd wish.

Grip. I take your word, Sir,
And so discharge you of your Prisoner.

Iffo. Why then lets come and take vp a new roome, the infected hath spit in this.
He that hath store of Coyne, wants not a friend,
Thou shalt receiue sweet rogue, and we will spend. *Exeunt.*

Enter Thomas and John Scarborrow.

Joh. Brother, you see the extremitie of want,
Inforceth vs to question for our owne;
The rather that we see, not like a Brother,
Our Brother keepes from vs, to spend on other.

Tho. True, he has in his handes our Portions, the Patrimonie which our father gaue vs; with which he lyes fatting himselfe with Sacke and Suger in the house, and we are faine to walke with leane purses abroad. Credite must be maintained, which wil not be without Mony; good Cloathes must be had, which will not be without Mony; companie must be kept, which will not be without Mony: all which we must haue; and from him we will haue Mony.

Joh. Besides, we haue brought our Sister to this Towne,
That she her selfe hauing her owne from him,
Might bring her selfe in Court to be preferd,
Vnder some Noble personage; or else that hee,
Whose friendes are great in Court, by his late match,
As he is in nature bound, prouide for her.

Tho. And he shall doe it brother, tho we haue waited at his Lodging, longer then a Taylors Bill on a young Knight for an old reckoning, without speaking with him: Heere we know he is, and we will call him to parle.

Joh. Yet let vs doo't in milde and gentle tearmes,
Faire wordes perhaps may sooner draw our owne,

Then ruſſler courſes, by which his miſchiefe growne. *Enter Draw.*

Draw. Anon, anon; looke downe into the Dolpine there.

Tho. Heere comes a Drawer, we will queſtion him.
Doe you heare my friend, is not Maiſter Scarborrow heere?

Dra. Heere ſir, what a ieſt is that? where ſhould he be elſe?
I would haue you well know, my Maiſter hopes to ride a cocke-horſe by him, before he leaues him.

Ioh. How long hath he continued heere ſince he came hither?

Dra. Fayth ſir, not ſo long as Noahs flood, yet long enough to haue drowned vp the Liuings of three Knights, as Knights goes now adayes, ſome moneth or there aboutes.

Ioh. Time ill conſumed, to ruinate our Houſe:
But what are they that keepe him companie?

Dra. *Pitch, Patch*; but I muſt not ſay ſo: yet for your further ſatisfaction, did you euer ſee a young Whelpe and a Lyon plaie together.

Iohn. Yes.

Draw. Such is maiſter *Scarborrow*, ſuch are his Company.

Within. *Oliuer.*

Draw. Anon, anon, looke downe to the Pomgranate there.

Tho. I prethee ſay, heere's them would ſpeake with him.

Dra. Ile doe your meſſage: Anon, anon, there. *Exit.*

Ioh. This Foole ſpeakes wiſer then he is aware,
Young heires, left in this towne, where ſinne's ſo ranke,
And Prodigals gape to grow fat by them,
Are like young Whelps throwne in the Lyons den,
Who play with them awhile, at length deuoure them.

Enter Scarborrow.

Scar. Who's there would ſpeake with me?

Ioh. Your Brothers, who are glad to ſee you well.

Scar. Well.

Ioh. Tis not your ryot, that we heare you vſe,
(With ſuch as waſte their Goods, as Time the World,
In continuall ſpending, nor that you keepe
The companie of a moſt leprous route,
Conſumes your bodyes wealth, infectes your name
With ſuch Plague-ſores, that had you reaſons eye,
T'would make you ſicke, to ſee you viſit them)

Hath

Hath drawne vs, but our wantes, to craue the due
Our Father gaue, and yet remaines with you.

Tho. Our Birth-right (good Brother) this Towne craues maintenance, Silke Stockings must be had; and we would be loath our Heritage should be arraigned at the Vintners Barre, and so condemned to the Vintners Box, though while you did keepe House, we had some Belly-timber at your Table, or so; yet we would haue you thinke, we are your Brothers, yet no *Esaus*, to sell our Patrimonie for Portidge.

Scar. So, so; what hath your comming else?

Iob. With vs, our Sister ioynes in our request,
Whom we haue brought along with vs to London,
To haue her Portion, wherewith to prouide,
An honord Seruice, or an honest Bride.

Scar. So, then you two my Brothers, and she my Sister, come not, as in dutie you are bound, to an elder Brother, out of Yorkshire to see vs, but like Leaches, to sucke from vs.

Iob. We come compeld by want, to craue our owne.

Scar. Sir, for your owne? then thus be satisfied,
Both hers and yours were left in trust with me,
And I will keepe it for you: Must you appoynt vs,
Or what we please to like, mix't with reproofe:
You haue been too sawcie both, and you shall know,
Ile curbe you for it: aske why? Ile haue it so.

Iob. We doe but craue our owne.

Scar. Your owne Sir: what's your owne?

Tho. Our Portions giuen vs by our Fathers will.

Iob. Which heere you spend.

Tho. Consume?

Iob. VVayes worse then ill.

Scar. Ha, ha, ha.

Enter Ilford.

Ilf. Nay, nay, nay, *VVills* prethee come away, we haue a full Gallon of Sacke stayes in the fire for thee, thou must pledge it to the Health of a friend of thine.

Scar. Sirrah, who dost thinke these are, *Franke*?

Ilf. VVho, they are Fidlers, I thinke; if they be, I prethee send them into the next roome, and let them scrape there, weele send to them

them preſently.

Scar. They are my Brothers, *Franke*, come out of Yorkſhire,
To the Tauerne heere, to aske their Portions:
They call my Pleaſures, Ryots; my Companie, Leproſies; and like
a Schoole-boy, they would tutor me.

Ilf. O, thou ſhouldſt haue done well to haue bound them Prentiſes when they were young, they would haue made a couple of good ſawcie Taylors.

Tho. Taylors?

Ilf. I Birdlime, Taylors? Taylors are good men, and in the Tearme time they weare good Cloathes. Come, you muſt learne more māners, as to ſtand at your brothers backe, to ſhift a trencher neatly, and take a Cup of Sacke, and a Capons legge contentedly.

Tho. You are a Slaue, that feedes vpon my brother like a Flie,
Poyſoning where thou doſt ſucke.

Scar. You lie.

Ioh. O, (to my griefe I ſpeake it) you ſhall find,
There's no more difference in a Tauerne-haunter,
Then is betweene a Spittle and a Begger.

Tho. Thou workſt on him like Tempeſtes on a Shippe.

Ioh. And he, the worthy Trafficke that doth ſinke.

Tho. Thou makſt his name more loathſome then a Graue.

Ioh. Liueſt like a Dogge, by Vomit.

Tho. Die a ſlaue.

Heere they draw, Wenlow and Bartley come in, and the two Vintners Boyes, with Clubbes: all ſet vpon the two Brothers; Butler Scarborrowes man comes in, ſtands by, ſees them fight, takes part with neither.

But. Doe, fight: I loue you all well, becauſe you were my old Maſters ſonnes; but Ile neither part you, nor be partaker with you. I come to bring my Maiſter newes, he hath two Sonnes borne at a birth in Yorkſhire, and I find him togeather by the eares with his Brothers in a Tauerne in London, Brother and Brother at odds, tis naught: ſure, it was not thus in the dayes of Charitie. Whats this world like to? Faith iuſt like an In-keepers Chamber-pot, receiues all Waters, good and bad; it had need of much ſcouring. My old Maiſter kept a good Houſe, and twenty or thirty tall Sword and Buckler men about him; and yfayth his Sonne differs not much,

be

he will haue Mettle too; tho he hath not ſtore of Cutlers blades, he will haue plentie of Vintners Pots. His Father kept a good Houſe for Honeſt men his Tenants, that brought him in part: and his Sonne keepes a bad Houſe, with Knaues, that helpe to conſume all. Tis but the change of time: why ſhould any man repine at it? Crekets, good louing and lucky Wormes, were wont to feed, ſing, and reioyce in the Fathers Chimnie: and now, carrion Crowes build in the Sonnes Kitchin: I could be ſorry for it; but I am too old to weepe. Well then, I will go tell him newes of his of-ſpring.

Exit.

Enter the two brothers, Thomas & Iohn Scarborow, hurt, and ſiſter.

Siſt. Alas good Brothers, how came this miſchance?

Tho. Our Portions, our Brother hath giuen vs our Portions, Siſter, hath he not?

Siſt. He would not be ſo monſtrous, I am ſure.

Ioh. Excuſe him not; he is more degenerate,
Then greedy Vipers that deuoure their Mother,
They eate on her but to preſerue them ſelues;
And hee conſumes himſelfe, and beggers vs.
A Taverne is his Inne, where amongſt Slaues,
He kilies his ſubſtaunce, making Pots the Graues
To burie that, which our fore-fathers gaue.
I askt him for our Portions, told him that you
Were brought to London, and we were in want,
Humbly we crau'd our owne; when his reply
Was, Hee knew none we had, beg, ſtarue, or die.

Siſt. Alas, what courſe is left for vs to liue by then?

Tho. In troth ſiſter, wee two, to beg in the fieldes,
And you, to betake your ſelfe to the old trade,
Filling of ſmall Cannes in the ſuburbes.

Siſt. Shall I be left then like a common road,
That euery Beaſt that can but pay his tole,
May trauell ouer, and like to Cammomile,
Floriſh the better, being trodden on.

Enter Butler, bleeding.

But. Well, I will not curſe him: he feedes now vpon Sacke and Anchoues with a pox to him; but if he be not faine before he dies, to eate Acorns, let me liue with nothing but pollerd, & my mouth

bee

be made a Cooking-stoole for euery Scould to set her tayle on.

Tho. How now Butler, whats the meaning of this?

But. Your Brother meanes to lame as many as he can, that when he is a Begger himselfe, he may liue with them in the Hospitall. His Wife sent me out of Yorkshire, to tell him that God had blest him with two Sonnes, he bids a plague of them, a vengeance of her, crosses mee ore the pate, and sendes mee to the Surgeons to seeke salue: I looke at least he should haue giuen me a brace of Angels for my paines.

Tho. Thou hast not lost all thy longing, I am sure he hath giuen thee a crackt crowne.

But. A plague on his fingers, I cannot tell, he is your Brother, and my Maister, I would be loath to Prophesie of him; but whosoeuer doth curse hie Children being Infants, ban his wife lying in childbed, and beates his man bringes him newes of it, they may be borne rich, but they shall liue Slaues, be Knaues, and die Beggers.

Sist. Did he do so?

But. Gesse you, he bid a plague of them, a vengeance on her, and sent me to the Surgeons.

Sist. Why then I see there is no hope of him:
Some Husbands are respectles of their Wiues,
During the time that they are yssuelesse,
But none with Infants blest, can nourish hate,
But loue the Mother for the Childrens sake.

Joh. But hee that is giuen ouer vnto sin,
Leprosed therewith without, and so within:
O Butler, we were yssue to one Father;

But. And he was an honest Gentleman.

Joh. Whose hopes were better then the sunne he left,
Should set so soone, vnto his Houses shame:
He liues in Tauerns, spending of his wealth,
And heere his Brothers and distressed Sister,
Not hauing any meanes to helpe vs with.

Tho. Not a Scots Baubee (by this hand) to blesse vs with.

Joh. And not content to ryot out his owne,
But he detaines our Portions; suffers vs
In this strange Ayre, open to euery wracke,
Whilst he in ryot swims to be in lacke.

But. The more's the pittie.

Sift. I know not what in course to take me to,
Honestly I faine would liue: What shall I doe?

But. Sooth Ile tell you: your Brother hath hurt vs,
We three will hurt you, and then goe all to a Spittle togeather.

Sift. Ieſt not at her, whoſe burden is too greeuous;
But rather lend a meanes how to relieue vs.

But. Well, I doe pittie you, and the rather, becauſe you ſay, you would faine liue honeſt, and want meanes for it: for I can tell you, tis as ſtrange heere, to ſee a Mayde faire, poore, and honeſt, as to ſee a Collier with a cleane face: Maydes heere, doe liue (eſpecially without maintenance)
Like Mice going to a Trap,
They nibble long, at laſt they get a clap.
Your father was my good Benifactor, and gaue me a Houſe whilſt I liue, to put my head in: I would be loth then to ſee his onely Daughter, for want of meanes, turne Puncke; I haue a drift to keepe you honeſt, (Haue you a care to keepe your ſelfe ſo) yet you ſhall not know of it, for womens tongues are like Siues, they will hold nothing, they haue power to vent. You two will further me?

Iob. In any thing, good honeſt *Buſter*.

Tho. If't be to take a Purſe, Ile be one.

But. Perhapes thou ſpeakeſt righter then thou art aware of: well, as chance is, I haue receiued my Wages: there is fourtie ſhillinges for you, Ile ſet you in a lodging; and till you heare from vs, let that prouide for you: weele firſt to the Surgeons,
To keepe you honeſt, and to keepe you braue;
For once an honeſt man, will turne a Knaue. *Exeunt.*

Enter Scarborrow hauing a Boy carrying a Torch with him, Iford, Wentlot, and Bartley.

Scar. Boy, beare the Torch faire: Now am I armd to fight with a Wind-mill, and to take the Wall of an Emperour: Much drinke, no mony: A heauie head, and a light paire of heeles.

Wen. O, ſtand man!

Scar. I were an excellent creature to make a Punke of; I ſhould downe with the leaſt touch of a knaues finger: thou haſt made a good night of this; What haſt won, *Frank*?

Iſf. A matter of nothing, ſome hundred poundes.

Scar. This is the Hell of all Gamsters; I thinke when they are at play, the boord eats vp the mony: for if there be fiue hundred pound loſt, there's neuer but a hundred pounds won. Boy, take the Wall of any man: and yet by light, ſuch deeds of darknes may not be.

Put out the Torch.

Went. What doſt meane by that, *Will?*

Scar. To ſaue charge, & to walke like a Fury, with a Fire-brand in my hand: euery one goes by the light, & weele go by the ſmoke.

Enter Lord Faulkenbridge.

Scar. Boy, keepe the Wall: I will not budge for any man, by theſe Thumbes; and the paring of the Nayles ſhall ſticke in thy teeth not for a world.

Lord. Who's this, young *Scarborrow?*

Scar. The man that the Mare rid on.

Lord. Is this the reuerence that you owe to me?

Scar. You ſhould haue brought me vp better then.

Lord. That Vice ſhould thus transforme Man, to a beaſt.

Scar. Goe to, your name's Lord; Ile talke with you when you're out of debt, and ha better cloathes.

Lord. I pittie thee, euen with my very ſoule.

Scar. Pittie i'th thy throat, I can drinke Muſcadine and Egges, and muld Sacke: doe you heare, you put a peece of turnd Stuffe vpon mee: but I will.

Lord. What will you doe, Sir?

Scar. Paſſe in thy way, and that's no ſlaunder.

Lord. Your ſaber blood will teach you otherwiſe.

Enter Sir William Scarborrow.

S. Will. My honoured Lord, you're happily well met.

Lord. Ill met, to ſee your Nephew in this caſe,
More like a brute Beaſt, then a Gentleman.

S. Will. Fie Nephew, ſhame you not, thus to transforme your ſelfe?

Scar. Can your Noſe ſmell a Torch?

Will. Be not ſo wild, it is thine Vncle, Scarborrow.

Scar. Why, then tis the more likely tis my Fathers brother.

S. Will. Shame to our name, to make thy ſelfe a laſh,
Thy body worthy borne, and thy youth bred
Tyld in due time, for better diſciplined.

Lord. Thy ſelfe new married to a Noble houſe,

Rich

Rich in Poſſeſsions, and Poſteritie,
Which ſhould call home thy vnſtayde affections.

S. Will. Where thou makſt hauocke.

Lor. Ryot, ſpoyle, and waſte.

S. Will. Of what thy Father left.

Lord. And liueſt diſgraſt.

Scar. Ile ſend you ſhorter to heauen, then you came to the earth: Doe you Catechize? doe you Catechize?

He drawes, and ſtrikes at them.

Iff. Hold, hold; doe you draw vpon your Vncle?

Scar. Pox of that Lord: Weele meete at Miter, where weele ſup downe ſorrow,
We are drunke to night, and ſo weele be to morrow. *Exeunt.*

Lord. Why now I ſee, what I heard of, I beleeu'd not:
Your kinſman liues.

S. Will. Like to a Swine.

Lor. A perfect *Epythite*, hee feedes on draffe,
And wallowes in the Mire, to make men laugh:
I pittie him.

S. Will. No pittie's fit for him.

Lor. Yet weele aduiſe him.

S. Will. Hee is my kinſman.

Lor. Being in the pit where many doe fall in,
We will both comfort him, and counſell him. *Exeunt.*

A noyſe within, crying, Follow follow, follow: then enter Butler, Thomas and John Scarborrow with many bagges.

Tho. What ſhall we doe now, Butler?

But. A man had better line a good handſome paire of Gallows before his time, then be borne to doe theſe ſucklinges good, their Mothers milke not wrung out of their Noſe yet: they know no more how to behaue themſelues in this honeſt & needfull calling of Purſe-taking, then I doe to peece Stockings.

Within. This way, this way, this way.

Both. Sfoot, what ſhall we doe now?

But. See, if they doe not quake like a trembling Aſpe-leafe, and looke more miſerable, then one of the wicked Elders pictur'd in the painted cloth, ſhould they but come to the credit to be turn'd for their valor, before a Worſhipfull bench, their very lookes would

hang'em, and they were indighted but for ſtealing of Egges.

Within. Follow follow, this way follow.

Tho. Butler.

Iohn. Honeſt Butler.

But. Squat heart ſquat, creepe mee into theſe Buſhes,
And lie me as cloſe to the ground, as you would do to a Wench.

Tho. How good Butler? ſhew vs how?

But. By the Moone, patroneſſe of all Purſe-takers, who would be troubled with ſuch Changelings; ſqat heart ſqat.

Tho. Thus, Butler.

But. I ſo ſuckling, ſo, ſturre not now; if the peering Rognes chaunce to goe ouer you, yet ſtirre not; younger Brothers call you'em, and haue no more forecaſt, I am aſhamed of you: theſe are ſuch whoſe fathers had need leaue them mony, euen to make them ready withall; for by this Hiltes, they haue not wit to butten their ſleeues without teaching: cloſe, ſqat cloſe. Now if the lot of hanging doe fall to my ſhare, ſo; then the Fathers old man drops for his young Maiſters. If it chaunce it chances; and when it chances, Heauen and the Sheriffe ſend me a good Rope; I would not go vp the Lather twiſe for any thing: in the meane time, preuentions, honeſt preuentions do well, off with my skinne; ſo, you on the ground, and I to this Tree to eſcape the Gallows.

Within. Follow, follow, follow.

But. Doe follow; if I doe not deceiue you, He bid a pox of this wit, and hang with a good grace.

Enter ſir Iohn Harcop with two or three other with him.

Har. Vp to this Wood they tooke; ſearch neare my friendes,
I am this morne robd of three hundred pound.

But. I am ſorry there was not foure, to ha made euen mony;
Now by the Diuels hornes, tis ſir Iohn Harcop.

Har. Leaue not a Buſh vnbeat, nor Tree vnſearcht;
As ſure as I was robd, the Theeues went this way.

But. There's no body (I perceiue) but may be at ſome time,
For one of them climbd this waye.

1. Stand, I heare a voyce; and here's an Owle in an Iuy buſh.

But. You lie; tis an old Seruingman in a Nut-tree.

2. Sirrah, ſir, what make you in that Tree?

But. Gathering of Nuts, than ſuch fooles as you are, may cracke the

the ſhels, and I eate the kernels.

Har. What Fellow's that?

But. Sir Iohn Harcop, my noble Knight, I am glad of your good health, you beare your age faire, you keepe a good houſe, I ha ſed at your boord, and bin drunke in your Butterie.

Har. But ſirrah, ſirrah; What made you in that Tree?

My Man and I, at foot of yonder Hill,
Were by three Knaues robd of three hundred pound.

But. A ſhrewd loſſe berlady ſir; but your good Worſhip may now ſee the fruit of being miſerable: You will ride but with one man to ſaue Horſe-meat and mans meat at your Inne at night, and loſe three hundred pound in a morning.

Har. Sirrah, I ſay I ha loſt three hundred pound.

But. And I ſay ſir, I wiſh all miſerable Knights might be ſerued ſo: For had you kept halfe a dozen tall Fellowes, as a man of your coat ſhould do, they would haue helpt now to keepe your mony.

Har. But tell me ſir, Why lurkt you in that Tree?

But. Mary, I will tell you ſir; Comming to the top of the Hill where you (Right worſhipfull) were robd at the bottome, and ſeeing ſome a ſcuffling together, my minde ſtraight gaue me, there were Knaues abroad: Now ſir, I knowing my ſelfe to be olde, tough, and vnwieldy, not being able to do as I would, as much as to ſay, Reſcue you (Right worſhipfull) I, like an honeſt man, one of the Kinges liege people, and a good ſubiect,

Seru. But a ſayes well, ſir.

But. Got me vp to the top of that Tree: the Tree (if it could ſpeake) would beare me witneſſe, that there I might ſee which way the Knaues tooke, then to tell you of it, and you, right worſhipfully to ſend Hue to cry after 'em.

Har. Was it ſo?

But. Nay, twas ſo, ſir.

Har. Why, then I tell thee, they tooke into this Wood.

But. And I tell thee (ſetting thy Worſh. Knighthood aſide) he lyes in his throat that ſayes ſo. Had not one of them a white Frocke? Did they not bind your Worſhips Knighthood by the thumbes, then fagoted you & the foole your man, backe to backe?

Man. Hee ſayes true.

But. Why then ſo truly, came not they into this Wood, but

tooke ouer the Lawnes, and left *Winne* ſteeple on the left hand.

Har. It may be ſo: by this they are out of reach; Well, farewell it.

But. Ride with more men good Knight.

Har. It ſhall teach me wit. *Exit Har, with Followers.*

But. So, If this bee not playd a weapon beyonde a Schollers Prize, let me be hiſt at. Now to the next. Come out you Hedghogs.

Tho. O Butler, thou deſeruſt to be chronicled for this.

But. Doe not bely me, If I had my right, I deſerue to be hanged fort. But come, downe with your duſt, our mornings purchaſe.

Tho. Heere tis, thou haſt playd well, Thou deſeruſt two ſhares in it.

But. Three hundred pound: A pretty breakfaſt: Many a man workes hard all his dares, and neuer ſees halfe the money. But come, though it be badly got, it ſhall be better beſtowed. But do ye heare Gallants, I ha not taught you this trade to get your liuings by: Vſe it not, for if you doe, though I ſcapt by the Nut tree, be ſure youle ſpeed by the Rope: But for your paynes at this time, theres a hundred pounds for you; how you ſhall beſtow it, Ile giue you inſtructions. But do you heare Looke you goe not to your Gilles, your Punkes, and your Cock-tricks with it: If I heare you do, as I am an honeſt Theefe, tho I helpt you now out of the Bryers, Ile be a meanes yet, to helpe you to the Gallowes. How the reſt ſhall be employed, I haue determined, and by the way Ile make you acquainted with it.

To ſteale is bad, but taken where is ſtore,
The fault's the leſſe, being don, to helpe the poore. *Exeunt.*

Eeter, Wentloe, Bartley: and Iſford, with a Letter in his hande.

Iſf. Sure I ha ſed my prayers, and liud virtuouſly a late, that this good fortune's befalne me. Looke Gallants: I am ſent for to come downe to my Fathers buriall.

Went. But duſt meane to goe?

Iſf. Troth no, Ile goe downe to take poſſeſsion of his land, let the Country bury him and they will: Ile ſtay here a while, to ſaue charge at his Funerall.

But. And how doſt feele thy ſelfe Franke, now thy father is dead?

Iſf.

Iſf. As I did before, with my hands; how ſhould I feele my ſelfe elſe? But Ile tell you newes, Gallants.

Went. What's that? Doſt meane now to ſerue God?

Iſf. Fayth partly, for I intend ſhortly to goe to Church, And from thence, do faythfull ſeruice to one Woman.

Enter Butler.

But. Good, I ha met my fleſh-hookes togeather.

Bart. What, doſt meane to be married?

Iſf. I Mungrell, married.

But. Thats a bayte for me.

Iſf. I will now be honeſtly married.

VVent. Its impoſsible, for thou haſt bin a Whore-maiſter this ſeauen yeare.

Iſf. Tis no matter, I will now marrie, and to ſome honeſt Woman too; and ſo from hence, her Vertues ſhall be a countenance to my Vices.

Bart What ſhall ſhe be, prethee?

Iſf. No Lady, no Widdow, nor no Waighting Gentlewoman: for vnder protection, Ladyes may lard their Husbands heades, Widdowes will Woodcocks make, and Chamber-maydes of Seruingmen learne that, theyle nere for ſake.

VVent. Who wilt thou wed then, prethee?

Iſf. To any Mayde, ſo ſhe be faire: to any Mayde, ſo ſhe be rich: to any Mayde, ſo ſhe be young: and to any Mayde,

Bart. So ſhe be honeſt.

Iſf. Fayth, tis no great matter for her honeſtie, for in theſe dayes, that's a Dowrie out of requeſt.

But. From theſe Crabbes will I gather ſweetneſſe: wherein Ile imitate the Bee, that ſuckes her Hony, not from the ſweeteſt Flowers, but Timb, the bitteреſt: So theſe, hauing been the meanes to begger my Maiſter, ſhalbe the helpes to relieue his Brothers and Siſter.

Iſf. To whom ſhall I now be a ſuter?

But. Faire fall ye Gallants.

Iſf. Nay, and ſhe be faire, ſhe ſhall fall ſure enough: but Butler, how iſt, good Butler?

But. Will you be made Gallants?

VVent.

Went. I, but not willingly Cuckolds, tho we are now talking about Wiues.

But. Let your Wiues agree of that after, will you firſt be richly married?

All. How Butler? richly married?

But. Riche in Beauty, riche in Purſe, riche in vertue, riche in all things. But *Mum*, Ile ſay nothing, I know of two or three rich Heyres. But *Cargo*, my Fiddleſticke cannot play without Rozen: *Went.* Butler. (*Auant.*

Iff. Doſt not knowe mee Butler?

But. For Kex, dry de Kex, that in ſummer ha bin ſo liberall to fodder other mens Cattle, and ſcarce haue enough to keepe your owne in Winter. Mine are precious Cabinets, and muſt haue precious Iewils put into them, and I know you to be Merchants of Stockfiſh, dry meate, and not men for my market: Then vaniſh.

Iff. Come, yeold mad-cap you, what need all this? Cannot a man ha bin a little Whore-mayſter in his youth, but you muſt vpbraide him with it, and tell him of his defects, which when he is married, his Wife ſhall finde in him? Why, my Fathers dead man now, who by his death hath left me the better part of a thouſand a yeare.

But. Tut, ſhee of Lancaſhire has fifteene hundred.

Iff. Let me haue her then, good Butler.

But. And then ſhee the bright beautie of Leyſterſhire, has a thouſand, nay thirteene hundred a yeare, at leaſt.

Iff. Or, let me haue her, honeſt Butler.

But. Beſides, ſhee the moſt delicate, ſweete countenanſt, black-browd Gentlewoman in Northamptonſhire, in ſubſtaunce equals the beſt of'em.

Iff. Let me haue her elſe.

Bart. Or I.

Went. Or I, good Butler.

But. You were beſt play the partes of right Fooles, and moſt deſperat Whore-maiſters, and go togeather by the eares for them, ere ye ſee them. But they are the moſt rare featured, well faced, excellent ſpoke, rare qualited, vertuous, and worthy to be admired Gentlewoman.

All. And rich, Butler?

But. (I that must be one, tho they want all the reſt) And rich Gallants, as are from the vtmoſt parts of *Aſia*, to the ſe preſent confines of *Europe*.

All. And wilt thou helpe vs to them, Butler?

But. Fayth, tis to be doubted; for pretious Pearle will hardly be bought without pretious Stones, and I thinke there's ſcarce one indifferent one to be found, betwixt you three: yet ſince there is ſome hope ye may prooue honeſt, as by the death of your Fathers you are prooued rich, walke ſeuerally; for I knowing you all three to be couetous Tug-mottons, will not truſt you with the ſight of each others beautie, but will ſeuerally, talke with you: and ſince you haue deigned in this needfull portion of Wedlocke, to be ruld by mee, Butler will moſt bountifully prouide Wiues for you generally.

All. Why that's honeſtly ſayd.

But. Why ſo; and now firſt to your, ſir Knight.

1ſt. Godamercy.

But. You ſee this couple of abhominable Woodcocks heere.

1ſt. A pox on them, abſolute Coxcomes.

But. You heard me tell them, I had intelligence to giue of three Gentewomen.

1ſt. True.

But. Now indeed Sir, I ha but the performance of one.

1ſt. Good.

But. And her I do intende for you, onely for you.

1ſt. Honeſt Butler.

But. Now ſir, ſhe being but lately come to this Towne, and ſo neerely watcht by the iealous eyes of her friendes, ſhe being a rich heyre, leaſt ſhe ſhould be ſtolne away by ſome diſſolute Prodigal, or deſperat eſtated Spend-thrift; as you ha bin, ſir.

1ſt. O, but that's paſt, Butler.

But. True, I know't, and intend now but to make vſe of them, flatter with them with hopefull promiſes, and make them neeſfull inſtrumentes.

1ſt. To helpe mee to the Wench?

But. You ha hit it, which thus muſt be effected, firſt by keeping cloſe your purpoſe.

1ſt. Good.

But. Alſo concealing from them, the lodging, beautie, & riches of your new, but admirable Miſtris.

Iſf. Excellent.

But. Of which your following happines, if they ſhould know, either in enuie of your good, or hope of their owne aduancement, they'd make our labours knowne to the Gentlewomans Vnckles, and ſo our benefite be fruſtrate.

Iſf. Admirable, Butler.

But. Which done, al's but this, being, as you ſhal be brought into her companie; and by my prayſing your Vertues, you get poſſeſsion of her Lone, one morning ſtep to the Tower, or to make all ſure, hier ſome ſtipendarie Prieſt for Money; for Money in theſe dayes, what will not be done? And what will not a man doe for a rich Wife? and with him, make no more adoe, but marrie her in her Lodging: and being married, lie with her, and ſpare not.

Iſf. Doe they not ſee vs, doe they not ſee vs? Let me kiſſe thee, let me kiſſe thee Butler: let but this be done, and all the benefit, requitall, and happineſſe I can promiſe thee for't, ſhall be this, Ile be thy rich Maiſter, and thou ſhalt carry my Purſe.

But. Enough: meete mee at her Lodging ſome halfe an houre hence: Harke, ſhe lies.

Iſf. I ha't.

But. Fayle not.

Iſf. Will I liue?

But. I will but ſhift off theſe two Rhinoceros.

Iſf. Wigens, Wingens, a couple of Guls.

But. With ſome diſcourſe of hope to wiue them too, and be with you ſtraight.

Iſf. Bleſt day: my loue ſhall be thy Cuſhion, honeſt Butler. *Exit.*

But. So; now to my tother Gallants.

Went. O Butler, we ha bin in paſſion at thy tediouſneſſe.

But. Why looke you? I had all this talke for your good.

Bar. Hadſt?

But. For, you know the Knight is but a ſcuruy-proud-prating Prodigall, licentious, vnneceſſarie.

Went. An Aſſe, an Aſſe, an Aſſe.

But. Now you heard me tell him, I had three Wenches in ſtore.

Bar. And he would ha had them all, would he?

But. Heare mee; tho he may liue to be an Oxe, he had not now ſo much of the Goate in him, but onely hopes for one of the three, when indeed I ha but two; and knowing you to be men of more Vertue, and dearer in my reſpect, intend them to be yours.

Went. We ſhall honour thee.

Bart. But how, Butler?

But. I am now going to their place of reſidence, ſcituate in the choyſeſt place of the Citie, at the ſigne of the Wolfe, iuſt againſt Gold-ſmiths-row, where you ſhall meet me; but aske not for me, onely walke too and fro: and to auoyd ſuſpition, you may ſpende ſome conference with the Shop-keepers wiues; they haue Seates built a purpoſe for ſuch familiar entertainment; where from a Bay Window which is oppoſite, I will make you knowne to your deſired Beauties, commende the good partes you haue.

Went. Bith'maſſe, mine are very few.

But. And win a kind of deſire (as Women are ſoone wonne) to make you be beloued; where you ſhall firſt kiſſe, then woe, at length wed, and at laſt bed, my noble hearts.

Both. O Butler!

But. Wenches, *bona robas*, bleſſed Beauties, without colour or counterfait. Away, put on your beſt Cloathes, get you to the Barbers, curle vp your Haire, walke with the beſt ſtrouts you can: you ſhall ſee more at the Window, and I ha a crowd to make you.

Bart. Wilt thou?

But. Both fooles: and Ile want of my wit, but Ile doo't

Bart. We will liue togeather as fellowes.

Went. As Brothers.

But. As arrant Knaues: if I keepe you company.

O, the moſt wretched ſeaſon of this time,
Theſe men, like Fiſh, doe ſwimme within one ſtreame;
Yet they'd eate one another, making no conſcience
To drinke with them they'd poyſon; no offence,
Betwixt their thoughts and actions, haue controule,
But headlong run, like an vnbiaſſt Bowle:
Yet I will throw them on, but like to him
At play, knowes how to looſe, and when to win.

Enter Thomas and John Searborrow.

Tho. Butler.

But. O, are you come, and fit as I appoynted? ſo, tis well,
You know your lues, and haue inſtructions how to beare your ſelues: All, all is fit, play but your part, your ſtates from hence are firme. *Exit.*

John. What ſhall I tearme this creature? not a man,

Betwixt this, Butler leades Iſford in.

Hee's not of mortals temper, but hee's one,
Made all of goodneſſe, tho of fleſh and bone:
O Brother, Brother, but for that honeſt man,
As neere to miſerie had bin our breath,
As where the thundring pellet ſtrikes, is death.

Tho. I, my ſhift of ſhirtes, and change of clothes, know't.

Ioh. Weele tell of him like Bels, whoſe muſicke rings
On Coronation day, for ioy of Kings,
That hath preſeru'd their ſteeples, not like towls,
That ſummons liuing teares, for the dead ſoules.

Enter Butler and Iſford aboue.

But. Gods precious, ſee the hell Sir, euen as you had new kiſt, and were about to court her, if her Vncles be not come.

Iſf. A plague on the ſpite on't.

But. But tis no matter ſir, ſtay you heere in this vpper chamber, and Ile ſtay beneath with her, t'is tenne to one you ſhall heare them talke now, of the greatneſſe of her poſſeſſions, the care they haue to ſee her well beſtowed, the admirablenes of her vertues; all which for all their comming, ſhall be but happineſſe ordained for you, and by my meanes be your inheritance.

Iſf. Then thou't ſhift them away, and keepe me from the ſight of them.

But. Haue I not promiſt to make you?

Iſf. Thou haſt.

But Go to then, reſt heere with patience, and be confident in my truſt; onely in my abſence, you may praiſe God for the bleſſednes you haue to come, and ſay your prayers if you will, Ile but prepare her heart for entertainement of your loue: diſmiſſe them, for your free acceſſe, and returne ſtraight.

Iſf. Honeſt-bleſt-natural-friend, thou dealeſt with mee like a brother,

brother, Butler: Sure heauen hath reſerued this man to weare gray haires, to doe me good, now will I liſten; liſten cloſe, to ſucke in her Vncles words with a reioyceing eare.

Tho. As we were ſaying, brother,
Where ſhall we find a Husband for my Neece?

Iſf. Mary, ſhe ſhall find one heere, tho you little know't, thanks honeſt Butler.

Iob. She is left rich in Money, Plate, and Iewels.

Iſf. Comfort, comfort to my ſoule.

Tho. Hath all her Manner houſes richly furniſhed.

Iſf. Good, good; Ile find imployment for them.

Wat-bin. Bur. Speake loude enough, that he may heare you.

Iob. I take her ſtate to be about a thouſand pound a yeare:

Iſf. And that which my Father hath left me, will make it about fifteen hundred: admirable.

Iob. Indebt to no man? then muſt our naturall care be,
As ſhe is wealthy, to ſee her marryed well.

Iſf. And that ſhe ſhall be, as well as the Prieſt can; he ſhall not leaue out a word on't.

Tho. I thinke ſhe has.

Iſf. What, a Gods name?

Tho. About foure thouſand pound in her great Cheſt.

Iſf. And Ile find a vent for't, I hope.

Iob. She is vertuous, and ſhe is faire.

Iſf. And ſhe were foule, being rich, I would be glad of her.

Bur. Piſht, piſht.

Iob. Come, weele goe viſit her; but with this care,
That to no Spend-thrift we do marry her. *Exeunt.*

Iſf. You may chance be deceiued (old gray-beards) here's he will ſpend ſome of it, thankes, thankes, honeſt Butler. Now doe I ſee the happines of my future eſtate, I walke me as to morrow, being the day after my Marriage, with my fourteene men in Liuerie cloakes after me, and ſtep to the Walk in ſome chiefe Streete of the Citie, tho I haue no occaſion to vſe it; that the Shop-keepers may take notice how many followers ſtand bare to me; and yet in this latter age, the keeping of men being not in requeſt, I will turne my aforeſayd fourteene into two Pages and two Coaches: I will get my ſelfe into grace at Court, run head-long into debt, and then looke ſcurilly

vpon the Citty, I will walke you into the Presence, in the afternoone, hauing put on a richer sute, then I wore in the morning, and call Boy, or Sirrah: I will ha the grace of some great Lady, though I pay fort; and at the next Triumphes run a tilte, that when I run my course, though I breake not my launce, she may whisper to her selfe, looking vpon my Iewell, well run my Knight: I will now keepe great Horses, scorning to haue a Queane to keepe me; indeed I will practise al the gallantry in vse, for by a wife comes al my happines.

Enter Butler.

But. Now sir, you ha heard her Vnckles; and how do you like them?

Ifs. O Butler, they haue made good thy words, and I am ravisht with them.

But. And hauing seene, and kist the Gentlewoman, how do you like her?

Ifs. O Butler, beyond discourse, shee's a Paragon for a Prince, then a fit implement for a Gentleman, beyond my Element.

But. Well then, since you like her, and by my meanes, she shall like you: Nothing rests now but to haue you married.

Ifs. True Butler, but withall to haue her portion.

But. Tut, thats sure yours when you are married once, for tis hirs by inheritance: but do you loue her?

Ilf. O, with my soule.

But. Ha you sworne as much?

Ifs. To thee, to her, and ha cald heauen to witnes.

But. How shall I know that?

Ilf. Butler, heere I protest, make vowes irrevocable.

But. Vpon your knees?

Ilf. Vpon my knees, with my heart and soule I loue her.

But. Will liue with her? *Ilf.* Will liue with her.

But. Marry her, and maintaine her?

Ifs. Marry her, and maintaine her.

But. For her, forsake all other Women?

Ifs. Nay, for her, forswear all other Women.

But. In all degrees of loue?

Ilf. In all degrees of Loue; either to court, kisse, giue priuate fauours, or vse priuate meanes; Ile doe nothing that married men being close Whore-maisters do, so I may haue her.

But.

But. And yet you hauing beene an open Whore-maiſter, I will not beleeue you, till I heare you ſweare as much in the way of contract, to her ſelfe, and call me to be a witneſſe.

Ilf. By Heauen, by Earth, by Hell, by all that man can ſweare, I will, ſo I may haue her.

But. Enough.
Thus at firſt light, raſh men, to women ſweare,
When ſuch oths broke, heauen grecues, and ſheds a teare:
But ſhee's come, ply her, ply her. *Enter Scabberrowes Siſter.*

Ilf. Kind miſtres, as I proteſted, ſo againe I vow, ifaith I loue you.

Siſt. And I am not Sir, ſo vncharitable,
To hate the man that loues me.

Ilf. Loue me then,
The which loues you, as Angels loues good men,
Who wiſheth them to liue with them for euer,
In that high bliſſe, whom Hell can not diſſeuer.

But. Ile ſteale away and leaue them, ſo wiſe men do,
Whom they would match, let them haue leaue to woe. *Exit.*

Ilf. Miſtris, I know your worth is beyond my deſert, yet by my praiſing of your virtues, I would not haue you, as Women vſe to do, become proude.

Siſt. None of my affections are prides children, nor a kin to them.

Ilf. Can you loue me then?

Siſt. I can, for I loue all the world, but am in loue with none.

Ilf. Yet be in loue with me, let your affections
Combine with mine, and let our ſoules
Like Turtles, haue a mutuall Simpathy,
Who loue ſo well, that they together die,
Such is my life, who couets to expire,
If it ſhould looſe your loue.

Siſt. May I beleeue you?

Ilf. Introth you may:
Your life's my life, your death my dying day.

Siſt. Sir, the commendations I haue receiued from Butler, of your birth, and worth, together with the Iudgement of mine owne eie, bids me beleeue, and loue you.

Ilf. O ſeale it with a kiſſe:
Bleſt hower, my life had neuer ioy till this.

Enter Wentloe, and Bartley, beneath.

Bart. Here about is the houſe, ſure.

Went. We cannot miſtake it, for heres the ſigne of the Wolfe, and the Bay-window.

Enter Butler above.

But. What ſo cloſe? Tis well, I ha ſhifted away your Vncles Miſtris: But ſee the ſpight, Sir Francis, if yon ſame couple of ſmel-ſmockes, Wentloe, and Bartley, ha not ſented after vs.

Iſf. A poxe on 'em, what ſhall we do then Butler?

But. What, but be married ſtraight man.

Iſf. I but how, Butler?

But. Tut, I neuer faile at a dead lift; for to perfect your bliſſe, I haue prouided you a Prieſt.

Iſf. Where, prethee Butler, where?

But. Where? But beneath in her Chamber: I ha fild his hands with Coine, and he ſhall tye you faſt with wordes, he ſhall cloſe your hands in one, and then do clap your ſelfe into her ſheetes, and ſpare not.

Iſf. O ſweete. *Exit Iſford with his Siſter.*

But. Downe, downe, tis the onely way for you to get vp.
Thus in this taſke, for others good, I toyle.
And ſhe kind Gentlewoman weds her ſelfe,
Hauing bin ſcarcely woed, and ere her thoughts
Haue learnd to loue him, that being her Husband,
She may releeue her brothers in their wantes;
She marries him to helpe her neareſt kin,
I make the match, and hope it is no ſinne.

Went. Sfut it is ſcuruy walking for vs ſo neere the two Counters, would he would come once?

Bar. Maſſe hee's yonder: Now Butler.

But. O Gallants are you here, I ha done wonders for you, commended you to the Gentlewomen, who hauing taken note of your good legs, and good faces, haue a liking to you, meet me beneath.

both. Happy Butler. *Exit Wentloe and Bartley.*

But. They are yours, and you are theirs, meet me beneath I ſay.
By this they are wedded, I, and perhaps haue bedded.
Now followes whether (knowing ſhe is poore)
Heele ſweare he lou'd her, as he ſwore before. *Exit Butler.*

Enter

Enter Ilford with Scarborrowes Siſter.

Ilf. Ha Sirrha, who would ha thought it, I perceiue now a Woman may be a Maid, be married, and looſe her maiden-head, and all in halfe an hower: and how doeſt like me now, Wench?

Siſt. As doth befit your ſeruant and your wife,
That owe you loue and duty all my life.

Ilf. And there ſhall be no loue loſt, nor ſeruice neither, Ile do thee ſeruice at boord, and thou ſhalt do me ſeruice at bed: Now muſt I as young married men vſe to do, kiſſe my portion out of my young wife. Thou art my ſweet Rogue, my Lambe, my Pigſny, my play-fellow, my pretty pretty any thing; come a buſſe prethee, ſo tis my kind heart, and wats thou what now?

Siſt. Not till you tell me, Sir.

Ilf. I ha got thee with Child in my conſcience, and like a kinde Husband, me thinkes I breede it for thee. For I am alreadie ſicke at my ſtomacke, and long extreamley: Now muſt thou bee my helpefull Phyſition, and prouide for me.

Siſt. Euen to my blood,
Whats mine is yours, to gaine your peace or good.

Ilf. What a kind ſoule is this, could a man haue found a greater content in a wife, if he ſhould ha ſought through the world for her: Prethee heart, as I ſaide, I long, & in good troth I do, and me thinks thy firſt Child will be borne without a noſe, if I loſe my longing, tis but for a trifle too, yet me thinkes it will do me no good, vnleſſe thou effect it for me. I could take thy Keyes my ſelfe, goe into thy Cloſet, and reade ouer the Deeds and Euidences of thy Land, and in reading ouer them, reioyce I had ſuch bleſt fortune to haue ſo faire a wife, with ſo much indowment; and then open thy Cheſts, and ſuruey thy Plate, Iewels, Treaſure: But a pox ont, all will do me no good, vnleſſe thou effect it for me.

Siſt. Sir I will ſhew you all the wealth I haue,
Of Coyne, of Iewels, and Poſſeſſions.

Ilf. Good gentle heart, Ile giue thee an other buſſe for that; for that, giue thee a new gowne to morrow morning, by this hand; do thou but dreame what ſtuffe, & what faſhion thou wilt haue it on, to night.

Siſt. The land I can endow you with, is my Loue:
The riches I poſſeſſe for you is Loue:

A Treaſure greater then is Land or Gold;
It cannot be forfaite, and it ſhall nere be ſold.

Huſ. Loue, I know that, and Ile anſwere thee loue for loue in aboundance: but come, prethee come, lets ſee theſe Deedes and Euidences; this Money, Plate, and Iewels: wilt ha thy Child borne without a Noſe? If thou beſt ſo careleſſe, ſpare not: why my little frappet you, I heard thy Vnckles talke of thy Riches, that thou hadſt hundreds a yeare, ſeuerall Lordſhips, Manner houſes, Thouſands of poundes in your great Cheſtes; Iewels, Plate, and Ringes, in your little Boxe.

Siſt. And for that Riches, you did marry mee?

Huſ. Troth I did, as now-adayes Batchelers doe, ſweare I lou'd thee; but indeed married thee for thy Wealth.

Siſt. Sir, I beſeech you, ſay not your othes were ſuch,
So, like falſe Coyne, being put vnto the touch;
Who beare a flouriſh in the outward ſhow.
Of a true ſtampe, but truely are not ſo:
You ſwore to me; I gaue the like to you:
Then as a Ship being wedded to the Sea,
Dus either ſayle, or ſinke; euen ſo muſt I:
You being the Hauen, to which my Hopes muſt flie.

Huſ. True Chucke, I am thy Hauen, and Harbor too,
And like a Ship I tooke thee, who brings home Treaſure,
As thou to me, the Marchant-venturer.

Siſt. What Riches I am ballaſt with, are yours.

Huſ. Thats kindly ſayd, now.

Siſt. If but with Sand, as I am but with Earth,
Being your right of right, you muſt receiue me:
I ha no other lading, but my Loue;
Which in aboundance I will render you:
If other fraught you doe expect my ſtore,
Ile pay you Teares; my Riches, are no more.

Huſ. How's this? How's this? I hope you do but ieſt.

Siſt. I am Siſter to decayed Scarborrow.

Huſ. Ha?

Siſt. Whoſe ſubſtance, your inticementes did conſume.

Huſ. Worſe then an Ague.

Siſt. Which as you did beleeue, ſo they ſuppoſed,

Twas fitter for your ſelfe, then for another,
To keepe the Siſter, had vndone the Brother.

Ilſ. I am guld, by this hand: An old Conni-catcher, and beguild: Where the pox now are my two Coaches, choyſe of Houſes, ſeuerall Sutes; a plague on them, and I know not what? Doe you heare Puppet, do you thinke you ſhall not be damned for this, to cozen a Gentleman of his hopes, and compell your ſelfe into Matrimonie with a man, whether he will or no with you: I ha made a faire match yfayth; will any man buy my commodity out of my hand? As God ſaue me, he ſhall haue her for halfe the mony ſhe coſt me. *Enter Wentloe and Bartley.*

Went. O, ha we met you, Sir.

Bart. What, turnd Micher; ſteale a Wife, and not make your old friendes acquainted with it?

Ilſ. A pox on her: I would you had her.

Wen. Wel, God giue you ioy: we can heare of your good fortune, now tis done, tho we could not be acquainted with it aforehand.

Bart. As that you haue two thouſand pound a yeare.

Went. Two or three Manner houſes.

Bart. A Wife faire, rich, and vertuous.

Ilſ. Prettie infayth, very prettie.

Went. Store of Gold.

Bart. Plate in aboundance.

Ilſ. Better, better, better.

Went. And ſo many Oxen, that their Hornes are able to ſtore all the Cuckolds in your Countrie.

Ilſ. Doe not make me mad, good Gent. doe not make me mad: I could be made a Cuckold with more patience, then indure this.

Went. Foe, we ſhall haue you turne proud now,
Grow reſpectles of your auncient acquaintance:
Why, Butler told vs of it; who was the maker of the match for you?

Ilſ. A pox of his furtherance. Gentlemen, as you are Chriſtians, vexe me no more: that I am married, I confeſſe; a plague of the Fates, that Wedding and Hanging comes by deſtenie: but for the riches ſhe has brought, beare witnes how Ile reward her.

Siſt. Sir. *Kickes her.*

Ilſ. Whore; I, and Iade, Witch, Ilfaſt, Stinking-breath, Crooked-noſe, worſe then the Deuill; and a plague on theee that euer I

ſaw thee.

Bart. A Comedy, a Comedy.

Went. Whats the meaning of all this? Is this the maske after thy marriage?

Ilf. O Gentlemen, I am vndone, I am vndone, for I am marryed; I that could not abide a woman, but to make her a Whore; hated all Shee-creatures, fayre, and poore; ſwore I would neuer marry, but to one that was rich; and to be thus cunnicacht. Who do you thinke this is Gentlemen?

Went. Why your wife, who ſhould it be elſe?

Ilf. Thats my misfortune; that marrying her in hope ſhe was rich, ſhe prooues to be the beggerly Siſter to the more beggerly Scarborrow.

Bart. How?

Went. Ha, ha, ha.

Ilf. I, you may laugh, but ſhe ſhall cry as well as I, for't.

Bart. Nay, do not weepe.

Went. He dus but counterfaite now, to delude vs: hee has all her Portion of Land, Coyne, Plate, Iewels; and now diſſembles thus, leaſt we ſhould borrow ſome Mony of him.

Ilf. And you be kind Gentlemen, lend me ſome; for hauing payd the Prieſt, I ha not ſo much left in the world, as will hire me a Horſe to carry me away from her.

Bart. But art thou thus guld, infayth?

Ilf. Are you ſure you ha eyes in your head?

Went. Why then, by her brothers ſetting on; in my conſcience, who knowing thee now to ha ſomewhat to take to, by the death of thy Father; and that he hath ſpent her Portion, and his owne Poſſeſsions, hath layde this plot, for thee to marry her, and ſo he to be rid of her himſelfe.

Ilf. Nay, that's without queſtion; but Ile be reuenged of'em both. For you Minxe: nay Sfoot, giue'em me, or Ile kicke elſe.

Siſt. Good, ſweete.

Ilf. Sweete with a poxe, you ſtinke in my noſe: giue me your Iewels: Nay, Bracelets too.

Siſt. O me, moſt miſerable.

Ilf. Out of my ſight; I, and out of my doores: for now, what's within this houſe is mine: and for your brother,

He

He made this match, in hope to doe you good:
And I weare this, for which, ſhall draw his blood.
Went. A braue reſolution. *Exit with Went. and Bartley.*
Bart. In which weele ſecond thee.
Iſa. Away, Whore; Out of my doores Whore.
Siſt. O griefe, that Pouertie ſhould hathat power to teare
Men from themſelues, tho they wed, bed, and ſweare.
Enter Thomas and Iohn Scarborrow, with Butler.
Tho. How now Siſter?
Siſt. Vndone, vndone.
But. Why Miſtris, How iſt? how iſt?
Siſt. My Husband has forſooke me.
But. O periure.
Siſt. Has taine my Iewels, and my Bracelets from me.
Th. Vengeance, I plaid the thiefe for the mony that bought'em.
Siſt. Left me diſtreſt, and thruſt me forth of doores.
Tho. Damnation on him, I will heare no more;
But for his wrong, reuenge me on my brother,
Degenerate, and was the cauſe of all,
He ſpent our Portion, and Ile ſee his fall.
Ioh. O, but good brother.
Tho. Perſwade me not,
All hopes are ſhipwracke, miſerie comes on,
The comfort we did looke from him, is fruſtrate,
All meanes, all maintenance (but griefe) is gone:
And all ſhall end, by his deſtruction. *Exit.*
Ioh. Ile follow and preuent, what in this heat may happen:
His want makes ſharpe his Sword; too great's the ill,
If that one brother ſhould another kill. *Exit.*
But. And what will you doe, Miſtris?
Siſt. Ile ſit me downe, ſigh loud in ſtead of wordes,
And wound my ſelfe with griefe, as they with ſwordes:
And for the ſuſtenance that I ſhould eate,
Ile feed on griefe; tis woes beſt reliſht meate.
But. Good heart, I pittie you,
You ſhall not be ſo cruell to your ſelfe,
I haue the poore Seruingmans allowance,
Twelue pence a day to buy me ſuſtenance,

One meale a day Ile eate, the tother faſt,
To giue your wantes reliefe: And Miſtris,
Be this ſome comfort to your miſeries,
Ile ha thinne cheekes, eare you ſhall ha wet eyes. *Exeunt.*

Enter Scarborrow.

What is a Prodigall? Faith like a Bruſh,
That weares himſelfe, to floriſh others cloathes,
And hauing worne his heart euen to the ſtumpe,
Hees throwne away like a deformed lumpe:
Oh ſuch am I, I ha ſpent all the wealth
My anceſtors did purchaſe, made others braue
In ſhape and riches, and my ſelfe a knaue.
For tho my wealth raiſd ſome to paint their doore,
Tis ſhut againſt me, ſaying, I am but poore:
Nay, euen the greateſt arme, whoſe hand hath graſt
My preſence to the eye of Maieſty; ſhrinkes backe,
His fingers cluch, and like to lead,
They are heauy to raiſe vp my ſtate, being dead:
By which I finde, Spend thriftes, and ſuch am I,
Like Strumpets flouriſh, but are foule within,
And they like Snakes, know when to caſt their skin.

Enter Thomas Scarborrow.

Tho. Turne, drawe, and dye; I come to kill thee.

Scar. Whats he that ſpeakes like ſickneſſe? Oh iſt you?
Sleepe ſtill, you cannot mooue me: fare you well.

Tho. Thinke not my fury ſlakes ſo, or my bloud
Can coole it ſelfe, to temper by refuſall:
Turne, or thou dyeſt.

Scar. A way.

Tho. I do not wiſh to kill thee like a ſlaue,
That taps men in their cups, and broch their hearts,
Eare with a warning peece they haue wakt their eares:
I would not like to powder, ſhoote thee downe
To a flat graue, ere thou haſt thought to frowne:
I am no Coward, but in manly tearmes,
And fayreſt oppoſitions vow to kill thee.

Scar. From whence proceedes this heat.

Tho. From ſparkles bred by thee, that like a villaine.

Scar.

Scar. Ha.

Tho. Ile hallow it in thine eares till thy ſoule quake to heare it,
That like a villaine haſt vndone thy Brothers.

Scar. Would thou wert not ſo neere me: Yet farewell.

Tho. By nature, and her lawes make vs a kinne,
As neere as are theſe hands, or ſinne to ſinne.
Draw, and defend thy ſelfe, or Ile forget
Thou art a man.

Scar. Would thou wert not my Brother.

Tho. I diſclaime them.

Scar. Are we not off-ſpring of one parent, wretch?

Tho. I do forget it, pardon me the dead,
I ſhould deny the paines you bid for me.
My blood growes hot for vengeance, thou haſt ſpent
My liues reuenewes, that our Parents purchaſt.

Scar. O do not wracke me with remembrance ont.

Tho. Thou haſt made my life a Begger in this world,
And I will make thee bankrout of thy breath:
Thou haſt bin ſo bad, the beſt that I can giue,
Thou art a Deuill, not with men to liue.

Scar. Then take a Deuils payment.

Heere they make a paſſe one vpon another, when at Scarborrowes backe comes in Ilford, Wentloe, and Bartley.

Ilf. Hees here, draw Gentlemen.

Went. Bar. Die Scarborrow.

Scar. Girt round with death.

Tho. How, ſet vpon by three? Sfut feare not Brother: you Cowards, three to one; Slaues, worſe then Fenſers that weare long weapones: You ſhall be fought withall, you ſhall be fought withall.

Heere the Brothers ioyne, drive the reſt out, and returne.

Scar. Brother I thanke you, for you now haue bin
A patron of my life, forget the ſinne
I pray you, which my loſe and waſtfull howers,
Hath made againſt your Fortunes; I repent'em,
And wiſh I could new ioynt and ſtrenth your hopes,
Tho with indifferent ruine of mine owne:
I haue a many ſinnes, the thought of which

Like

Like finiſht Needles, pricke me to the ſoule,
But find your wronges, to haue the ſharpeſt poynt.
If Penitence your loſſes might repaire,
You ſhould be rich in Wealth, and I in Care.
Tho. I doe beleeue you ſir; but I muſt tell you,
Euils the which are gainſt an other done,
Repentance makes no ſatisfaction
To him that feeles the ſmart. Our Father, ſir,
Left in your truſt, my Portion; you ha ſpent it,
And ſuffered mee (whilſt you in ryots houſe,
A drunken Tauerne, ſpild my maintainance
Perhaps vpon the ground, with quertflowne Cups;)
Like Birdes in hardeſt Winter halfe ſtarud, to flie
And picke vp any food, leaſt I ſhould die.
Scar. I prethee, let vs be at peace togeather.
Tho. At peace, for what; for ſpending my Inheritance?
By yonder Sunne, that euery ſoule has life by,
As ſure as thou haſt life, Ile fight with thee.
Scar. Ile not be moou'd vnto't.
Tho. Ile kill thee then, wert thou now claſpt
Within thy mother, wife, or childrens armes.
Scar. Wouldſt homicide? art ſo degenerat?
Then let my blood grow hot.
Tho. For it ſhall coole.
Scar. To kill rather then be kild, is manhoods rule.

Enter Iohn Scarborrow.

Iob. Stay, let not your wraths meete.
Tho. Hart, what makſt thou heere?
Ioh. Say, who are you? or you? Are you not one,
That ſcarce can make a fit diſtinction
Betwixt each other? Are you not Brothers?
Tho. I renounce him.
Scar. Shalt not need.
Tho. Giue way.
Scar. Haue at thee.
Iob. Who ſtirres, which of you both, hath ſtrength within his (arme,
To wound his owne breſt; who's ſo deſperat,
To dam himſelfe, by killing of himſelfe;

Are

Are you not both one flesh?

Tho. Hart, giue me way.

Sca. Be not a bar betwixt vs, or by my sword
Ile meate thy graue out.

Ioh. O do, for Gods sake do?
Tis happy death, if I may die, and you
Not murther one another: O do but harken,
When dus the Sunne and Moone, borne in one frame
Contend, but they breed Earthquakes in mens hearts?
When any Starre prodigiously appeares,
Tels it not fall of Kinges, or fatall yeares?
And then, if Brothers fight, what may men thinke,
Sinne growes so high, tis time the world should sinke?

Scar. My heart growes coole againe; I wish it not.

Tho. Stop not my furie, or by my life I sweare,
I will reueale the robbery we ha done,
And take reuenge on thee,
That hinders me to take reuenge on him.

Ioh. I yeeld to that; but nere consent to this:
I shall then die, as mine owne sinne affords,
Fall by the Law, not by my Brothers swords.

Tho. Then by that light that guides me, here I vow,
Ile straight to sir Iohn Harcop, and make knowne
We were the two that robd him.

Ioh. Prethee do.

Tho. Sinne has his shame, and thou shalt ha thy due. *Exit.*

Ioh. Thus haue I shewne the nature of a Brother,
Tho you haue prou'd vnnaturall to me.
Hees gone in heate to publish out the theft,
Which want, and your vnkindnes, forcst vs to:
If now I die that death, and publicke shame,
Is a Corsiue to your soule, blot to your name. *Exit.*

Scar. O tis too true, thers not a thought I thinke
But must pertake thy griefe, and drinke
A relish of thy sorrow and misfortune.
With waight of others teares I am ore borne,
That scarse am *Atlas* to hold vp mine owne,
And all to good for me, A happy Creature

In my Cradle, and haue made my ſelfe
The common curſſe of mankind, by my life:
Vndone my Brothers, made them Theeues for bread:
And begot pretty Children, to liue beggers.
O Conſcience, how thou art ſtung to thinke vpon't,
My Brothers vnto ſhame, muſt yeeld their bloud:
My Babes at others Stirrops beg their food;
Or elſe turne Theeues too, and be choakt for't,
Die a Dogs death, be pearcht vpon a Tree,
Hangd betwixt heauen and earth, as fit for neither:
The curſſe of Heauen, that's due to reprobates,
Deſcendes vpon my Brothers, and my Children,
And I am Parent to it; I, I am Parent to it.

Enter Butler.

But. Where are you, Sir?

Scar. Why ſtareſt thou, what's thy haſte?

But. Heere's fellowes ſwarme like Flies to ſpeake with you.

Scar. What are they?

But. Snakes, I thinke Sir; for they come with Stinges in their mouthes; and their Tongues are turnd to Teeth too: They claw villanouſly; they haue eate vp your honeſt Name, and honorable Reputation by rayling againſt you: and now they come to deuowre your Poſſeſsions.

Scar. In playner Euargy, what are they, ſpeake?

But. Mantichoras, monſtrous Beaſtes, enemies to mankinde, that ha double rowes of Teeth in their mouths: They are Vſurers, they come yawniug for Mony; & the Sheriffe with them, is come to ſerue an extent vpon your Land, and then ceaſe on your body by force of Execution: they ha begirt the houſe round.

Scar. So that the Roofe our Auncеſtors did build
For their Sonnes comfort, and their wiues for Charitie,
I dare not to looke out at.

But. Beſides Sir, heer's your poore Children.

Scar. Poore Children they are indeed.

But. Come with Fire and Water: Teares in their eyes, and burning Griefe in their heartes, and deſire to ſpeake with you.

Scar. Heape ſorrow vpon ſorrow:
Tell me, are my Brothers gone to execution.

For what I did? For euery haynous ſinne,
Sits on his ſoule, by whom it did begin:
And ſo did theirs by me. Tell me withall,
My Children carry moyſture in their eyes,
Whoſe ſpeaking drops, ſay, Father, thus muſt we
Aske our reliefe, or die with infamie;
For you ha made vs Beggers. Yet when thy tale has kild me,
To giue my paſſage comfort from this ſtage,
Say all was done, by Inforſt Marriage:
My Graue will then be welcome.

But. What ſhall we doe, Sir?

Scar. Doe as the Diuell dus; hate Panther-mankind:
And yet I lie; for Diuels ſinners loue,
When men hate men, tho good, like ſome aboue.

Enter Scarborrow his wife Katherine, with two Children.

But. Your wife's come in, Sir.

Scar. Thou lyeſt, I haue not a Wife: None can be cald
True Man and Wife, but thoſe whom Heauen inſtald. Say?

Kath. O my deare Husband?

Scar. You are very welcome: peace, weele ha complement.
Who are you Gentlewoman?

Kath. Sir, your diſtreſſed Wife; and theſe your Children.

Scar. Mine? Where? how begot?
Prooue me by certaine inſtance that's diuine,
That I ſhould call them lawfull, or thee mine?

Kath. Were we not married, Sir?

Scar. No; tho we heard the words of Ceremonie:
But had hands knit as Fellons that weare Fetters
Forſt vpon them. For tell me Woman,
Did ere my Loue with ſighs intreate thee mine?
Did euer I in willing conference,
Speake words made halfe with teares, that I did loue thee?
Or, was I euer but glad to ſee thee, as all Louers are?
No, no; thou knowſt I was not.

Kath. O mee!

But. The more's the pitie.

Sca. But when I came to Church, I did there ſtand
All Water, whoſe forcſt breath had drowned my Land;

Are you my wife, or theſe my children?
Why, tis impoſsible: for like the skies,
Without the Sunnes light, ſo looke all your eies;
Darke, Clowdy, thicke, and full of heauines,
Within my Country there was hope to ſee
Me and my iſſhues to be like our fathers,
Vpholders of our Country, all our life,
Which ſhould ha bin, If I had wed a wife:
Where now,
As dropping leaues in Autumne you looke all,
And I that ſhould vphold you, like to fall.

Ka. Twas, nor ſhalbe my fault, Heauen beare me witnes.

Scar. Thou lyeſt, ſtrumpet thou lyeſt:

But. O Sir,

Scar. Peace ſawcie Iacke, ſtrumpet I ſay, thou lyeſt,
For wife of mine thou art not, and theſe thy Baſtards
Whom I begot of thee, with this vnreſt,
That Baſtards borne, are borne not to be Bleſt.

Ka. On me poure all your wrath, but not on them.

Scar. On thee, and them, for tis the end of luſt,
To ſcourge it ſelfe, heauen lingring to be iuſt:
Harlot.

Ka. Husband?

Scar. Baſtardes.

Child. Father.

But. What hart not pitties this?

Scar. Euen in your Cradle, you were accurſt of heauen,
Thou an Adultereſſe in thy married armes:
And they that made the match, bawds to thy luſt:
I; now you hang the heade, ſhouldſt ha don ſo before,
Then theſe had not bin Baſtards. thou a whore.

But. I cannot brooke't no longer, Sir you doe not well in this.

Scar. Ha ſlaue,

But. Tis not the aime of gentry to bring forth,
Such harſh vnrelliſht fruit vnto their wiues,
And to their pretty, pretty children by my troth.

Scar. How iaſcall?

But. Sir I muſt tell you, your Progenitors

Two

Two of the which theſe yeares were ſeruant to,
Had not ſuch miſts before their vnderſtanding,
Thus to behaue themſelues.
Scar. And youle controule me ſir.
But. I, I will.
Scar. You Rogue.
But. I, tis I, will tell you tis vngently done,
Thus to defame your Wife, abuſe your Children:
Wrong them, you wrong your ſelfe; are they not yours?
Scar. Pretty, pretty Impudence, infaith.
But. Her whom you are bound to loue, to raile againſt;
Theſe whom you are bound to keepe, to ſpurne like dogs?
And you were not my Maiſter, I would tell you.
Scar. What ſlaue?
But. Put vp your Bird-ſpit: tut, I feare it not;
In doing deeds ſo baſe, ſo vild as theſe,
Tis but a kna, kna, kna.
Scar. Roge.
But. Tut, howſoeuer, tis a diſhoneſt part,
And in defence of theſe, I throw off duty.
Ka. Good Butler.
But. Peace honeſt Miſtris, I will ſay y'are wronged,
Prooue it vpon him, euen in his Blood, his Bones,
His Guts, his Maw, his Throate, his Intrails.
Scar. You runnagate of threeſcore.
But. Tis better then a knaue of three and twenty.
Scar. Patience be my Buckler,
As not to file my hands in villains blood:
You Knaue, Slaue, Trencher-groome,
Who is your Maiſter?
But. You, if you were a Maiſter.
Scar. Off with your coate, then get you forth a doores.
But. My Coate, ſir?
Scar. I, your Coate ſlaue?
But. Sfoot when you ha't, tis but a thred-bare coat;
And there tis for you: know that I ſcorne
To weare his Liuery is ſo worthy borne,
And liue ſo baſe a life, old as I am,

Ile rather be a Begger, then your Man:
And there's your ſeruice for you. *Exit.*
Scar. Away, out of my doore: Away.
So, now your Champion's gone.
Minx, thou hadſt better ha gone quicke vnto thy Graue.
Kath. O me! that am no cauſe of it.
Scar. Then haue ſubornd that Slaue to lift his hand againſt me.
Kath. O mee! What ſhall become of mee?
Scar. Ile teach you trickes for this: ha you a Companion?

Enter Butler.

But. My heart not ſuffers me to leaue my honeſt Miſtris, and her pretty Children.
Scar. Ile marke thee for a Strumpet, and thy Baſtards.
But. What will you doe to them, Sir?
Scar. The Deuill in thy ſhape? come backe againe?
But. No, but an honeſt Seruant, Sir, will take this Coate,
And weare it with this Sword, to ſauegard theſe,
And pittie them: and I am woe for you too;
But will not ſuffer
The Husband Viper-like to prey on them
That loue him, and haue cheriſht him, as theſe
And they, haue you.
Scar. Slaue.
But. I will out humour you;
Fight with you, and looſe my life or theſe
Shall taſte your wrong, whom you are bound to loue.
Scar. Out of my doores, Slaue.
But. I will not, but will ſtay and weare this Coat,
And doe you ſeruice whether you will or no:
Ile weare this Sword too, and be Champion,
To fight for her, in ſpight of any man.
Scar. You ſhall: You ſhall be my Maiſter, Sir?
But. No, I deſire it not,
Ile pay you duety euen vpon my knee;
But looſe my life, ere theſe oppreſt Ile ſee.
Scar. Yes goodman Slaue, you ſhall be Maiſter,
Lie with my Wife, and get more Baſtards: Do ſo, do.
Kath. O mee!

Scar. Turnes the World vpside downe,
That Men orebeare their Maisters? It dus, it dus:
For euen as Iudas sold his maister Christ,
Men buy and sell their Wiues at highest price:
What will you giue me? What will you giue me? What will you giue me? *Exit.*

But. O Mistris, my soule weepes, tho mine eyes be dry,
To see his fall, and your aduersitie:
Some meanes I haue left, which Ile relieue you with:
Into your Chamber, and if Comfort be a kin
To such great griefe, Comfort your Children.

Kath. I thanke thee *Butler*; Heauen when he please.
Send death vnto the troubled, a blest ease. *Exit with children.*

But. Introth I know not if it be good or ill,
That with this endlesse toyle I labour thus:
Tis but the old times ancient Conscience
That would doe no man hurt, that makes me doo't:
If it be sinne, that I doe pittie these,
If it be sinne, I haue relieued his Brothers,
Haue playd the thiefe with them, to get their food,
And made a lucklesse Marriage for his Sister,
Intended for her good, heauen pardon me?
But if so, I am sure they are greater sinners,
That made this match, and were vnhappy men;
For they caus'd all: and may heauen pardon them?

Enter sir William Scarborrow.

sir Will. Who's within heere?

But. Sir William, kindly welcome.

sir Will. Where is my kinsman Scarborrow?

But. Sooth, hee's within sir; but not very well.

sir Will. His sicknesse?

But. The hell of sicknesse: troubled in his minde.

sir Will. I gesse the cause of it;
But can not now intend to visit him,
Great busines for my Soueraigne hastes me hence:
Onely this Letter from his Lord and Guardian to him,
Whose infide (I doe gesse) tendes to his good,

At my returne Ile ſee him: ſo farewell. *Exit.*

But. Whoſe inſide (I doe geſſe) turnes to his good,
He ſhall not ſee it now then; for mens mindes,
Perplext like his, are like Land-troubling-windes,
Who haue no gracious temper.

Enter Iohn Scarborrow.

Iob. O Butler.

But. Whats the fryght now?

Iob. Helpe ſtraight, or on the Tree of ſhame,
We both ſhall periſh for the Robbery.

But. What, iſt reueald, man?

Iob. Not yet good Butler, onely my brother Thomas
In ſpleene to me, that would not ſuffer him
To kill our elder Brother had vndone vs,
Is riding now to ſir Iohn Harcop ſtraight, to diſcloſe it.

But. Hart, who would robbe with Sucklings?
Where did you leaue him?

Iob. Now, taking Horſe to ride to Yorkſhire.

But. Ile ſtay his iourney, leaſt I meet a hanging. *Exeunt.*

Enter Scarborrow.

Scar. Ile parley with the Deuill: I, I will,
He giues his counſaile freely; and the cauſe
He for his Clyants pleades, goes alwayes with them,
He in my cauſe ſhall deale then: and Ile aske him,
Whether a Cormorant may haue ſtuft Cheſtes,
And ſee his Brother ſtarue? why, heele ſay I,
The leſſe they giue, the more I gaine thereby.

Enter Butler.

Their ſoules, their ſoules, their ſoules.
How now Maiſter? Nay, you are my Maiſter:
Is my wiues ſheetes warme? Dus ſhe kiſſe well?

But. Good Sir.

Scar. Foe, mak't not ſtrange, for in theſe dayes,
There's many men lie in their Maiſters Sheetes;
And ſo may you in mine, and yet. Your buſineſſe, ſir?

But. There's one in ciuill habit, ſir, would ſpeake with you.

Scar. In ciuill habite?

But. He is of ſeemely ranke, ſir, and cals himſelfe

By the name of, Doctor Baxter of Oxford.

Scar. That man vndid me; he did bloſſoms blow,
Whoſe fruit proued poyſon, tho twas good in ſhow,
With him Ile parley, and diſrobe my thoughts
Of this wilde phrenſey, that becomes me not.
A table, candles, ſtooles, and all things fit,
I know he comes to chide me, and Ile heare him,
With our ſad conference we will call vp teares,
Teach Doctors rules, inſtruct ſucceeding yeares:
Vſher him in:
Heauen ſpare a drop from thence, where's bounties throng,
Giue patience to my ſoule, inflame my tongue.

Enter Doctor.

Doct. Good mayſter Scarborow.

Scar. You are moſt kindly welcome, ſooth ye are.

Doct. I ha important buſineſſe to deliuer you.

Scar. And I haue leyſure to attend your hearing.

Doct. Sir, you know I married you.

Scar. I know you did, ſir.

Doct. At which you promiſed both to God and men,
Your life vnto your ſpouſe ſhould be like ſnow,
That fales to comfort, and not to ouerthrow:
And loue vnto your yſſue ſhould be like
The deaw of heauen, that hurts not, tho it ſtrike,
When heauen and men did witneſſe and record
Twas an eternall oath, no idle word:
Heauen being pleaſd therewith, bleſt you with children,
And at heauens bleſsings, all good men reioyce.
So that Gods chayre and footſtoole, heauen and earth,
Made offering at your nuptials as a knot,
To minde you of your vow; O breake it not?

Scar. Tis very true.

Doct. Now ſir, from this your oth and band,
Faythes pledge, and ſeale of conſience you ha run,
Broken all contracts, and the forfeiture,
Iuſtice hath now in ſute againſt your ſoule,
Angels are made the Iurors, who are witneſſes
Vnto the oath you tooke, and God himſelfe,

Maker of marriage, he that ſeald the deed,
As a firme leaſe vnto you, duering life:
Sits now as iudge of your tranſgreſsion,
The world informes againſt you with this voyce,
If ſuch ſinnes raigne, what Mortals can reioyce.
Scar. What then enſues to me?
Doct. A heauy doome, whoſe executions
Now ſerud vpon your conſcience, that euer
You ſhall feele plagues, whom time ſhall not deſſeuer;
As in a map your eyes ſee all your life,
Bad words, worſe deeds, falce oths, and all the iniuries,
You ha done vnto your ſoule; then comes your Wife,
Full of woes drops, and yet as full of pittie:
Who tho ſhe ſpeakes not, yet her eyes are ſwordes,
That cut your heart-ſtringes: and then your Children;
Scar. Oh, oho, oh.
Doct. Who, what they cannot ſay, talke in their lookes;
You haue made vs vp, but as misfortunes Bookes,
Whom other men may read in, when preſently,
Taskt by your ſelfe, you are not like a Theefe,
Aſtonied being accuſ'd, but ſcorcht with griefe.
Scar. I, I, I.
Doct. Heere ſtandes your Wiues teares.
Scar. Where?
Doct. And you fry for them: heere lie your Childrens wants.
Scar. Heere?
Doct. For which you pine; in Conſcience burne,
And wiſh you had been better, or nere borne.
Scar. Dus all this happen to a wretch like me?
Doct. Both this, and worſe: your ſoule eternally
Shall liue in torment, tho the boby die.
Scar. I ſhall ha need of drinke then, *Butler*?
Doct. Nay, all your ſinnes are on your Children laide,
For the offences that the Father made.
Scar. Are they, Sir?
Doct. Be ſure they are. *Enter Butler.*
Scar. Butler,
But. Sir?

Scar.

Scar. Goe, fetch my Wife and Children hither!

But. I will, Sir.

Scar. Ile read a Letter to the Doctor too, hee's a Deuine; I, hee's a Deuine.

But. I ſee his minde is troubled, & haue made bold with duety to read a Letter tending to his good, haue made his Brothers friends: both which I will conceale till better temper.
He ſendes me for his Wife and Children; ſhall I fetch them?

Scar. Hee's a Deuine; and this Deuine did marry me:
That's good, that's good.

Doct. Maiſter Scarborrow.

Scar. Ile be with you ſtraight, Sir.

But. I will obey him,
If any thing doth happen that is ill,
Ieauen beare me record, tis againſt Butlers will. *Exit.*

Scar. And this Deuine did marry me,
Whoſe tongue ſhould be the Key to open trueth,
As Gods Ambaſſador, Deliuer, deliuer, deliuer.

Doct. Maiſter Scarborrow.

Scar. Ile be with you ſtraight, Sir:
Saluation to afflicted Conſciences,
And not giue torment to contented mindes,
Who ſhould be Lampes to comfort out our way;
And not like Fire-drakes, to lead men aſtray:
I, Ile be with you ſtraight, Sir. *Enter Butler.*

But. Heer's your Wife and Children, Sir.

Scar. Giue way then;
I ha my Leſſon perfect: leaue vs heere.

But. Yes I will goe; but I will be ſo neere,
To hinder the miſhap, the which I feare. *Exit Butler*

Scar. Now ſir, you know this Gentlewoman?

Doct. Kind miſtris Scarborrow.

Scar. Nay, pray you keepe your ſeate; for you ſhall heare,
The ſame affliction you ha taught me, feare,
Due to your ſelfe.

Doct. To me, ſir?

Scar. To you, ſir:
You matcht mee to this Gentlewoman?

Doct. I know I did, ſir.
Scar. And you will ſay ſhe is my wife, then.
Doct. I ha reaſon, ſir; becauſe I married you.
Scar. O, that ſuch tongues ſhould ha the time to lie,
Who teach men how to liue, and how to die:
Did not you know my ſoule had giuen my Fayth
In contract to another, and yet you
Would ioyne this Loome vnto vnlawfull Twiſtes.
Doct. Sir.
Scar. But ſir; you that can ſee a Mote within my eye,
And with a Caſſocke, blind your owne defectes,
Ile teach you this, tis better to do ill,
Thats neuer knowne to vs, then of ſelfe will:
And theſe, all theſe, in thy ſeducing eye,
As ſcorning life, make 'em be glad to die.
Doct. Ma. Scarborrow.
Scar. Heere will I write, that they which marry wiues
Vnlawfull, liue with ſtrumpets al their liues.
Here will I ſeale the children that are borne
From wombes vnconſerate, euen when their ſoule
Has her infuſion, it regiſters they are foule,
And ſhrinkes to dwell with them, and in my cloſe,
Ile ſhew the world, that ſuch abortiue men,
Knit hands, without free tongues, lookered like them:
Stand you, and you, to acts moſt Tragicall,
Heauen has dry eyes, when ſinne make ſinners fall.
Doct. Helpe maiſter Scarborrow,
Child. Father.
Ka. Husband.
Sca. Theſe for thy act ſhould die, ſhe for my *Clare*,
Whoſe wounds ſtare thus vpon me for reuenge.
Theſe to be rid from miſery, this from ſinne,
And thou thy ſelfe ſhalt haue a puſh amongſt 'em,
That made heauens word a pack-horſe to thy tongue.
Coteſt ſcripture to make euils ſhine like good,
And as I ſend you thus with wormes to dwell,
Angels applaud it, as a deed done well. *Enter Barker.*
Bar. Stay him, ſtay him.

What

What will you do, ſir?

Scar. Make fat wormes of ſtinking carkaſſes,
What haſt thou to do with it?

Enter Ilford and his wife, the two Brothers, and ſir William Scarborrow.

But. Looke who are here, ſir.

Scar. Iniurious villin, that preuentſt me ſtill.

But. They are your brothers, and allyance, Sir.

Scar. They are like full ordinance then, who once diſchargd,
A farre off giue a warning to my ſoule,
That I ha done them wrong.

ſir Wil. Kinſman.

Brother and ſiſter. Brother.

Ka. Husband.

Child, Father.

Scar. Harke how their words like Bullets ſhoot me thorow
And tel mee, I haue vndon'em: this ſide might ſay,
We are in want, and you are the cauſe of it.
This points at me, y'are ſhame vnto your houſe.
This tung ſayes nothing, but her lookes do tell,
Shees married but as thoſe that liue in hel:
Whereby all eies are but misfortunes pipe,
Fild full of woe by me: this feeles the ſtripe.

But. Yet looke Sir,
Heere's your Brothers hand in hand, whom I ha knit ſo.

Wife. And looke Sir, heeres my husbands hand in mine,
And I reioyce in him, and he in me.

ſir wil. I ſay, Coſe, what's paſt, is the way to bleſſe,
For they know beſt to mende, that know amiſſe.

Ka. Wee kneele: forget, and ſay, if you but loue vs,
You gaue vs greefe, for future happines.

Scar. What's all this to my Conſcience?

But. Eaſe, promiſe of ſucceeding ioy to you.
Read but this Letter.

ſir Will. Which tels you, that your Lord & Guardian's dead.

But. Which tels you, that he knew he did you wrong,
Was greeud for't, and for ſatisfaction,
Hath giuen you double of the wealth you had.

Bro. Increſt our Portions.

Wife. Giuen me a Dowry too.
But. And that he knewe
Your ſinne was his, the puniſhment his due.
Scar. All this is heere:
Is Heauen ſo gracious to ſinners then?
But. Heauen is, and has his gracious eyes,
To giue men life, not like intrapping Spies.
Scar. Your hand, yours, yours; to you my ſoule, to you a kiſſe;
In troth I am ſorry I ha ſtrayd amiſſe:
To whom ſhall I be thankfull? All ſilent?
None ſpeake? whiſt: why then to God,
That giues men Comfort, as he giues his Rod:
Your Portions Ile ſee payd, and I will loue you;
You three Ile liue withall; my ſoule ſhall loue you:
You are an honeſt Seruant; ſooth you are;
To whom; I, theſe, and all, muſt pay amendes:
But you, I will admoniſh in coole tearmes,
Let not Promotions hope, be as a ſtring,
To tie your Tongue, or let looſe it to ſting.
Doct. From hence, it ſhall not, Sir.
Scar. Then Husbands thus ſhall noriſh with their wiues. *Kiſſe.*
Ilf. As thou and I will, Wench.
Scar. Brothers in brotherly loue, thus linke togeather. *Imbrace.*
Children and Seruants pay their ductie thus: *Bow & kneele.*
And all are pleaſ'd?
All, We are.
Scar. Then if all theſe be ſo;
I am new wed, ſo ends old marriage woe:
And in your eyes, ſo louingly being wed,
We hope your handes will bring vs to our Bed.

FINIS.

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